

The Church Missionary Gleaner

Church Missionary Society

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THE CHURCH MISSIONARY GLEANER



*And Ruth said, Let me now go to the field, and glean,
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

HE • THAT • REAPETH
RECEIVETH • WAGES
AND
GATHERETH • FRUIT
UNTO • LIFE • ETERNAL

VOLUME
XVI.

—
1889.
—

*"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.*

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THE CHURCH MISSIONARY GLEANER.

JANUARY, 1889.

EDITORIAL NOTES.



MEMBERS of the Church Missionary Society are called upon to begin the New Year with a very special sense of their own helplessness, of their entire dependence upon God, and of the call to them to lay hold with strong faith upon His strength. To all appearance, a time of trial and humbling is before us. We have been rapidly extending our work and increasing our workers; but there does not seem an indication that our friends are increasing their contributions. It may be that we need to be humbled for a time, and that God will show us again, as He has before, that the silver and gold are His and not ours. We ask for special prayer that, whatever the anxiety and strain in Salisbury Square, it may be ourselves only who suffer, and not our dear missionary brethren and sisters, nor the work they are so nobly doing.

There can be no doubt, we think, that not only are some contributions being withdrawn by those who are very glad to make the baseless charges of the Society's assailants an excuse for withdrawing them, but that some Christian people, thinking there must surely be "something in it," are transferring their gifts to other societies. These latter defections we regret, and all the more because there is no real cause for them. For instance, here is a Christian man, living in comfort, and with a good balance at his banker's, who objects to the Society "guaranteeing a salary" to its missionaries, and thinks they ought to go and "live by faith." Why, that is exactly what they do. The Society guarantees no salary. It has no power to do so. All its contributions are voluntary, and if its friends stopped the supplies, in six months there would not be a farthing for anybody! Here is another, whose children are "like olive branches round about his table," who objects to missionaries being married, forgetting that their marriage gives us two labourers instead of one, and that the sacredness of family life is one of the lessons most urgently needed among the heathen. But we have not space to go on. Copies of a letter on the subject, which the Editor sent to *The Christian*, and copies also of his reply to Canon Taylor, may be had on application.

It is an excellent thing to review our methods of work from time to time; and we welcome all suggestions from those who really desire the glory of God and the salvation of souls. But experience counts for a good deal. "Thou shalt remember all the way that the Lord thy God hath led thee." Plans and methods carefully and prayerfully matured through nearly ninety years are not to be hastily put aside at the bidding of ardent spirits that have yet bitter lessons to learn.

All missionary mails for the interior of East Africa stopped—such is the news as we write, the result of the Anglo-German blockade. It is a grievous state of things, condemned by all the best authorities. Through God's mercy, Dr. and Mrs. Pruett and Mr. Ashe, who had come down to the coast in ignorance of what was going on (and not at all in order to escape!) and who had thereby fallen into imminent peril, were safely got through to Zanzibar. But now, what of Mr. Wood and Mr. and Mrs. Roscoe at Mamboia, and Mr. J. C. Price and Mr. and Mrs. Cole at Mpwapwa, and Mr. Mackay (alone!) at Mamboia, and Mr. Hooper and Mr. Deekes at Nasa, and Mr. Gordon and Mr. Walker in Uganda? The answer is, "All missionary mails stopped!" There is one way we can reach them still—by

way of the Throne of God; and by *that* way we are sure many of our readers will stretch out a hand of loving sympathy to them.

Meanwhile, the large party at Frere Town and Rabai, untouched by the German troubles, have had their own perils and difficulties. It must be remembered that while the *slave trade* by sea is illegal, and slaves rescued from the slave ships are sent free to the care of our Missions, domestic *slavery* is legal on the coast, and runaway slaves from their lawful masters cannot be received and kept by the Missions. But during several years, some hundreds of these poor creatures have managed to settle at Rabai and other stations without detection; and many of them have embraced the Gospel and been baptized, and are leading quiet and industrious and Christian lives. Suddenly the Mohammedan masters in the town of Mombasa and elsewhere woke up and demanded their long-lost slaves. What was to be done? In a wonderful way God has graciously interposed. The new British East African Company, just starting its trading operations at Mombasa, and feeling the importance of conciliating all classes, has ransomed these fugitives by paying compensation to the masters, and set them all free! It is a noble act, and has saved our Missions from the most imminent danger.

The touching letter in our November number, asking for definite prayer that Mr. Mackay's twelve new missionaries might offer before Christmas, has met with touching response. Hundreds have joined in this special petition. A paper containing the signatures of 47 Irish Gleaners, all pledged to unite in daily prayer, has been sent to us. What is the result? First, observe that half are already provided. Five are at Frere Town, ready to go forward, but stopped by the revolt against the Germans. One is in England, ready to start. But secondly, is it not remarkable that just when these prayers are being offered, God blocks the road, so that if the remaining six asked for did offer at once, they could not be sent at once? We are to learn to say "Thy way, not mine, O Lord." Then thirdly, will our praying friends pray that we may *all* have their faith? Caleb and Joshua had faith to go in and possess the land; yet they had to wait eight-and-thirty years because the rest had it not. Will our Calebs and Joshuas pray for "all the congregation of the children of Israel"?

The following letter was received by the Editorial Secretary from the Bishop of Exeter, on the appearance of the reply to Canon Taylor, published in the *Fortnightly Review*:—

THE PALACE, EXETER,
28th November, 1888.

MY DEAR FRIEND,

I am so indignant at the cruel and baseless charges recently made against the Church Missionary Society, and am so thankful for your crushing exposure of them, that I venture to enclose a cheque for £100 as a pledge of unshaken confidence and affection. If all our friends who read your defence would give, as their heart prompts them, some thank-offering to God for the fidelity of His servants to the sacred trusts confided to them, is it too much to hope that during the coming winter £25,000 or even more may be poured into the Society's treasury? Surely this would be the best and most practical answer of her friends to the exploded fallacies of her accusers.

Ever yours in our One Lord,
E. H. EXON.

At the Sion College Prayer Meeting, at which this letter was read, another gift of £100, and a third of £1,000, were at once promised. Others have since come in.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, Vicar of Barrow-upon-Humber, Hull.

Thursday, January 3.

UNSUGHT HELPFULNESS.

John vi. 9: "There is a lad here."



OUR STUDIES this year shall be about SOME LESSER SCRIPTURE INCIDENTS AND CHARACTERS—little points, sometimes unnoticed and passed over in our reading, but often full of beauty and meaning. If any Gleaner should meet with such little striking points, I shall be glad to receive them.* In this way the edifying of our Missionary Gleaner Body would be by that which "every joint," however little, "supplieth."

I begin with a little boy. The point I notice is not what he had, or who he was, but *where* he was. "There is a lad here." HERE, with good people—with the followers of Christ. Not with the outer many, who after a while, "went back, and walked no more with Him"; but with the inner few where he could hear the Words of Christ. With the nearest, for Andrew knew the lad was "here."

It is good when boys are with those who are with Christ. Though you be a little boy, be "here." They may say to Him concerning you in their prayers, what Andrew said, "There is a lad here." The lad had but little, nor had he sought, or even thought, to be helpful, but he was "here," and when Andrew told the Lord, He "took" his loaves, and with them fed "about five thousand men."

Young Gleaners, abide with your gleanings "here."

Thursday, January 10.

QUIET NEEDED.

Mark vi. 31: "They had no leisure."

SATAN has many ways of hindering the work of God. "We are not ignorant of his devices." Sometimes he tempts to indolence, and thus work gradually ceases. But more frequently, in these days of "running to and fro," he seeks to hurry the zealous worker into more work.

An earnest worker for the Lord sees many openings, is invited on all hands, if men perceive that he has a gift. Work absorbs him. He is busy, fussy, restless. So intensely eager he is that his light should be seen, that he is not content to "let it shine" upon the ordinary lampstand of every-day life. He rushes forth, holds it high, and, alas, it is blown out.

Work is not measured in heaven. I am persuaded, as it is in earth. The Lord looks more at the spirit in which work is done than at the work itself. The habit of the Gleaner's heart is more to Him than the size of his sheaf. The judgment will be, not of what size is the work, but "of what sort it is." The Holy Spirit of God is the true Worker. He dwells in the calm, rather than in the storm.

God often calls His servants "apart." Paul was a pattern of zeal. But notice how much time he spent "apart." It was no loss of time when he went into Arabia. There he had "leisure." The Spirit drew him there, I doubt not, to show him the deep things of God. All active workers are tempted to over-work. See how often he was in prison. It is when we are alone, with our Bible, in communion with God, that we get the spiritual power which is needed for the Lord's work. I tremble for those who have "no leisure." Seek in quiet, "apart," to increase in the knowledge of God. This will be your best fitness for the service of God.

* We would thank Mr. Sampson for this suggestion, and emphasise it. And we hope many Gleaners will avail themselves of his kind permission to send him the results of their "Gleanings in the field of Scripture."—ED.

Thursday, January 17.

AN UNPLEASANT SERVICE.

1 Cor. i. 11: "The House of Chloe."

NOTHING more is known of this Christian woman but what we read in this verse. She had grieved over the contentions which were dividing the Church of God. That Christians should not love one another was a grief to her. While one was saying, "I am of Paul," and another, "I am of Cephas," Chloe and her house were weeping. Schism is no light evil. It hinders the progress of truth. It brings dishonour on the name of Christ.

Chloe in her love sought to unite the divided brethren. It was in no censorious spirit that she unfolded her grief to the Apostle. He, too, shared her sorrow, and reproved their sin. She told him of their divisions. And she did not shrink from being known to be the informant. It was not done anonymously. She did not say, "Do not tell them that it was I that told you." Nay, she rather said, "Tell them that it was I."

I learn this from this little incident, that it is sometimes a Christian's duty to tell his pastor of evils among the brethren, which he may not know of. But let it not be done secretly. Let there be no cruel anonymous letter. But first with warning love to the erring, and then, with their knowledge, to their teacher, and all with prayer for them.

See what tender words the sad story of the house of Chloe drew from the Apostle. How he besought them in the name of the Lord Jesus, "That ye be perfectly joined together in the same mind, and in the same judgment."

Thursday, January 24.

A SPREADING WEED UPROOTED.

Phil. iv. 2: *Euelia* and *Syntychē*.

WE have here two Christian ladies, of whom we know but little. That little is evil, and it is good. It is good, in that they were Christians; it was evil, in that they were not of one mind. I think there is more of good hinted about them than of evil. They were fellow-workers with apostles. Their names, it seems to be said, were "in the book of life."

The "ointment" was precious. But the sweet odour thereof did not fill all the house where the saints were sitting. The music was sweet, but there was one jarring note. It was a lovely song, but one voice in the choir was faulty. The two sister-workers, one in faith, and in work, and in apparent loyalty to their Saviour, still were two, walking on slightly diverging paths. Perhaps a little feeling of pride, or self-importance, was the unhappy root out of which the ill-feeling, the distrust, the jealousy, the rising opposition, was growing.

The two ladies could kneel together, and work together in the great missionary labour of the Church. Their zeal was refreshing to see. And yet—there was a hindrance. They had not learned to submit themselves one to the other. The hidden root, apparently harmless, was becoming visible. Satan often hinders the work of God by arousing ill-feeling among the workers. And the evil grows, and spreads. The Apostle hears of it, and with tender solicitude he says, "I beseech." Oh, let there be no variance among the workers. But brethren, sisters, "be of the same mind in the Lord," then will ye be one in His service.

Thursday, January 31.

THE BRAVE ETHIOPIAN.

Jer. xxxviii. 7: *Ebed-Melech* heard.

HE heard that Jeremiah, the prophet of God, was in the miry dungeon. He simply heard of it. That was all. What business was it of his? He had not put him there. He had

not even seen him there. It was enough that he had heard that he was there. Immediately he arose and went forth to the king. "My Lord," he said, "the prophet is likely to die." And by the king's authority he went himself to the dungeon, and, with difficulty, he drew Jeremiah out, and saved him.

You have heard, have you not? of servants of your Lord in Africa, in China, in many miry places, sinking for lack of helpers, falling because their labours are beyond their strength. You can scarcely say you did not place them there. If you are a subscriber to the Church Missionary Society, you helped to send them there. When you hear that they are failing, returning home on sick-leave, cut down as Bishops Hannington and Parker, is not that a call to you? Ebed-Melech heard, and he went; went and helped the prophet. What will you do?

It was not a popular thing that this good Ethiopian did. All the princes, and the weak king with them, had cast Jeremiah into the dungeon. Ebed-Melech will be unpopular.

And was he without reward? He heeded not. He did it not for reward, but for God. And God did not forget him. Look at the next chapter, "I will surely deliver thee." And why? Was it because he had acted bravely? It says not so. But "because thou hast put thy trust in Me, saith the Lord."

Lingerer here in England, you have "heard." Where is now your faith?

THE SOCIETY'S MISSIONS.

I.—TINNEVELLY.

[We propose giving each month during the present year an account of some one of the Society's Missions, to assist the many friends and workers who are now endeavouring to study their history and progress. We begin the series with an account of the Tinnevelly Mission.]



HE district of Tinnevelly, and the Native state of Travancore, together occupy the southern point of the Indian Peninsula. Cape Comorin itself is within the boundary of Travancore, but the mountain-chain of the Western Gháts, which runs from that promontory northwards, divides the two territories, Tinnevelly being on the eastern side. The district is about 100 miles from north to south, and 70 from east to west, and its area is 5,381 square miles, or about the size of Yorkshire, with a population of 1,699,747. The census of 1881 divides the population according to religion, thus:—Hindus, 1,468,977; Mohammedans, 89,767; Christians, 140,946; others, 57. Of the Christians, 57,129 are said to be Roman Catholics.

Tinnevelly is divided into two unequal parts by the river Tambiravarni ("copper-coloured river"), which, rising in the Gháts, flows eastward, passing between the towns of Tinnevelly and Palamcottah (the former the native city, with its huge temple of Siva, the latter the English station and fort), and falls into the Bay of Bengal, a little south of Tuticorin. The course of this fertilising stream is marked by a belt of rich land, presenting the brightest green hues, and producing two crops of rice in the year. To the north the country is well cultivated, rice and cotton being the staples; but to the south, bordering on the Indian Ocean, stretches a vast sandy plain, of a fiery-red colour, with a few oases here and there, where, the water lying near the surface, the peasants have been able to reclaim the land. This plain is covered in every direction by groves of tall, straight, stiff palmyra trees, the only vegetation which the sandy soil will support. While all around is parched and arid, this tree strikes its root forty feet below the surface, gathers up the

moisture, and daily gives forth quantities of sap, which, being collected in small vessels and manufactured into sugar, forms the chief subsistence of the rural population, besides being used largely by builders to give consistency to their chunam (mortar). Moreover, the leaf of the palmyra roofs the houses, or, cut into strips, serves as paper for writing (or rather engraving) on with iron pens; its fibres provide the people with string; its trunk with timber for lathes and rafters; while its root, scooped out, and with a dried sheep-skin stretched over it, becomes the drum in universal use at festivals, &c. The Shánár labourer climbs thirty or forty trees, each to a height of sixty or eighty feet, twice (sometimes thrice) every day to collect the sap.

The palmyra tree is interesting from a missionary point of view, as it is from the Shánárs, or palmyra-climbers, that the great majority of the Tinnevelly Christians have been drawn. They form one-fifth of the population of the district.

In the census the population of Tinnevelly is counted as Hindu in religion. The Hindu deities are, indeed, worshipped by the higher castes, and Brahmanism flourishes in the towns. The Siva temple in Tinnevelly town—to give one instance—has a thousand Brahmans connected with it, and 150 dancing girls. But this very temple, by its numerous idols and shrines to the *pei*, or devil-spirits, reminds us that the religion of the masses generally, and of the Shánárs in particular, is practically devil-worship. It consists almost entirely of sacrifices and rites to avert the anger of malignant spirits. In every village is seen the *pei kovil*, or devil's house, around which the demonolaters gather for the wild devil dances, which are the principal sacred observance. In these dances the officiating priest lashes himself into a frenzy, professing that the demon has taken possession of him, and pretends to reveal to inquirers the information they wish for.

Missionary work in Tinnevelly dates back more than a hundred years. The first notice of it occurs in the journals of Schwartz, in 1771. A Native Christian from Trichinopoly was reading the Bible to the heathen. Schwartz himself baptized a Brahman widow who had been living with an English officer, and been by him taught the rudiments of Christianity. She received the name of Clorinda, and was mainly instrumental in building the first church erected in Tinnevelly. In 1785 there was a little community of 160 Christians, and Schwartz, who himself visited the province in 1778, put a catechist in charge named Sattianadhan, whom he afterwards ordained according to the Lutheran use. This ordination took place on Dec. 26th, 1790. Jænické, another of the S.P.C.K.'s Lutheran missionaries, took up his abode at Palamcottah in 1791, and laboured there till his death in 1800. Subsequently Gerické visited Tinnevelly, and 4,000 persons were baptized. But a time of trial ensued. The S.P.C.K. was unable to devote so much of its funds to India, the East India Company discouraged missions, and forbade missionaries to land in the country, and for several years there is almost a blank in the history.

When the Rev. J. Hough went to Palamcottah as chaplain in 1816, he found about 3,000 Christians dispersed in some sixty villages, and ministered to by one Native pastor in Lutheran orders, named Abraham. To Mr. Hough, under God, was due the first impetus to the extension of the work in Tinnevelly. He learned Tamil, translated books, distributed Scriptures, opened schools, and acted as a father to the scattered Christians. The S.P.C.K. being unable to do more than continue its small grant, he applied to the Church Missionary Society, which responded by a grant of money in 1817, and afterwards appointed two missionaries to the district, C. T. Rhenius and B. Schmid, who reached Palamcottah in 1820. Rhenius was for several years the life and soul of the Mission. He watched over the S.P.C.K.'s 3,000

Christians until, in 1829, a missionary of the S.P.G. (which society had in 1826 taken over the work of the S.P.C.K. in India) arrived to assume the charge of them. In the meanwhile he had preached the Gospel over the whole district, great blessing had been vouchsafed, whole villages had placed themselves under Christian instruction, and the number of adherents in what were now the new C.M.S. districts had risen to 7,000.

But Rhenius, like his predecessors, was a Lutheran, and he desired to follow Schwartz's example, and ordain Native pastors. This the C.M.S., as a Church of England society, was unable to permit, and a painful controversy ended in the committee being reluctantly compelled to separate from their devoted evangelist. An unhappy schism in the Native Christian community was the result, but on the death of Rhenius, in 1838, the seceders came back, and from that time the Church in Tinnevely has grown and prospered. The 10,000 of 1829 have multiplied ten-fold. The two societies now reckon together more than 100,000 Christian adherents.

On the separation of Rhenius, the Rev. G. Pettitt took charge of the C.M.S. Mission. In the same year, 1835, a young English lay agent arrived, named Edward Sargent, the present venerable Bishop!

For some years the missionaries in Tinnevely were a strong body. On the list of 1858 there were eighteen names. The villages in which there were Native Christians were grouped in districts, each with its resident missionary. Thus J. T. Tucker was for more than twenty years in charge of the Paneivilei district, and John Thomas more than thirty years in charge of the Mengnánapuram district. Tucker baptized 2,000 converts with his own hands, and built 48 village churches or chapels, besides a large church at Paneivilei. Many of the villages were distinctively Christian, in some cases the whole population having come over, and in others the place itself having been built by Christian settlers from heathen villages. In Rhenius's time a society was formed called the *Dharma Sangam*, or Native Philanthropic Society, for the purchase of houses and land as a refuge for such converts as were persecuted by their neighbours, and perhaps forbidden by their landlords to erect a place of worship. Among the villages which thus sprang into existence may be mentioned Kadachapuram (Grace Village), Suvisésapuram (Gospel Village), and Nallur (Good Town).

The most remarkable case was that of Mengnánapuram (Village of True Wisdom), under the Rev. J. Thomas.*

There are now no English "district missionaries" in Tinnevely at all. The six or seven men are set apart for educational or evangelistic work. The C.M.S. congregations in more than 1,000 villages are grouped into ten districts, each with its District Church Council, viz., Palamcottah, Dohnavur, Suvisésapuram, Mengnánapuram, Paneivilei, Panikulam, Nallur, Surandai, and, in North Tinnevely, Vageikulam and Strivilliputtur. The District Council administers the Church funds, pays the pastors and schoolmasters, builds churches and schools, &c. The amount administered annually

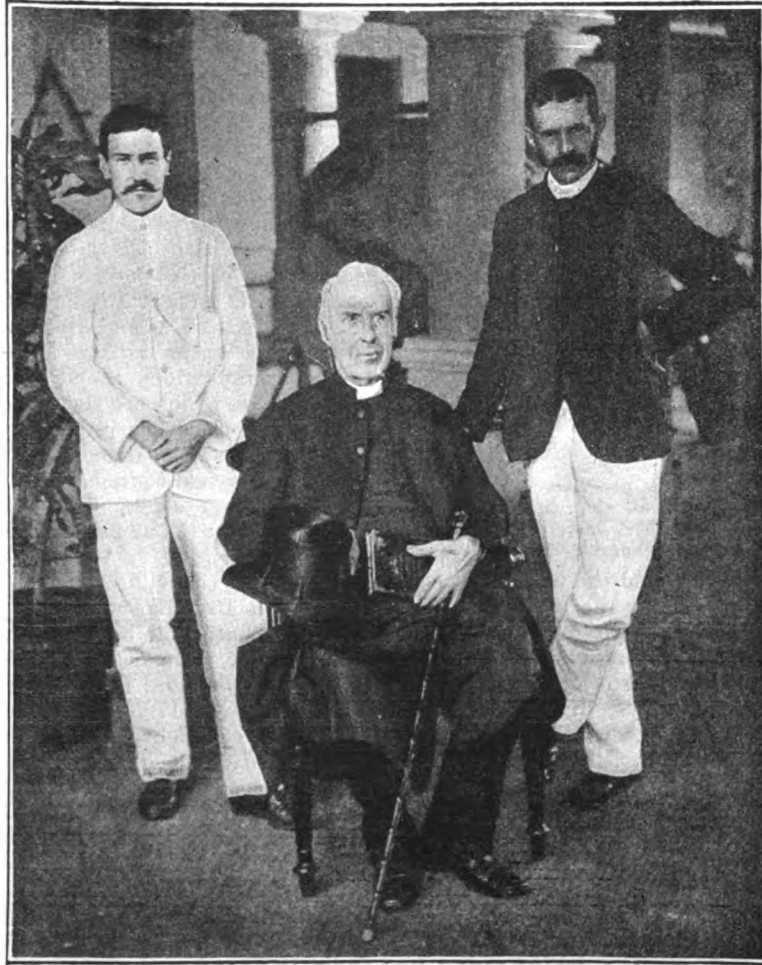
by these councils is about £4,000. Of this about £1,200 is contributed by the Native Christians themselves (besides £2,500 for local congregational objects)—a large sum when we take into account the difference in the value of money, the average wages of a Shánár being about equal to a shilling a week. The remainder is derived from grants-in-aid made by the Society. The District Councils elect delegates to a Provincial Council, which meets annually to discuss matters affecting the Tinnevely Church generally. Societies exist among the Native Christians for Pastorate Endowments, Widows' Pensions, Church Building, Church Expenses, Tract and Book Circulation, Missions to the Poor, &c., and in aid of the Bible Society. Similar institutions exist in the S.P.G. districts.

In no Mission in any part of the world has the Native pastorate been so largely developed as in Tinnevely. In connection with the C.M.S. alone, exactly one hundred Tamils received

holy orders to the end of 1885, and although a few of these were ordained for work elsewhere (Madras, Ceylon, Mauritius), almost all were Tinnevely men. There are now 61 labouring in the province, besides 36 in connection with the S.P.G. The first Native episcopally ordained was John Devasagayam, in 1830. For many years he was pastor of Kadachapuram, and died in 1864, full of years and honours. Two of his sons are now clergymen, and his daughter is the wife of a third.

North Tinnevely was the field of a most interesting Itinerant Mission, started in 1854 by Ragland, Meadows, and David Fenn. It has been the prototype of other

* A sketch of Mr. Thomas and his work at Mengnánapuram appeared in the GLEANER last month (Dec., 1888).



THE RIGHT REV. BISHOP SARGENT, AND THE REVS. T. WALKER AND E. S. CARR, Tinnevely.

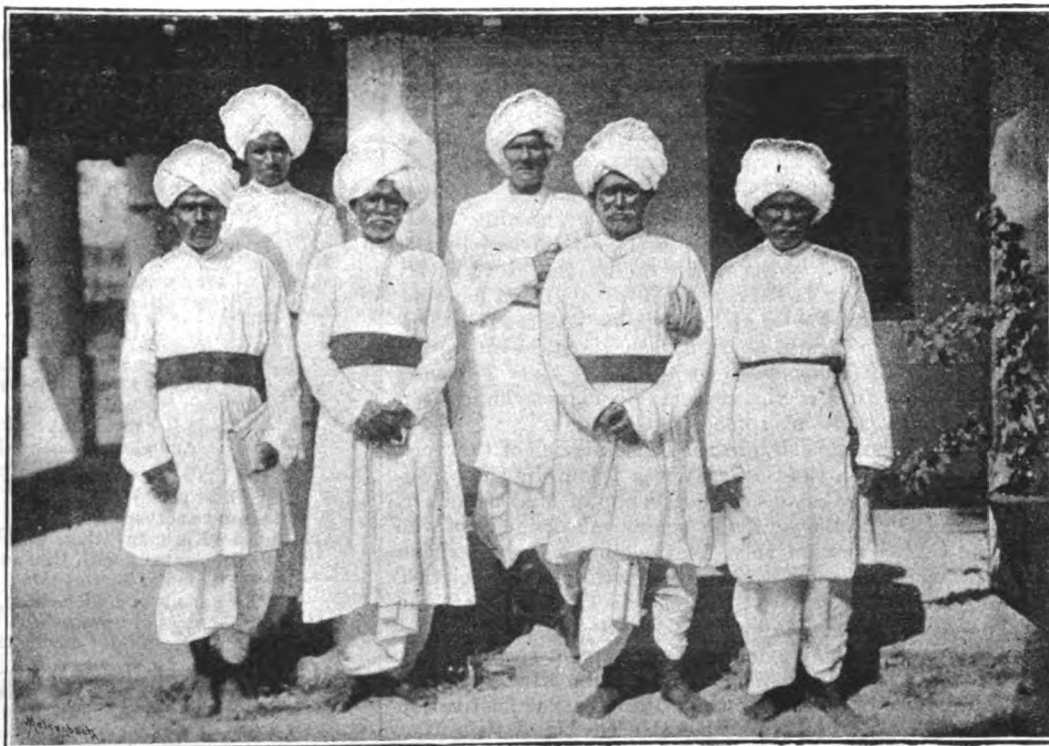
systematic itinerancies since, and was the means of training several leading Native clergymen, such as J. Cornelius, W. T. Sathianadhan, and V. Vedhanayagam, Ragland imbuing them with his wonderful devotion of spirit. In this Mission also laboured the Rev. W. and Mrs. Gray, the latter being the first missionary lady to move about in tents.

In 1877-8 both C.M.S. and S.P.G. had large accessions to the Christian community through the indirect influence of the terrible famine which desolated South India in those years. Large famine funds were raised in England for the relief of the starving people, and were transmitted to India through the Societies. The distribution was without reference to creed; but, wrote Bishop Caldwell, "the conviction prevailed that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succour." The S.P.G. had the more numerous accessions, as its districts especially suffered; but the C.M.S.

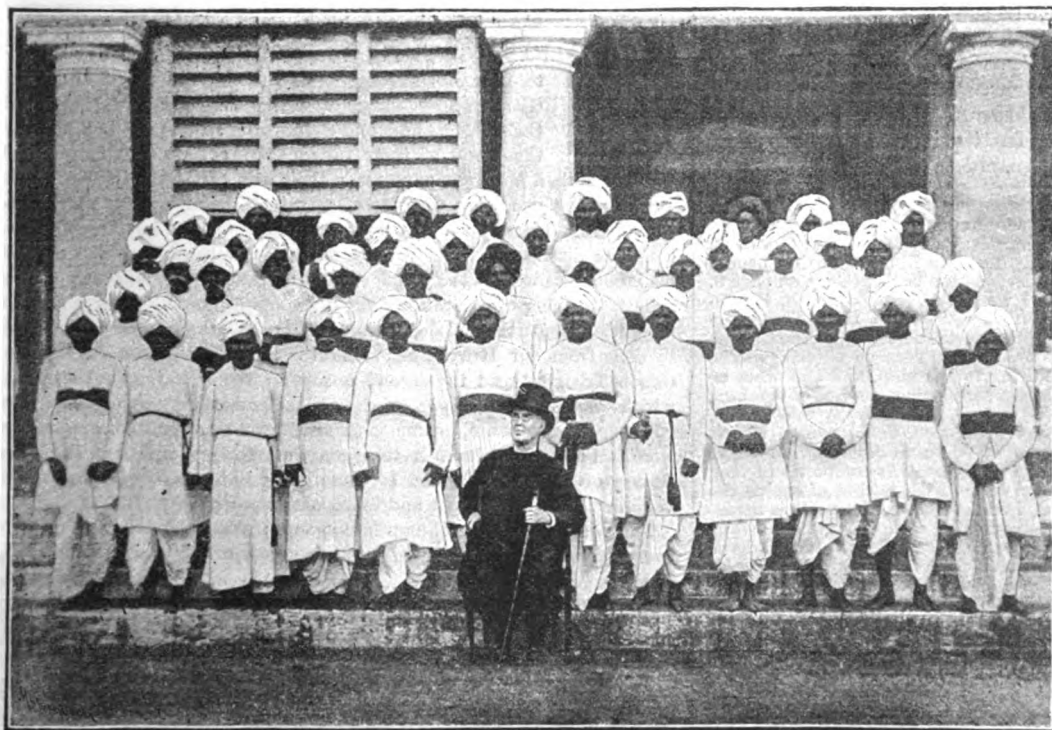
figures rose by no less than 10,000 in the one year 1878. Some of these new adherents were afterwards drawn away by the Romanists, who have done their utmost to discredit the Protestant Missions for their action in the matter, particularly attacking the S.P.G.; but the Native Councils and clergy,

large numbers of the Christians, laboured zealously to care for and instruct the new comers, and, on the whole, with much success.

With regard to education, the report on the Madras census of 1871 testified decisively to the value of Protestant Missions. Tinnevely, it said, "is one of the few districts where a large percentage of the population is classed as educated (8.2 per cent.). In the district where the Protestant Missions are numerous, the Native Christians occupy a high place in the list of instructed." Again, "Under Native rule, the Shanars were a down-trodden race, under Christian teaching and enlightenment their social position is vastly improved, and many of them now hold positions of influence and respectability. . . . Some of the



NATIVE PASTORS AND CATECHISTS AT MENGANAPURAM.



BISHOP SARGENT AND TINNEVELLY NATIVE PASTORS AND CATECHISTS.

Christian converts of this caste have graduated in the Madras University."

The C.M.S. educational institutions comprise a High School at Palamcotta, mainly for Christian boys, and a College in Tinnevely town, mainly for Hindu boys, both of which send pupils to the Madras University, besides 556 district and village schools, with 17,000 scholars. Special mention must be made of the Sarah Tucker Training Institution and its affiliated schools for girls, established by the Rev. A. H. Lash, and now carried on by the Rev. V. W. Harcourt. In the last twenty years this institution has sent out some 200 well-trained female teachers holding Government certificates. Several boarding schools at central towns are maintained in connection with it, and sixty "branch day-schools" for girls of the respectable classes have been opened, in which there are some 1,700 scholars.

In 1877 an important step in the consolidation of the work in Tinnevely of both the Societies was taken, by the consecration, as assistant Bishops to the Bishop of Madras, of Dr. Caldwell and Dr. E. Sargent, the senior missionaries of the S.P.G and C.M.S. respectively, for the episcopal supervision of the congregation severally connected with the two Societies.

The C.M.S. staff at present engaged in Tinnevely are the Rev. T. Walker, Superintendent of the South Tamil Itinerary; the Rev. Thomas Kember, in charge of the Training Institution and Theological Class at Palamcotta; the Rev. V. W. Harcourt, in charge of the Sarah Tucker Institution and its numerous Branch Schools; the Rev. H. J. Schaffter, Principal of the Tinnevely College, and his assistant, Mr. R. F. Ardell; Mr. E. Keyworth, in charge of the Palamcotta High School; the Rev. A. K. Finnimore, itinerating Missionary in North Tinnevely; the Rev. E. S. Carr, B.A., at present unassigned, and Mrs. Thomas, sen., and Miss Thomas, in charge of the Elliot Tuxford Girls' School.

The following are the statistics of the Tinnevely Mission for 1887:—61 Native clergymen, 882 Native Christian lay-helpers, 56,648 Native Christian adherents, 12,095 communicants, 556 schools, and 17,612 scholars.

The Church of England Zenana Missionary Society has six ladies at work in Tinnevely, viz., Miss Gehrich, Miss Hodge, Miss C. Blyth, Mrs. Kearns, and Miss Rose (the last two in North Tinnevely); and Miss Askwith at Palamcotta, assisting in the Sarah Tucker Institution. It has besides, 42 Bible-women and 20 Native teachers.

NOTES ON THE PICTURES.—The pictures on pages 4, 5, and 9 illustrate the article on the Tinnevely Mission. Of the one on page 4 it need only be said that Mr. Walker is on our right, Mr. Carr, in the white suit, on our left. Bishop Sargent sits in front. The two illustrations on page 5 explain themselves. There are ten subjects in the large picture on page 9. Going from left to right, in the corner we have Trinity Church, Palamcotta. Next to it is an idol nearly life-size, received from Tinnevely more than fifty years ago. It stands just inside the lobby of the Church Missionary House, and is one of the first things seen on entering. The two Native girls, one at the top pointing to the map, and the other at the bottom tracing Tamil letters in the sand (a common method of teaching to read), were pupils of Mrs. Hobbs, a former Tinnevely missionary. The tall tree on the right side is a palmyra tree, and the man who is climbing it belongs to the Shanar caste. The Tamil boy with his bag of books is a familiar sight in Tinnevely. His book is composed of long strips of the palmyra leaf, on which he writes with a kind of stylus the lessons of the day. The groups of Natives above the centre picture listening to the missionary preaching is an illustration of the North Tinnevely Itinerant Mission, founded by T. G. Ragland. The picture in the left hand corner at the bottom is a room in the Sarah Tucker Institution. The girls are at their lessons. The church in the right hand corner at the bottom is at Mengnanapuram, "the Village of True Wisdom." It was built by the Rev. J. Thomas in 1847. His son, the Rev. J. D. Thomas finished the tower and spire in 1868. Bishop Sargent still further improved it in 1884 when the clerestory was raised, and a substantial roof of tiles put on in the place of the former temporary roof of palmyra leaves. The largest picture in the collection is a view of the Great Tank at Strivillipattur, in North Tinnevely, and is sacred to the Brahmans as a bathing-place. The two portraits, which are lifelike presentments, are those of Jacob (the one with the turban), a former inspecting catechist in North Tinnevely, and the late Rev. Viravagu Vedhanayagam, Pastor of Vageikulam, North Tinnevely, and Chairman of the North Tinnevely Native Church Council.

THE GLEANER'S REQUEST.

"PRAY you, let me glean!
 Poor, and a stranger, have not I a right
 To gather ears of corn?"
 She came at early morn,
 And "bath continued even until now,"
 Stooping with heated brow
 And weariness of mien—
 Aye, "until even" heralded the night,
 Ruth gleaned "among the sheaves."
 "I pray you, let me glean!"
 Thus cried our thousands with accordant voice.
 The Lord of Harvest heard;
 At His approving word
 "Handfuls of purpose" fell before their feet.
 O work of love most sweet!
 Beneath His watch serene,
 To do His royal will by loyal choice,
 And glean "among the sheaves."
 "I pray you, let me glean!"
 Dost persevere? or would thy footsteps stray
 Into "another field?"
 No "Kinsman" there to shield!
 In company with Him and His abide
 Till end of harvest-tide;
 Rich spoils of golden sheen,
 Trophies of "grace" shall mark thy homeward way.
 Gleanings 'among the sheaves."
 "I pray you, let me glean—
 A little while"; and then the blank below—
 Missed from the muster-roll—
 Above, a Gleaner's soul!
 Soon unto some must sound the Kingly call;
 Or He may summon all.
 "How wilt Thou, Lord, be seen?"
 "The same as when I came and bade thee go
 To glean among the sheaves."

A. M. I. F.

THE VOYAGE OF THE "GLENFRUIN."

[FROM OUR OWN CORRESPONDENT.*]

I.



GLEANERS and other friends of the C.M.S. may be pleased to hear of the progress of the ship which conveys "the Gleaner Missionary," and the large party of C.M.S. and C.E.Z.S. brethren and sisters who accompany her, towards the scene of their future labours. On the morning of

October 20th, a large company made their way to the South West India Dock to the "good ship *Glenfruin*," on which the missionary party were to embark. Friends were of course in the majority, but among them could be distinguished the veteran missionary returning to the field of his labours, as well as the young earnest servant of the Master, realising at last the pang of separation from dear ones at home. After a hurried inspection of berths and depositing of luggage, all gathered on the poop to seek from our Heavenly Father the parting blessing. The Rev. Canon Tristram read the second lesson for the morning (1 Thess. v.), which was singularly appropriate, and after earnest prayer the hymn "Peace, perfect peace," came with ministering power to hearts which were full to overflowing. A telegram was received on board from the Bishop of Japan, to be read to those going to his Diocese, "God speed you all." A kind thought and token of sympathy.

The company now broke up into groups; some friends left at once to hurry on a long journey home, others accompanied us down the river, and partings were prolonged until the last went ashore at Gravesend.

* The s.s. *Glenfruin* took out the following missionaries:—For *Hong Kong*, Miss A. K. Hamper, C.M.S.; for *Fuh-Chow*, Misses M. and B. Newcombe, C.E.Z.M.S.; for *Mid China*, Miss French and Miss Johnson, C.E.Z.M.S.; for *Japan*, Rev. C. F. and Miss Warren, Rev. P. K. and Mrs. Fyson, Rev. A. R. Fuller, Miss K. Tristram, Miss A. M. Tapson, Miss M. G. Smith, all C.M.S., and Miss Jane Holland, an independent worker. We shall not reveal who "our own Correspondent" is, but it is not one of the above-named missionaries! If our readers like to think it is the proverbial "little bird" (and little birds following the ship are mentioned in the journal), they are welcome to do so!—Ed.

Hymns were sung together before the final farewell had to be said, and many will remember the new power and meaning which familiar words conveyed at such a moment.

Oct. 21st.—How thankful we are that the first whole day of this life is the Lord's Day; and the Gleaner's Cycle reminds us that the prayers of missionary helpers were offered yesterday for China, to which country many of our company are going, and our first day at sea is the special day for Japan. It is a brilliant day: the white cliffs of England are kept in view, the well-known headlands passed, until when off the Isle of Wight the ship's course is made more to the southward. Portland Bill was the last part of dear home that faded from sight. The Rev. C. F. Warren took the morning service, and all joined for prayers and hymns in the evening. It has been a strange Sunday; varied emotions have filled our hearts. One takes with him wife and dear children. Another returns to labour, leaving her who was the partner of his toil in China and Japan "at rest." One had parted from his dear sick wife whom he leaves in England at the call of duty. Sisters go to join sisters in the work; others leave all behind, father, mother, brothers and sisters, full of loving desire to tell the good news of a Saviour's love which has brought joy to their hearts. Many ships have passed us bounding towards home: how different their feelings who see perhaps after years of absence the welcome shore!

Oct. 22nd.—The Bay of Biscay, Oh!

Oct. 23rd.—The sea beautifully smooth. The sailors have been busy rigging an awning over the poop, and a tennis court on the main deck; a new experience to play tennis in the Bay of Biscay. An amusing rivalry has sprung up between the C.M.S. and C.E.Z.S. ladies as to which should prove the better sailors. The C.M.S. have evidently gained the distinction, for they have appeared on deck first, and bravely lashed their chairs together to begin work. The talk now is the formation of language classes, and arrangements for prayer meetings and Bible readings. 2.25 P.M. sighted land, and ran along the coast to Cape Finisterre, which was passed as the moon was rising. After dinner, the missionary party sang hymns on deck.

Oct. 24th.—After the usual accidents to breakables, and amusing mishaps, all are settling down comfortably and enjoying the voyage. The weather is simply delightful, the sea to-day a most exquisite blue, and, as the ship coasts along, ranges of mountains appear towering up from the sea, glistening in the sunlight. Passed the mouth of the Tagus this afternoon, and passed within the Berling Isles, which, in rough weather, are given a wide berth. Some little birds like chaffinches have followed us all the way from England, and are very tame.

Oct. 25th.—Gibraltar was passed in the night; the lighthouses on the European and African coasts could be seen, and the great rock towering up in the moonlight.

Oct. 26th and 27th.—Coasting Algeria. The mountains are magnificent; before us the blue Mediterranean, with perhaps a few white sails of boats here and there, or a shoal of porpoises disporting themselves in the waves. Beyond, on the shore, the small towns and villages at the feet of the huge mountains, which, even in this balmy, clear atmosphere, are many of them cloud-capped.

Oct. 28th.—The second Sunday on board. Service at 10.30, and Bible reading at 3 P.M. In the evening the missionary party gathered the sailors and other passengers on the main deck, and sang hymns with such heartiness, that it would have done dear friends in England good if they could have heard us. About a hundred joined. The night was, without the moon, most lovely; brilliant stars overhead, and the ship alone on the great sea. What joy to know of One watching over, whose voice in this seemed to whisper peace. The missionaries gave short addresses on the subject of the hymns. What a hard life is that of a sailor; toil, peril, sometimes want and starvation before him. Many of those on board take these long voyages; a slight cessation from labour is the only mark of Sunday; no prayers, no Bible reading, no thought or care for the soul, unless a voyaging stranger, perhaps a missionary, speaks a word for his Master, and gathers a little company for worship. When will the day come when England's flag will be the flag of the Cross in reality, and not mere symbol, and every ship that leaves her shores a Bethel to witness for Him? Some of the ladies are interesting themselves among the sailors. What a blessing the influence of Christian gentlewomen may have upon these rough toilers of the sea as

they pass on their missionary journeys: women who are not afraid to speak on behalf of the Saviour.

Oct. 29th.—Sighted Gozo (Malta) this afternoon about 5 P.M. and signalled; we passed between Malta and Sicily. The eight ladies, having all regained their equilibrium, have established a prayer meeting at 2 P.M. each day.

Oct. 31st.—A concert was held this evening, making quite a stir on board; all were busy preparing, the sailors with their ready ingenuity turned the saloon into a charming hall, hung with coloured lights; all contributed what they could to make others happy; songs, recitations were arranged for, and even accompaniments composed. The officers in their uniform, the sailors in their best, and last, but not least, the Chinese cooks and others in their own costume, took their places with the passengers who did not perform. The chief mate sang "The dear ones at home." The chorus was taken up in a way that did one good to hear. The piece of the evening, however, was a song sung by Mr. Nan Sing, the chief cook, in his own language, Chinese. The result provoked peals of laughter.

Nov. 1st.—The more tender-hearted among the party learned to their great distress this morning that they should not have laughed at Mr. Nan Sing's song last night, as the subject was a most pathetic one, but who could resist? We are now off Alexandria.

Nov. 2nd.—The vessel reached Port Said this morning about 9 A.M. She was soon besieged by a motley crowd of Arabs. The Rev. R. H. Weakley, the Secretary of the Bible Society at Alexandria, now in England, wrote to the Bible Society's agent at Port Said, Mr. Taylor, to come on board, and he most kindly took charge of the party, taking them ashore in his boat, and conducting them about the town, showing the greatest attention in his power. Under Mr. Taylor's guidance they were soon introduced to scenes of curious interest; attended by a rabble of boys and men, they wandered here and there, coming at times upon most picturesque groups of Arabs, Moors, Nubians, Negroes, besides numbers of various European nationalities, a Babel of form, colour, and language. The variety of the dusky hue was interesting down to the blacklead deadness of some, while the brilliant colour of the garments was surprising. The splendid physique of some of the men attracted great attention; of course none had shoes, and the children wore the simplest garment; a few women were seen with veil falling from beneath the eyes. At the Bible Society's Depot a hymn was sung, and the Psalm xix. read, and the Rev. C. F. Warren offered prayer. The school was also visited; the teacher, who did not understand English, had just let his "fry" out to play, and a dirty lot of little beings they were, who soon gathered round, holding out their hands for "Baksheesh"; they nearly all had sore eyes, with flies annoying them. The schoolroom was a small room, with reed matting on the floor.

We left at 4.30 P.M., and steadily steamed along the canal, passing many strange sights—great stretches of desert land, here a picturesque stately palm tree, now a number of pelicans, then rows of flamingoes like ranks of soldiers, but standing on one leg. One sight rewarded us, a wonderful mirage of stately trees and the appearance of water flowing. There is an electric light at the bows of the ship to enable us to continue our course in the night.

Nov. 3rd.—This morning passed Suez, only remaining there 1½ hours and getting our letters. What delight at getting news from home! All are eagerly looking out now for the scenes of Bible interest. We saw the place where Stanley thinks the passage of the Red Sea took place, where the mountains running due east and west come down to the sea, and look like an impassable barrier. As we passed Pi-hahiroth it was our morning service time, and Mr. Fyson read the account. What a different impression the sight of the place gives of the scene. The bold, jagged, barren mountains, the fierce heat, the brilliant sunlight and colouring, impressed one vividly. At Port Said they said they had not had rain for eight months until the week before we arrived. What a comfort the cloud must have been to the Israelites, and how bitter their suffering when the cry went up for water. Towards evening we saw Mount Sinai towering to heaven among the other peaks.

Nov. 4th.—Our third Sunday. The heat is great. Service with Holy Communion this morning, prayer meeting and Bible reading this afternoon, and service on deck at night. The sailors are showing that they like these services by the interest they take in them and their attention. At 7 P.M. we passed a solitary lighthouse on a sunken rock out of sight of land. What human being has charge of such a lonely sentinel in this torrid region!

Nov. 6th.—The thermometer in the cabin 93° this afternoon. The sailors gave their return concert this evening, which raised some merriment during this fearful heat. We know now what the meaning of the promise is, "The sun shall not smite thee by day." The dews are too heavy for sleeping on deck at night.

Nov. 7th.—Nearing Perim Island, where we can land letters.

(To be continued.)



CHAIR TRAVELLING IN CHINA. (From a Sketch by Miss C. F. Gordon-Cumming.)
 (The view shown is on the road from Fuh-Chow to Lieng-Kong. Fuh-Chow lies in the valley, the Drum Mountain on the right.)

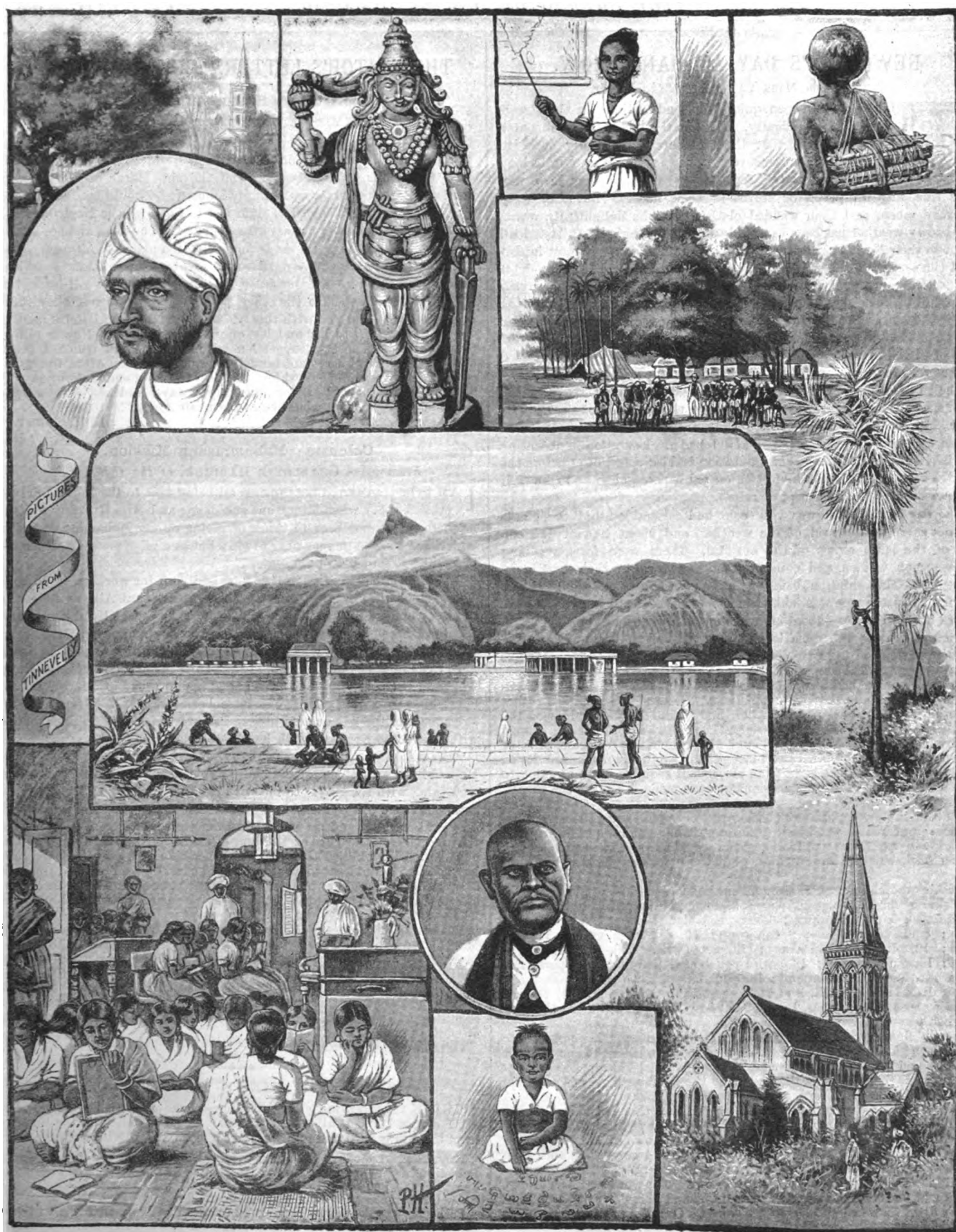
CHAIR-TRAVELLING IN CHINA.

THERE is a sketch of one of the light wicker-work chairs which we took with us on our house-boat when making the ascent of the River Min from Foochow. Each chair is slung on bamboo poles, and in a measure protected from sun and rain by a waterproof canopy. Four strong sure-footed Chinese coolies carry the chair, with the European lady (a Chinese lady would on no account be seen in an open chair—hers must effectually hide her from all curious spectators). A fifth cooly is ready to relieve guard, or make himself generally useful. The coolies wear a blouse and short loose

trousers of coarse blue linen, and huge hats of coarse grass or rushes, while in rainy weather they wear a sort of coat of grass or straw, which answers the purpose of keeping them dry at a trifling cost, and they do not object to look as if they were thatched.

Whenever our boat halted they carried the chairs ashore, and carried us for miles along the slippery narrow paths between the swampy rice-fields, till we reached hilly ground where we could walk dry-footed, while still they followed patiently, forming our friendly escort as we explored villages and temples, and ready to carry us back to the river when the lowering sun warned us to return.

C. F. GORDON-CUMMING.



PICTURES FROM TINNEVELLY. (For Explanation, see p. 6.)

NEW YEAR'S DAY AT HANG-CHOW.

Letter from MISS VAUGHAN to the Editor.



HE snow has been quite deep, and walking in the streets has been a difficulty. Missionaries who have been out a long time say, that though there is generally snow in winter, yet that this year it has lasted an unusually long time. The natives feel it very much, as they have not, as a rule, any fire-places or stoves in their houses. But they wrap up very much, and their wadded clothes must be delightfully warm. The snowy weather has been especially trying for them, as it lasted all through their New Year. The New Year with them is a most important time. The last few days of the old year are spent in paying debts and settling business, and during the first few days of the new year they shut up their shops, and spend their time in feasting and in paying visits of congratulation to one another. All business is suspended, and the streets look like the streets in London on Sundays. There is a great deal of giving presents, and every one whom we meet expresses his good wishes very much as we wish one another "A Happy New Year."

Shall I describe to you a native feast? Dr. Main, at the hospital, gave a native New Year's feast last week, on the fifth day of the Chinese year. He invited a great many people, foreigners as well as natives. I was amongst the guests invited, and I had no hesitation in accepting the invitation. The method of invitation is this: a few days before the feast, a servant brings the invitation on red paper, and waits to know if the person invited will accept or refuse.

The day of the feast was very cold and miserable; but the guests did not seem at all afraid of the weather, and about 100 sat down in one of the large rooms of the hospital. There were foreigners and natives, men, women, and children; the natives all in their best, even some of the tiny children being painted up for the occasion. Before the feast began, grace was said, then every one began to eat. We were seated at small tables—about eight or ten being at each table—men and women separate. The room looked very gay and pretty, and over the doors were words of welcome. I think our friends in England would have been much amused at the dishes. On each table were sixteen small dishes. Also each person had a small basin without any handle, and a china spoon with a handle, besides chop-sticks. Besides these things, dishes were brought in, one after another, and placed in the middle of the table. There were eighteen different courses. Each person dipped their spoon into the middle bowl and filled their small basins, and, of course, chop-sticks supplied the place of our English knives and forks. Eating with chop-sticks is quite an art, and it requires some practice to manage them well. As one missionary there made a list of the dishes, I send you a copy:—

On the table were oranges (both large and small), English walnuts, kidneys and white sea-weed, Buddha's hand, candy, peach, raisins, apples, san zas (a native fruit), green eggs and ham, peach kernel, melon seed, chicken and turnips, plums, salt smoked duck and smoked fish.

Besides these, there were brought in, in succession—1, sharks' fins; 2, pigeons' eggs; 3, shrimps in sauce; 4, ducks and trimmings; 5, garlic sprouts; 6, sea-weed (hair soup); 7, peach kernel soup; 8, eighth precious; 9, fish soup; 10, fish with grass; 11, egg soup; 12, oil of shrimp sauce; 13, fish (whole boiled); 14, fungus soup; 15, san zas, soup; 16, garlic egg boiled pudding; 17, pork, fish baits, sea-slug, and mushrooms; 18, rice.

The dishes are so small, and each guest takes so little, that, though there were so many dishes, I do not suppose any one ate more than an English person does at dinner.

Sharks' fins were the great delicacy of the evening. Of course there was tea besides, served, as it always is here, in small cups without handles, and without milk or sugar.

Every one behaved so well, and after the feast was over Mr. Elwin exhibited his magic lantern, which gave great pleasure.

I am working at the language, and am getting on, though slowly. It is a great pleasure to be able to speak even a little. At present my time is almost entirely given to study; but I already have had two or three opportunities of telling some people about our Saviour. I hope to be able soon to speak more fluently, for at present it is indeed only with "stammering lips" that I can tell them the good news. The women are so curious, too, about our clothes, and seem more interested in looking at the foreign lady's dress than in listening to her words. Our gloves cause very great astonishment. I long to be able to talk more freely to them.

HANG-CHOW, Feb. 24th, 1888.

MARY VAUGHAN.

[We have purposely kept this letter back till now, as it is so appropriate for our first number in a New Year.—ED.]

THE EDITOR'S LETTERS FROM THE FRONT.

The Queen's Statue at Amritsar.

From MISS C. HANBURY, of the C.E.Z.M.S.

AJNALA, Oct., 1880.

I SOMETIMES think if only the Queen could hear what her rustic Punjab village subjects say about the new statue of Her Majesty erected in Amritsar, how exceedingly amused she would be. Again and again I have heard it described from foot to head, for the English boot—"like yours"—seems to attract attention first. The head and head-dress are greatly admired; the dress is considered too plain for a Queen. The majestic appearance they describe with great gusto, as much as to say, "She looks every inch a Queen." "And there she stands with a rod in one hand, and a paper in the other, saying, 'If you do not obey these my laws I will beat you with this stick!'" At first the Hindus used to do *pūja* [worship] to her and lay offerings at her feet. Now a railing prevents this. The last suggestion with regard to it, which I heard two or three days ago, entertained me not a little. After the usual enthusiasm over the whole thing, the dear old Bibi ended up by saying, "But it must be very tiring standing always, and she is a woman (a Zenāni); my advice would be to her to sit down!"

Ajnala, Oct., 1888.

C. HANBURY.

Calcutta: Mohammedan Mission.

From MISS CHARLOTTE HARDING, of the C.E.Z.M.S.

I AM to be transferred next spring, all being well, to the Normal School (C.E.Z.M.S.), when Miss Hunt goes home and Miss Mulvany relieves me here. I cannot bear to think of giving up my Mohammedan work, which has become so very dear to me; but as a missionary I feel I must be willing to go where I am sent.

The Mohammedan Mission is so very badly off for workers. I do hope a man is coming out this autumn to help Mr. Jani Alli, as he sorely needs sympathy and a fellow-worker in this especially trying work. I believe great things are in store for our Mohammedan Mission in Calcutta, if we could but get more workers to step into the open doors.

Did you hear of our being able to get into the palace at Matya Burg, which hitherto has been closely barred against us? God can indeed burst open the iron gates. We have been praying for years for an entrance into the palace, and now the answer has come. The favourite wife of the late King of Oudh has a son in Mr. Jani Alli's school. His mother was most anxious to see a lady, so Mr. Jani Alli asked me to go. He had been several times, and had purdah talks [*i.e.*, talks from behind a curtain] with the lady. I went with one of our workers; Mr. Jani Alli accompanied us. I felt as if in a dream. The iron gates stood wide open, no guard on duty, and we walked in unmolested, and were ushered into the presence of the lady of the house, we seeing her face to face, Mr. Jani Alli being obliged to sit on the other side of a curtain. We now have gained permission to go where we like, and have promised to teach a little granddaughter to read. This was certainly a red letter day in our Mohammedan Mission. There is not a house in Matya Burg now where we may not go in—all give us a welcome. We have been lengthening our cords, and have commenced work in Akra, beyond Matya Burg, starting a school which the C.M.S. have asked us to begin; so thus we work hand in hand. Two houses have closed in Calcutta because the men were afraid their wives would become Christians, as they said they were beginning to believe the truth we taught. I am not discouraged because the houses are closed, but greatly encouraged, for anything is better than indifference, and I feel sure the Spirit must be at work in our midst.

C. HARDING.

CALCUTTA, July 20th, 1888.

"FOR THE KING'S HOUSEHOLD."

I THINK the following letter will interest some of the GLEANER readers. I do not know at all who it is from. I had preached on the Sunday from the words "Go and tell the king's household," 2 Kings vii. 9.

REV. SIR,—I enclose £8 for the King's household, £4 for work in Palestine, £4 for work among the Heathen. I draw the money out of the bank. I had not much in, but I do earnestly wish that they who do not know the King may hear the good tidings.

Perhaps some day I may be allowed to speak with my own lips to those whom now I pray for, &c. Yours respectfully,

E.

The letter reached me on the Saturday after I preached.

J. GEORGE WATSON,

Association Secretary.

THE MISSION FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone and Mrs. Ingham have returned to Sierra Leone. They sailed by the *Elmina* on Nov. 11th, accompanied by Miss Goodall, who was going on to Lagos. The latter suffered much on the voyage, partly from the effects of the accident mentioned in our last number. For many days she could not move at all; but, she writes, it was "perfect peace within." The Rev. F. Nevill also sailed on Dec. 8th on his return to Sierra Leone, accompanied by the Rev. R. Kidd, appointed to the Yoruba Mission.

A NEW out-station was opened in April last at Makori, in connection with Port Lokkoh. The Rev. S. Taylor (an African clergyman) has taken up his residence there, and has been encouraged by the willingness of the people to listen to his teaching. The chief, who is an old man, and has regularly attended the Sunday services, expressed an earnest desire to see the Gospel take root among his people before his death.

IN a recent letter the Rev. H. McC. E. Price writes that a visiting and missionary society, formed by the students of the Fourah Bay College, regularly holds meetings for heathen at Cline's Town, Sierra Leone, which continue to be well attended, and the students propose to hold similar gatherings on Sunday afternoons in Archdeacon Robbin's school-room at Freetown.

IN a letter from Lagos dated October 1st the Rev. J. Vernal wrote that on Sept. 28th Lagos was the scene of festivities in commemoration of the slavery emancipation in Brazil. It was got up solely by the Roman Catholic Brazilians. "The Romanists," he writes, "have been very energetic in connection with this matter, and have been doing their utmost to increase their numbers thereby. Yesterday a padre talked to our old watchman; asked him why he did not attend their church; how much we gave him for coming to our church; told him they would give him money if he would come, and, when he refused, told him he was most surely going to hell. They meet, I am glad to say, with little sympathy from our members. They are building a very large girls' high school, and a little while ago they erected a large building for converts, &c."

ON October 4th, Consul H. E. Hewitt, accompanied by Archdeacon Crowther, held a meeting at Okrika to investigate the revolting conduct of the chiefs and people of that place. It was owned that 57 people were killed and their bodies devoured; but Archdeacon Crowther thinks that 100 is nearer the truth. These wretched people, after their capture, were distributed by the King of Okrika among his heathen chiefs, except eleven who were committed to chiefs who were adherents of the Mission. The former were all killed, but the eleven were delivered up by the Christians alive and well to the Consul.

EASTERN EQUATORIAL AFRICA.

THE Anglo-German blockade has now entirely closed the ordinary roads from the Zanzibar coast to the interior. It is a great mercy that just before the closing Dr. and Mrs. Pruett and the Rev. R. P. Ashe got safely down. They had left Mpwapwa (230 miles inland) in September, in ignorance of the alarming state of affairs on the coast, but on reaching Mamboia (60 miles) were warned to go on further. They, however, sent a messenger to the Consul-General at Zanzibar; and ultimately they continued their journey and got through the disturbed district, and were fetched off by the *Henry Wright* steamer. At the time of writing we only know this by telegraph; but full details will no doubt reach England before this number appears.

THE important news from Mombasa, regarding the ransoming of fugitive slaves by the new British Imperial East Africa Company, is given on our first page.

THE Rev. A. N. Wood, of Mamboia, has sent a most interesting narrative of a preaching tour made by him through quite a new country. At many places no white man had ever before been seen. The greatest interest was manifested in the Gospel message.

EGYPT.

THE Rev. F. A. Klein returned to Cairo at the beginning of November, after six months' furlough in Europe. He found the colportage work in connection with the book depôt, and the school work, had been faithfully carried on during his absence.

PALESTINE.

A COLPORTEUR at Jerusalem, Mr. Hall wrote on Nov. 19th, was arrested between Jerusalem and Bethany, and imprisoned, because he had some

Bibles in his saddle-bags. He was thrown into the inner prison, and no one was allowed to see him. This is directly contrary to treaty, which gives free liberty to circulate the Scriptures.

A CONFERENCE of the Society's Missionaries in Palestine met at Jaffa from November 11th to 18th. A series of devotional addresses was given by Bishop French, late of Lahore, who is at present in Palestine.

THE Rev. J. Longley Hall wrote on November 7th that Dr. and Mrs. Elliott and Miss Vidal, had arrived on the 4th, and that Mrs. and Miss Low, accompanied by a young Swiss lady to labour with them at Haifa, at her own charges, were immediately expected. Two ladies of the Female Education Society, for work in the villages round Nazareth, and four from Mrs. Meredith's, for work at Jerusalem, also arrived on the 4th.

PUNJAB AND SINDH.

A MOHAMMEDAN of good position was recently baptized at Sukkur in Sindh. He had been under instruction for some time, and gave public notice of his intention to be baptized on a certain day, unless the Moulvies (Mohammedan Teachers) or any one else could show him good reason to the contrary.

THE Rev. Pandit Kharak Singh (see GLEANER, June, 1888, p. 75) has given two sums lately to the C.M.S. Punjab Mission, Rs. 547 and Rs. 350, about £60.

SOUTH INDIA.

OUR venerable friend Bishop Sargent arrived safely at Palamcotta on Nov. 15th, but in a very feeble state. He had an enthusiastic reception from the Native Christians.

A LETTER from the Rev. A. F. Painter, of the Hill Arrian Mission, written in August, states that he was encouraged by fresh accessions at Mankomp, nine men, four women, and three children having been baptized. Among them was Chowoor Pooshari, or devil priest, who brought all his implements, and destroyed the devil shrine.

NORTH-WEST AMERICA.

EARLY in July, a Synod and Missionary Conference of the Bishop of Athabasca and his clergy were held at Fort Vermilion. Since then, Bishop Young has travelled from station to station. During his travels, he held a confirmation at Fort Chipewyan in July. He wrote on Sept. 20th, from Lesser Slave Lake, where he was proposing to confirm some recent converts from heathenism, and some who had been delivered from Romanism. An old medicine-man and his family of eleven, and two sons of another medicine-man, were among the converts. Bishop Young hoped to return to Vermilion early in October, to rejoin Mrs. Young, from whom he had not heard since July 10th.

IN a letter from the Rev. Malcolm Scott, Native clergyman at Fort Vermilion, dated Sept. 1st, he wrote: "It has been my growing conviction since I came here that the Lord could not bless my work among the heathen, until as a Church we glorified Him in life and practice, until as individuals we reflected the light of the Sun of Righteousness in this dark land. Recently the Lord graciously arose to our need, and stirred up our hearts to wait continually upon Him for each of our people, and He has been so indulgently kind, bringing them in, or drawing them away, as the case may be. He has come with power to a willing people, or rather, the people are willing in the day of His power. We can only thank Him in the words of the Psalmist (Ps. ciii. 1-4). Last Sunday (Aug. 26th) was a most solemn time indeed, when all hearts seemed to be bowed under the convicting power of the Holy Spirit. We humbly pray that the same Spirit, who has so quickened us, may draw us and keep us all very near to the Saviour."

NOTA BENE.

C.M.S. READING UNION.—The number of members has much increased since the beginning of last year, but Miss Fry will gladly welcome any who wish to join, and thus gain more thorough knowledge of foreign missionary work. Only two half hours' reading a week is required, and on payment of one shilling subscription annually books and *C.M. Intelligencers* are lent by the Secretary, who will send lists of books and rules on application. Address: Miss Fry, 55, Chepstow Place, Bayswater, W.

WE are requested to state that the *Memoir of George Silwood of Kenwick*, referred to in the December GLEANER, is not published "locally," but by Messrs. Hodder & Stoughton.

Miss I. A. Prout acknowledges with many thanks the following further sums towards her Jubilee Fund:—A Bournemouth Gleaner, 2s.; E. Christy, Chelmsford, 5s.; A Mite for the Gleaner's Jubilee, Weymouth, 6d.; Two Sisters, Cullompton, 2s.; Two Hastings Gleaners, 10s.; E. R., Carlton, Workson, 1s.; Mrs. Mackness, Hastings, 1s.; A Fellow-Gleaner, No. 121, Kenilworth, 2s. 6d.; Mrs. L., the Misses Maw, Benthall, Surrey, 5s.; A Fellow-Gleaner, No. 833, Welshpool, 1s.; Gleaner, No. 11,315, Brighton, 7s. 6d.; A Fellow-Gleaner, Leeds, 1s. Total, £1 18s. 6d. Total already received, £3 5s. 8d.

SOME USEFUL INDIANS.



1. THE TAILOR.

barber, probably as an hereditary dignity. One of the readiest and commonest pieces of petty but real persecution which the heathen village authorities practice against any who become Christians is to forbid the village well to the family, the village midwife to the mothers, and the village barber to the men.

3. THE GOLDSMITH is very often a clever and ingenious workman, and will accomplish, with his simple furnace and implements, results that would surprise our more pretentious and ponderous artists at home. They will come and work in the verandah, and turn your

1. **THE TAILOR.**—A very domesticated and generally useful character in English families in India. He is generally a Moham-medan. Most large families employ one as a regular servant. He sits in the verandah, as our friend in the illustration, on the striped dhunee, and does all the dressmaking, general stitching and mending, and stocking-darning of the family. A very effective costume he will make of this piece of lady's dress material, and in the newest fashion; for the fashion sheets find their way even to India now.

2. **THE BARBER.**—He no doubt is a Hindu. For those who are connected with sahibs the custom is for a barber to have several clients, whom he visits in succession, very rapidly gives them a clean shave, and disappears till to-morrow. But it is among the people of the country that the barber is in his proper place of importance, being quite a national, and even religious institution. Every village has its



3. THE GOLDSMITH.

vessel is a skin sewed up, the neck forming the spout. He is filling, probably, a bath for his master, bringing the water straight from the well, which is the way to get a bath not quite so cold as that which has lain all night in your bath room. Except in very big places where watering-carts have shown themselves, the streets, &c., are watered by corps of these men.

5. **BOOTS.**—I don't know that there is any servant in India that corresponds to the expression Boots in England. In the south your "boy," in the north your "bearer," sees to the work. Owing to caste it is necessary to have a servant for nearly everything you require. Boots, for example, no one but a low-caste man would touch, because the leather implies the killing of a cow, which is an abomination to the Hindus.

D. T. B.

[The pictures on this page have been drawn for us by a London member of the Gleaners' Union; four of them from Indian originals.—Ed.]



4. THE WATER-MAN.

own sovereigns from England into gold chains and jewellery to send home again as presents, if you like. It is well known that there are a vast number of gold sovereigns in India; but you never see one (nor indeed a gold mohur for that matter). They are greatly affected by the native gentry and rajahs for offerings, and for jewellery, the George and Dragon sovereigns being most in favour for the latter purpose on account of their rich colour.

4. **THE WATER-MAN.**—He, too, belongs to a caste of his own, and can never be anything else, nor his children after him. His water-



2. THE BARBER.



5. THE "BOOTS."



ONCE more we heartily wish all our Gleaners a Happy New Year. Have they ever noticed that the word "happy" is not very common in our English version? Twenty times in the O.T., and six times in the N.T.; "happier" once only, "happiness" not at all. But the Hebrew and Greek words, *asher* and *makarios*, are far more frequent. They are more generally translated "blessed," and in the three places where "blessedness" occurs (Rom. iv., 6, 9; Gal. iv., 15), the word is *makarios*, "happiness." But it is not always the case that, where we have "blessed" in English, the original exactly means "happy." Sometimes other words are used: one common Hebrew word meaning rather "having received a blessing," or (as applied to God) "worthy to be praised"; and one common Greek word (usually applied to God or Christ) meaning, literally, "well spoken of," and being from the same root as our "eulogised." But, in two places, the Greek word for "happy" is applied to God (1 Tim. i. 11, and vi., 15), where we might read "the glorious Gospel of the happy God," and "the happy and only Potentate." These few lines will give some of our readers just a glimpse of the intense interest of a study of the individual words of the Bible; and a knowledge of Hebrew and Greek is not indispensable to its enjoyment, for any one who can afford a big book will find a delightful guide in that wonderful monument of patient labour, Young's Analytical Concordance (Young & Co., Edinburgh). But our present desire is only to point out *what constitutes happiness*. Last year we saw that "a lucky fellow" (in Wycliffe's Bible) is one who has the Lord with him. Now we see that happiness may be properly defined as *receiving a blessing from God*. Therefore, in wishing our Gleaners a Happy New Year, we are really wishing them "showers of blessing."

Letters have been coming in rapidly from our members in response to the little packets that have been going out to them. Many are the expressions of thankfulness for the new Motto Text, and it seems almost needless to say a word upon it, for its meaning has been caught at once, as several interesting and touching letters tell us. Missionaries going forth to their fields have valued it. At a recent valedictory meeting of the China Inland Mission, five of those taken leave of were Gleaners, and two of them made our motto the burden of their farewell words. But not less have those who long to go, but have to stay at home, been enabled to realise contentedly that *here* is "the place" which the Lord hath chosen. One of our most touching letters is from the friend who signs herself "One shut in," whose previous communications some will remember. She is a bedridden old patient in an Invalid's Home, who has a "Negro Box" by her bedside, and who sent in lately 25s., its collection for the year. She writes—

Praised be God for the message sent me through the Motto Card on the morning of the 23rd Nov. It was an hour of need and trial, although I *did* recognise the Lord's dear hand, and was being kept quite calm. I was waiting to be "borne of four" to a strange ward. I had lived in that corner bed three and a-half years, and had not taken so long a journey for over four years. Every movement involves pain, and ever

afterward I feared the added suffering, and sorrowed to leave my dear sick companions of years. I had no voice or choice in the matter, but was sure the change was meant as a kindness, and planned with loving motives. I was passive about it; but oh, it was not easy! In such an hour it was o'er sweet to be assured Who chose it; blessed to be told it was "in the place which the Lord shall choose," I should go to "offer" to Him according to His will. I took the precious promise and rejoiced in the Lord, saying, "Be it so"; for my heart rested in Him.

However, we must fulfil our promise, to say a few words about the Text (Deut. xii. 14).

(1) Its primary reference is of course to the one place which Jehovah was to choose in the Promised Land, where His tabernacle was to be set up, and where alone sacrifices were to be offered. We, who live under the better Covenant, are not limited to one spot for our approach to God with offerings. We sing,

"Where'er we seek Thee Thou art found,
And every spot is hallowed ground."

Yet it does not follow that because every spot is equally hallowed, we are to choose any spot we like. God still chooses our lot, our inheritance; at least He does if we let Him.

"I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright."

Therefore we may fairly apply the message, first sent to Israel, each one to himself or herself.

(2) Then the solemn question is, where *is* my "place"? Not necessarily where we are at this moment. Many who ought to be in Indian jungles or African forests are clinging to home comforts while God calls them in vain. But there are others, whose ardent spirits long for the excitement and romance which they *think* attaches to missionary work, but whom the Lord sees fit to keep at home. They may do well *here*; they might fail *there*. Others, again, who seem singularly fitted for the foreign field, and long to go, are kept back, we know not why—but *He* knows. Let all alike take the text home to them: "In the place . . . *There*."

(3) "There thou shalt offer thy burnt-offerings." What are these? It would take pages of the GLEANER to explain the wonderful teachings of the five offerings, the Burnt Offering, the Meat Offering, the Peace Offering, the Sin Offering, the Trespass Offering. They deserve and repay study. But for the sake of our less instructed Gleaners, let us just say that the burnt-offering was one of the *sweet savour offerings*, "a sweet savour unto the Lord"; that it was a "whole burnt sacrifice," *all* being burnt upon the altar, and no part disposed of otherwise; and that it was offered *after* the sin offering. It may be taken to represent, first, Christ Himself, not as "made sin for us," but as wholly offering himself to God for us, in life, in death, and in resurrection; secondly, the Christian, yielding himself up, body, soul, and spirit, to the will and the service of his Lord. It was to the godly Hebrew a vicarious offering on his behalf; and yet it also represented to him what he ought to be. Look at two out of many most interesting passages. First, Ps. li. In ver. 16, David says, "Thou delightest not in burnt-offering," and in ver. 19, "Then shalt Thou be pleased with burnt-offering." But the "broken and contrite heart" comes in between (ver. 17). Let there be *that*, and "*then*" the burnt-offering will be acceptable. Secondly, Eph. v. 2, "Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour." We cannot "imitate" (see ver. 1) Christ as a sin-offering; but we can "imitate" Him as a burnt-offering, a sweet-savour offering, fragrant before God; and one way is by "walking in love."

(4) Our "burnt-offering," then, is not our money, nor any of our belongings; these are better represented by the "meat-offering." *It is ourselves.* And it is to be a "whole burnt-offering." "Ye are not your own"; "glorify God in your body, and in your spirit, which are His."

(5) "And there thou shalt do all that I command thee." First surrender, then obedience; and as the one is entire, so must be the other. "All that Thou commandest us we will do, and whithersoever Thou sendest us we will go."

And so our prayer for our Gleaners is contained in Ps. xx. 1-4: "The Lord hear thee . . . defend thee . . . send thee help . . . strengthen thee . . . remember all thy offerings and accept thy burnt-sacrifice; grant thee according to thine own heart, and fulfil all thy counsel."

We must again return cordial thanks, first to the kind ladies who have come day after day to the C.M. House, and sat many hours arranging, making up, sorting, and addressing the thirteen thousand little packets that have gone out; secondly, to the writers of the many kindly, and grateful, and sympathising letters sent to us; thirdly to the contributors of the numerous gifts sent with the 2d. fees, for the expenses of the Union, or for "Our Own Missionary," or for the Society's general funds.

Will each Gleaner who reads this page ask himself, how many new friends I have got to take in the *C.M. Gleaner* in the past year? and how many more am I going to persuade to begin with the January number? To any one who are really going to make systematic efforts to extend the circulation, we will send a packet of this January number as a specimen.

LETTERS FROM GLEANERS.

A Gleaner's Collection at Madras.

ZION PARSONAGE, CHINTADREPETTA,
MADRAS, 1st September, 1898.

I have great pleasure in sending you a small sum of seven rupees for the Gleaners' Union which I have been collecting for the past few months; though it is a small amount, the interest taken in the Union is great. I hope I shall be able to send a larger collection next time. My plan for making it is this: on Sunday afternoon, when many of the members of our family and the children of our Boarding-school come for family prayers, the Missionary box and the Union card are placed on the table. At the close, I take the box around, and something is put into it by most of the people present. I hope you will kindly pray that God may help this humble effort.

I need not tell you how encouraging the example of my young English sisters is to me. When I read in the *Church Missionary Gleaner* how they collect money in small sums, and how they pray and make efforts, I cannot but be encouraged. Besides, the example of my dear sisters is always before me. I trust and pray that God may bless me and make me useful to my people. You know that I am the youngest of the family, born exactly eleven years after my brother Samuel. . . . I am now reading in the female branch of Doveton College, where my father was reading. I am now in the matriculation class. Miss Keeley, under whom my late sister Mrs. Krishnayya and my sister Mrs. Heusman received their education, is still the head-mistress and Lady Superintendent.

JOANNA SATTIANADHAN.

A "Next to Nothing" Meeting.

You ask the question: "Could not praying friends agree, in many places, to meet once a week?" May I just tell you of one such meeting—"next to nothing"—still a meeting; for our Lord Himself said, "Where two or three are gathered together in My Name." We have one very aged Gleaner (87), who cannot attend our meetings, and so she and I agree to meet every Thursday, and, unless anything very important occurs, we are joining with those at Salisbury Square. I think our GLEANERS' UNION is like the missing link in a chain, just binding all workers at home and abroad together.

M. C.

Gleanings from Income Tax.

I have the pleasure to enclose £5 for "Our Own Missionary," and 12s. 6d. for "Union Expenses," as "Gleanings from the Income Tax"; this being the result of my reading, in a late number of the *Gleaner*, that a contribution had been received, consisting of income tax recovered on an income between £150 and £400. Will you allow me to pass on to my fellow-Gleaners, through your Magazine, the name of a little book which told me how to send in my claim. "Income Tax, and how to get it

Refunded," by Alfred Chapman. Price 1s. Effingham Wilson & Co. I am writing this in the hope that some other Gleanings may be gathered in from the same source for our dear C.M.S. GLEANER No. 40.

Missionary Quartettes.

It may interest some of your readers to know that we make our Missionary Quartettes as "A Gleaner" does, but also paste on each card a suitable picture from the *C.M.S. Juvenile Instructor*. This makes the card more attractive, and insures a careful research to procure the right pictures for the countries.

[Other correspondents write that they have adopted the Missionary Quartette plan.]

From "the Engine Driver."

I must send you a line to tell you how thankful I feel to God that He spared me another year, and that I was able by His mercy to attend our second annual gathering of Gleaners. . . . I pray that God will bless all such unions that are fulfilling the work the blessed Master left us to do for gleaming souls for the Church of Christ. . . . I hope and trust all Gleaners when travelling will think of the poor engine drivers and all other railway servants in this cold and foggy weather, and the dangers they are exposed to, for there has been several cut down this last month without a moment's warning—men with whom I am daily working. It seems very sad. . . .

ENGINE DRIVER.

Local Branches.

The St. James's, Clapham, Branch of the GLEANERS' UNION has completed its first year, and has over 100 members. The monthly meetings have been addressed by the following missionaries, among others—Revs. J. G. Garrett, W. Andrews, W. Jukes, H. K. Binns, Dr. Bruce, and the Right Rev. Bishop Crowther. One of its members is already in the field—Miss Edith Lillingston, of Bangalore; another is preparing to go; and a third has offered. Will our fellow-Gleaners ask for God's blessing on our meetings, that they may bring forth much fruit for His glory? H.

The Ramegate Branch of the UNION held a successful anniversary on Nov. 13th, in the Christ Church Parish Hall. There was a public tea at six, followed by a missionary meeting at 7.30.

The anniversary of the Turvey Branch of the UNION was held at Turvey on All Saints' Day. Mrs. Munby, of Turvey Rectory, writes:—"A larger gathering than last year was held, and there was a more hearty grasp of the objects of the Union. The five ways of gleaming on the Gleaners' Card were read aloud and emphasised."

A Branch of the GLEANERS' UNION has been formed in connection with the Rev. S. D. Stubbs' Church, St. James's, Pentonville.

The Clifton Branch of the UNION met in large numbers on Dec. 7th. After tea, an Address was given by Mr. Stock.

As first-fruits of the GLEANERS' UNION at Morley, there was a Sale on Nov. 24th of work done at a fortnightly Girls' Working Party, during the past eighteen months. The sale of work, with refreshment stall and entrance money, realised the sum of £8 9s. 6d. for the C.M.S. This is a small beginning, which it is hoped will grow to better things another year.

Monthly Gleaner Examination.

Questions on the December Gleaner.

1. Describe the difference between the spiritual and physical state of Mengnanapuram when Mr. Thomas first went there, and now. What is the principal occupation of the inhabitants? What did Bishop Cotton see when he visited them? How many Natives in South India have been ordained?
2. Contrast "the present with the past" of Bonny. What recent proofs have we that the old heathen habits still exist in that country?
3. One aim of the "Winter Mission" was to inspire the Native Christians with a missionary spirit. What evidence have we that this is being realised?
4. What reasons for not abandoning our Central Africa Missions may we gather from Mr. Gordon's and Dr. Pruett's letters? Mention a fact which reminds us of Christianity in apostolic times. Give an illustration of the words "Your faith to Godward is spread abroad."
5. Mention the places where we find Itinerancy now carried on as an important agency.
6. What are the principal features of the work at Tank, Mirat, and Colombo?

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

49. In what strange verses lying close together does God compare Himself to a moth and to a lion?
50. Where do we find a person asking a most interesting question of another person across a river?
51. Where do we read of a man in great devotion offering himself as a prisoner in substitution for another?
52. The numbers twelve and seventy are brought into an interesting relation with each other twice over in Exodus, and once in the Gospels. Give the passages.
53. Where in Scripture is the Bride of Christ compared to a palm, and where are idols compared to the same?
54. The following familiar words are found only once in the Bible:—"Garlands," "Ribbon," "Sailors," and "Gardener." Give the references.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Erster*.

A Preliminary Talk.

GOOD success (see Psalm cxi. 10, margin) to all Sunday-school teachers in 1889, and specially on Missionary Sunday. Why? Because we must, one and all, be about our Master's business, and strive to teach our younger brothers and sisters that His *last* command is evidently of the *first* importance; so we need special help and prosperity on Missionary Sunday, or we shall fail to interest our little flocks, or we may possibly damp the zeal of our beloved children by not being zealous ourselves. I wish you "Good Success," dear teachers, this January, 1889. I hope we shall all remember, throughout this year, that *our* part is to *ear*, that is, to plough the ground, and then to sow the seed. We are *not* harvesting, remember, possibly here and there we may gather a first fruit, but that is all. So we have much to be thankful for that a Sunday-school is *not* a *harrest Field*; it may be a Spring cornfield, or a Winter cornfield, ere a tiny blade appears, or, indeed, merely the rough ground ere the share has made a furrow. Oh! indeed, we must be thankful that Sunday-school teaching is not harvesting (see the reason further on). Thus let us all the more be thoroughly in earnest about it; to sow nothing but the very finest of the wheat; for, remember, on each one of us depends the harvest by-and-by (of course always and only in dependence on God). As you sow, so will it be reaped; who by? God only knows, but your part will be amply rewarded.

The younger the children, the softer the ground, and the more easily ploughed; the more readily do they receive the seed (give me the babies to teach, little darlings; no wonder the Lord took them up in His arms and blessed them). Be sure it is the *pure word* you give them; cast it in plentifully and it *shall* prosper, there is no doubt about it; the Lord has *promised*, and He never breaks His word, never, fear not. Do not be discouraged, it *shall* prosper. It *shall not* return void, *i.e.*, fruitless, therefore sow. Sow in faith, *bare, hard, determined* faith. It is a grand thing to teach or work *in faith*, it takes away all fear and doubt, just doing and trusting. Now this is faith-teaching, TRUSTING HIS PROMISE THAT GOD WILL DO HIS PART if we do ours. HE will make the seed take root, although quite in the dark and unperceived by us.

Sowing in hope is *not only* looking forward and praising God for what *He is going to perform*, but it has a *very* important element as well—to *wait* and to *watch*. The seed you sow next Sunday, shall you just sow it and leave it alone? forget it? or shall you hope about it? wait before God about it? watch unto prayer about it? The faith AND hope Sunday-school teacher will be more successful than the mere faith-teacher.

BUT THE FAITH, HOPE, AND LOVE TEACHER will do most. Be loving, dear teachers; the children cannot see your faith, nor can they see your hope; possibly the elder ones, at least, *may* doubt both if you do not show the third. But the dear children, young and elder, can all see and feel your love. So be loving, warm them with love. Let each dear babe, each dear boy, each dear girl, feel and know "Teacher loves me." "Why do you know teacher loves you?" "Oh! 'cos teacher loves Jesus, and Jesus *lives* in teacher, and He speaks to us *through* teacher, and teacher wants *me* to let Jesus into my heart too." This is the sort of answer your dear children ought to *think*, even if they cannot express the thought in words. Let us cultivate love-teaching. The love of Christ glowing out from us to them. Let us all through this 1889 take pains that our teaching shall be of the love-kind as well as faith and hope. Prune away harshness, but strengthen firmness (in ourselves I mean). Cut away the prickles and thorns of hastiness, impatience, or temper, but let us cherish the sparkling "*morning watch*," dewdrops of *His love* on our leaves, and let the dear children see them reflecting the glories of Jesus in all we say and do. It is no use to tell *them* to love the dear gentle Jesus, unless *we* show *we* have learnt to love and become like the gentle Jesus ourselves. They can *see*; they can detect mere profession. Just above I said it is a matter of thankfulness for Sunday-school teachers that they are, as a rule, sowers, *not* reapers. Fancy, for an instant, if your Sunday-school was a harvest, what a failure it would be; unruly boys, sly girls, and both apparently sometimes regardless of Divine things. But you have only to "wait awhile," and then cometh harvest; or wait twenty years and you will see, or some one *else* will reap the fruit of your labours. So, dear teachers, I wish you "Good Success" all through this year 1889.

E. P. L.

HOME NOTES.

THE Day of Intercession was observed by the C.M.S. Committee on Nov. 29th, the eve of St. Andrew's Day. In the morning there was a Communion Service at St. Dunstan's, with a sermon by the Rev. J. B. Whiting; and in the afternoon a Prayer Meeting at Sion College, with addresses by Canon D. D. Stewart, of Coulsdon, and the Rev. A. E. Barnes-Lawrence, Mr. Baring-Gould's successor at St. Michael's, Blackheath. There was a large attendance.

MESSRS. Sidney W. Donne, Arthur Lefevre, and Percy H. Shaul, have been accepted as Lay Evangelists, to go to Bengal, under the new scheme. The two latter have been students in the C.M. College, but spontaneously offered to go out in this capacity in preference to being ordained and coming under the usual arrangements with ordained missionaries.

ANOTHER lady has been accepted, Miss M. D. Boileau, and appointed to Hong Kong, to work with Mrs. Ost and Miss Hamper.

IN addition to the lady missionaries already mentioned as having gone out in the past two or three months, the I.F.N.S. has sent out seven to North India (three returning and four new), two of them honorary; the F.E.S. has sent two (honorary) to Palestine; and four have gone to Jerusalem from Mrs. Meredith's institution, to establish a Church of England Deaconess House. The I.F.N.S. Valedictory Meeting on Nov. 10th was very interesting.

ON Dec. 14th, the C.M.S. Committee had an interview with Mr. Graham Wilmot Brooke, who has returned from Africa, before resuming his attempt to penetrate into the Central Soudan, with a view to work among the Mohammendans. He described the impracticability of the route by the Congo, which he had tried, and the favourable prospect of the Niger route, which he is proposing to take.

THE death of the Dowager Lady Kinnaird, on Dec. 1st, will be deeply felt by all who take an interest in woman's work both at home and abroad. She was President of the London Young Women's Christian Association and of the Indian Female Normal School and Instruction Society, and to both she gave far more than mere patronage. In the case of both she worked untiringly, even in old age; of each she was a munificent supporter; and to each she gave a daughter as an honorary secretary. She was a hearty friend of C.M.S.

WE wish all schools (we mean Boarding Schools for boys and girls of the middle and upper classes) were like some few that we know, in their interest in Missions. Brownhill Court, near Stroud, with its thirty girls, has contributed £40 this year. At Manor House School, Hastings, every boy has a Missionary box. Belle Vue, Ambleside, gives the Gleaners' Union many members. Some of the schools at Margate are particularly hearty in the cause. At a recent meeting there, a good-sized hall was crowded to excess by the boys and girls (probably 600 or 700), who come from all parts of England.

AT St. Paul's, Onslow Square, in addition to the large branch of the Gleaners' Union, there are now two bands of workers for definite efforts in behalf of the missionary cause, the "Nyanzas" for men and the "Mombasas" for women. At the inaugural meeting of the new bands on Oct. 26th, a deputation from the original "Mpwawwas" of Holloway attended and spoke.

THE new Hornsey Rise Branch of the C.M.S. Lay Workers' Union for London has done a most useful service. It has published a General Index of the fifteen volumes of the C.M. GLEANER, 1874-88. The Index can be had at the C.M. House, price 4d. This Lay Workers' Branch had an interesting and successful Conversatione on Dec. 7th, with an exhibition of curiosities, &c., and addresses by the Rev. E. A. Stuart, Rev. W. S. Lewis, and several missionaries.

Forthcoming Sales of Work.

Miss Cribb, The Vicarage, Arbour Square, Stepney, E. Sale Feb. 22nd.
Mrs. Hankinson Cox, Bircham Newton, King's Lynn. Sale Jan. 11th.

NOTICE.—Back numbers of the GLEANER for 1888 for use as Specimens or for distribution may be obtained free by friends on application to the Society House. Copies of this present number will also be supplied to friends who will help us by canvassing for fresh subscribers.

Topics for Thanksgiving and Prayer.

Thanksgiving for the mercies of the past year to the Nation, to the Society, to us as individuals. Prayer for God's guidance and blessing throughout the present year.

Thanksgiving for past progress in Tinnevely. Prayer for continued success, for the Bishop, Native clergy, catechists, and all connected with the Mission (pp. 3-6).

Thanksgiving for the safe voyage of the *Glenfruin* (p. 6), and other vessels that have taken out missionaries.

Prayer for the heathen at Okrika; for the missionaries at Frere Town and the interior stations in Equatorial Africa; for Mr. Klein's work at Cairo; for the new lady workers in Palestine; for the Red Indian and Hill Arrian converts. (P. 11.)

Prayer for a spirit of liberality in the friends of the C.M.S. at this time (p. 1).

Contributions received by the Editor.

To December 10th.

In connection with the Gleaners' Union :-

For Union Expenses: T. H. N., 5s.; Miss Luce, 7s. 6d.; Mrs. Holland, 9s. 10d.; Mr. and Mrs. Herbert Arbuthnot, £1; Miss Hawkins, 5s.; Mrs. Faithfull, 5s.; Miss Amy Lawrence, 9s. 10d.; Miss Hill, 10s.; Rev. J. H. Gray, 6s. 4d.; Mr. Robert Williams, 19s. 10d.; Miss P. Barclay, 10s.; Miss Armstrong, Jaffa, 10s. 2d.; Miss Roberts, 10s. 6d.; Mrs. J. P. Hargroaves, 5s.; Mrs. Broomhall, 5s.; Miss E. A. Burton, 10s.; Lieut.-Col. Cotton, 10s.; Gleaner No. 472, 10s.; Miss Budgen, 5s.; Miss S. Taylor, 14s. 4d.; Miss C. Norton, 10s.; Hon. and Rev. W. and Mrs. Talbot Rice, 5s.; Miss Grace, 5s.; Mr. R. Storey, 5s.; Miss Hooper, 8s. 10d.; Miss Montague, 5s.; Gleaner, 7,526, 5s.; Miss M. Sampson, 5s.; Miss Grinders, 10s.; Worcester Gleaners, per Mrs. Binns, 5s. 6d.; Worcester half Collection, 5s.; Gleaner No. 1,157, 5s.; Miss Nottidge, 5s.; Mrs. Ford, 5s.; Gleaners Nos. 9,236 and 9,237, 5s.; Miss Peile, 5s.; Miss Cox, 5s.; 700 sums under five shillings, £39 10s. 10d. £53 16 6

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A SALE OF WORK in connection with the Ladies C.M. Union Loan Exhibition at Kensington, will be held at the Town Hall on April 10th, 11th, and 12th, 1889. The Committee will be glad to receive parcels of work not later than March 30th. They should be prepaid, and addressed Mrs. Fry, 55, Chepstow Place, Baywater.

A GLEANER wishes to advertise the sale of some good Chutnee for "Our Own Missionary Fund." 4 pint bottles sent to any part of the country for 14 stamps. M.S., Martinholme, Redhill, Surrey.

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To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, & Co., 30, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

FEBRUARY, 1889.

EDITORIAL NOTES.



LL the paragraphs intended for this page had been written, put in type, and fitted into their places, by the morning of Jan. 11th. Little did we think of the news that was to displace them, then flashing over the submarine telegraph wires from Zanzibar. But that news throws everything else into insignificance, and things we had written which seemed important became as nothing in the face of the solemn events which had been taking place in Africa. "Be still, and know that I am God"—yes, what can we do but rest silently upon His unerring wisdom and love?—yet the Psalm (xli.) goes on, "I will be exalted among the heathen, I will be exalted in the earth." "Therefore"—we go back to the second verse—"will not we fear." And the sixth and seventh verses: "The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge."

On that morning, Jan. 11th, at ten o'clock, arrived the following telegram, dated Zanzibar the previous evening:—"Missionaries plundered, expelled Buganda, arrived Usambiro." Then they are safe, thank God! was our first thought; but then our longing sympathy went out to the dear Christian brethren and sisters, the converts in Uganda, left at the mercy of their cruel foes. Then at two o'clock appeared the *Times* second edition, with its long and terrible telegram. Mwanga deposed; a new king putting the Christians in high office; the Arab traders enraged; the new officers murdered; the C.M.S. Mission and the French Roman Catholic Mission attacked, stripped, and burnt; converts massacred; the *Eleanor* sunk by a hippopotamus; letters and stores for Stanley and Emin destroyed; Mwanga a prisoner; the Arabs triumphant, and vaunting the victory of Islam. Nothing wanting to the completeness of the overthrow.

Yet how much to thank God for! First, Gordon and Walker safe; but more than that, *Uganda has not rejected the Gospel*. It is not the Baganda, neither king nor people, that have done the deed. It is the Arabs—the Mohammedans; foreigners, traders, and the bitter foes of the Mission from first to last. So much for the happy influence of Islam in Africa! But further, "Thou shalt remember *all the way* that the Lord thy God hath led thee." When we think of all the vicissitudes, the perils, the anxieties, of the past, is there a greater marvel in missionary history than this, that the Mission has held its ground for eleven years? Eleven years!—just the period in New Zealand before one convert was baptized; just the period in Fuh-Kien before one convert was baptized. While in Uganda, we have seen hundreds brought to Christ; we have seen their patient endurance of persecution and faithfulness unto death; we have seen such a manifestation in them of the grace of God as has called forth the admiration of the whole Christian world. Once more: the missionaries are expelled, but the Word of God is left behind!—what cannot the Lord do with that?

Recall the history in its barest outline:—

- 1875, November. Mtesa, through Stanley, invites Christian teachers.
- 1876, May. First expedition sent out.
- 1877, June 30. Shergold Smith and C. T. Wilson reached Uganda.
- " Dec. 13. Smith and O'Neill killed.
- 1878, November. Wilson and Mackay in Uganda.
- 1879, Feb. 7. Pearson, Litchfield, Felkin reached Uganda.
- 1881. Mackay and O'Flaherty alone in Uganda.
- 1882, March 18. First baptisms.
- " May 17. Hannington's first party sailed.

- 1883, May 2. Ashe reached Uganda.
- " Dec. 3. Boat *Eleanor* launched.
- 1884, Oct. 10. Death of Mtesa; Mwanga King.
- 1885, January. Three converts roasted to death.
- " May. 108 baptisms to this date.
- " Oct. 29. Bishop Hannington murdered.
- 1886, June. Massacres of Christians. Ashe left; Mackay alone.
- 1887, August. Mackay left; Gordon entered.
- 1888. Bishop Parker died. Walker entered Uganda. Many baptisms.
- " Revolution. Expulsion of Missionaries.

What a story it is! Will our readers turn from it to the second Psalm and read that? And then, will they fall on their knees, and beseech the Lord for the remnant—if any!—of Christians left in Uganda?

Our readers will kindly understand that as this number of the *GLEANER* goes to press on Jan. 15th, any newspaper telegrams published after that date may convey later information than we are able to give.

The C.M.S. Committee are carefully inquiring into the possibility of reducing the Society's Home Expenditure. But what is Home Expenditure? Is it all that is incurred and paid in this country? For instance, when a missionary is going to Africa he needs various appliances for travelling, such as a tent, an umbrella, &c., &c. These are bought and paid for in London; so also is his passage by the steamer. Is that "Home Expenditure"? It is expenditure at home; but it is Mission Expenditure for all that, just as much as if it was incurred at Zanzibar. Again, in due time that missionary comes home to recruit his health. While in England he must be supported. Is that "Home Expenditure"? It is expenditure at home, but it is Mission Expenditure nevertheless.

But again, what is Home Expenditure? It properly consists of two sections only, (1) "Collection of Funds," (2) "Administration." (1) If a clergyman is engaged to give his whole time to travelling from place to place preaching and speaking in behalf of Missions, his stipend and his railway fares are "Home Expenditure" under the first head. So also is the cost of papers, &c., for circulation. (2) When the funds so raised have come in, then they have to be used. Missions have to be directed, missionaries to be maintained. The business departments required must have secretaries and clerks, pens, ink, and paper, &c., &c. This is "Administration." Any expense that does not fall under one of these two heads is not "Home Expenditure" in the proper sense of the term.

The way to reckon "what becomes of the money" is to calculate the proportionate cost of different branches, thus:—Out of each sovereign expended by the Society in the year 1887—8, no less than 7s. was spent in India; 2s. 8d. in Africa; 1s. 5d. in China; 1s. 4d. in North-West America; 1s. 0½d. in Ceylon; 11d. in Palestine and Egypt; 8d. in Japan; 5d. in the North Pacific; 4d. in New Zealand; 2½d. in Persia; and 2½d. in Mauritius; making 16s. 2½d. in the direct service of the Missions. Then 6d. went towards the training of missionaries before going out, and 10½d. in the support of old missionaries retired, and widows and children of dead missionaries; making a grand total of what is really Mission Expenditure of 17s. 7d. in the pound. Of the remaining 2s. 5d., we spent 1s. 6d. on the various charges for "collection of funds," including publications, and 11d. on "administration." What the Committee are trying to do is to reduce, if possible, the 1s. 6d. and the 11d., in order to add a penny or two to the 16s. 2½d. They certainly will, if they can.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, February 7: Faithful Witnesses.

Jer. xxxvi. 25: "Nevertheless Elnathan and Delaiah and Gemariah."



HE king was not only disobeying God's word, he was destroying it. Bit by bit, where it did not suit him, he cut it out. And a result followed which we often see. One part of Scripture disregarded, another follows, until the whole is ignored. "All was consumed in the fire." The fire always follows the penknife.

It was an awful deed. His courtiers stood around and saw it. The record concerning them is terrible—"Yet they were not afraid." They all acquiesced in the king's deed of daring. All were partakers of his sin.

I admire greatly the bold protest of these three faithful men. While the penknife of unbelief was doing its work, they stood awe-stricken. They could not be silent while the message of God was being destroyed before their eyes. Others, great men and high, might be silent. But, like the faithful men in a later day, they felt "We cannot but speak." They "made intercession to the king that he would not burn the roll." They would risk the loss of royal favour, and perhaps of godly influence in the future. But what is place, or position, or preferment when God is being dishonoured?

I read no more of these three worthies after this. Perhaps they had offended their best friends by their faithfulness. They would not mind that. They are now in the presence of the King of heaven, and their good deed is chronicled in His Word.

Thursday, February 14: Belshazzar's Mother.

Dan v. 22: "Though thou knewest all this."

You know the king's trouble. A handwriting had appeared on the wall. Belshazzar was alarmed. No one could tell him what the writing meant. The wise men were called. But none could tell.

The king's mother heard of their perplexity and terror. And, mother-like, she "came into the banquet house to her son." By her counsel Daniel was called. The prophet came, and re-told to Belshazzar the story concerning Nebuchadnezzar "thy father." It was a familiar story. Often from that mother's lips had he heard it with many a tender warning. And "knowing the judgment of God" he yet neglected, dishonoured Him. "Thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this."

What merciful privileges we have! Whose mother has not lovingly spoken words of God's mercy in her child's ear? Who cannot recall in the past some sterner prophet's word, the word of pastor or teacher, enforcing the truth of God, telling of "mercy and judgment"? The terror of the coming judgment will lie chiefly in this—"Thou knewest all this." A lost soul "in hell" has no more bitter thought, "Son, remember."

Fellow-gleaners, "whereto we have already attained, let us walk by the same rule." Let us work together, and live always "according to knowledge." You know much, "Humble yourself therefore under the mighty hand of God, that He may exalt you in due time,"

Thursday, February 21: Job's Comforters.

Job i. 13: "None spake a word."

WHEN his three friends spoke, their words did but ruffle their suffering friend; and he cried, "Miserable comforters are ye all." They tried to sympathise with the troubled sufferer, but they could not. Forced sympathy disturbs. I

remember, in my early Christian days, visiting an experienced city missionary who was lying on a sick-bed. I spoke what I thought proper words. I suppose he detected that my words were rather what I ought to say, than words rising warmly from a feeling heart. He raised himself, and very earnestly he besought me, if I took upon me to visit the sick, not to speak at all if my heart were not in the speech.

I have often felt in the sick-room how powerless I am. I am sent for, and I go, as a duty on both sides often. As I knock at the door I pray, "Lord, open Thou my lips," "Father, glorify Thy name." When I am seated by the sick-bed I know not what to say; I feel like Job's friends, when "none spake a word."

And was not their silence their wisdom? Certainly the words they spake were "without wisdom," without tenderness or love. I will sit down, and by the gentle pressure of the hand, rather than by speaking, I will show my sympathy and my sorrow. I will stand aside, and God shall speak, His words only shall be upon my lips. To see a friend in our sickness is itself a comfort. There is powerful speech often in silence. Words may but break the harmony which the meeting eyes have awakened. Job's three friends showed great wisdom when "None spake a word."

Thursday, February 28: The Sons of Shelah.

1 Chron. iv. 23: "There they dwell with the king for his work."

THE Revisers have made havoc of the words, "Those that dwelt among pots and hedges." Doubtless they are right. They have left, however, our motto this week untouched.

Like the sons of Shelah, we are workers. We are working for Him whose right it is to reign. Not for the C.M.S. Not for the Gleaners' Union. But for the Lord Jesus Christ. Here is our snare, lest we should acknowledge those, and not Him, in our hearts, even when we are doing the work which He has given His Church to do. We may be preaching in India, or collecting pence in England, and yet our motives may be mingled. We may be "gleaning" only, or partly, for ourselves. Doing it because we like it, and not only because He has bid us do it. We may do His work, and yet not "in the Lord."

If we would not be taken in the snare, we must "dwell with the King for His work." We must abide in Him, and He in us. Keeping ourselves in His love. Filled with His Spirit. Then our aim in all we do will be His glory. I am persuaded that His work is best done, not so much by what is done as by who does it. Those who "dwell with" Him, drinking into His Spirit, familiar with His will, "understanding what the will of the Lord is," they are the true workers, though they may sometimes seem to do but little.

By faith in the precious Blood of Christ be in His presence. Among other workers you may become more like them; with Him you become like Him. Be with Him while you are with them, "for His work."

The Hannington-Parker Memorial Church.

WE hope our friends are remembering the Hannington-Parker Memorial Church at Frere Town. To build a substantial church, quite simple, and yet not unworthy of its object, will cost £3,000, owing to the heavy cost of freight. The contributions so far are under £1,000.

A Naval Officer's Testimony.

IN sending a contribution to the Society, Commander G. King Hall, of H.M.S. *Penguin*, writes, "I have seen some of the C.M.S. work on the East Coast of Africa, and am much pleased with the way it is carried on; and, if I am permitted to say so, it is a great pleasure to read how the Home Committee make everything a matter of prayer, and I am certain that any Society so worked must be blessed."

THE STORY OF UGANDA BRIEFLY TOLD.



THE interesting story of the Uganda Mission has been frequently told in the GLEANER, and other C.M.S. publications, but as everybody will now be inquiring about it, we give again in outline the marvellous history.

On November 15th, 1875, appeared Stanley's famous letter in the *Daily Telegraph*, describing his intercourse with Mtesa, and challenging Christendom to send missionaries to Uganda. Three days after, a sum of £5,000 was offered to the Church Missionary Society towards the establishment of a Mission; another offer of £5,000 quickly followed; and other large sums were specially contributed.

In June, 1876, within seven months from the resolve of the Society to undertake the work, a well-equipped party were at Zanzibar, actively preparing for their arduous march to the Victoria Nyanza. They were eight in number, but three of them, engineers or artisans, were only with the expedition a few months, one dying on the coast, and the other two returning home invalided. The remaining five were Lieut. G. Shergold Smith, R.N.; the Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, architect; Dr. John Smith, of the Edinburgh Medical Mission; and Mr. A. M. Mackay, C.E., a Scotch gentleman previously engaged in engineering work at Berlin. Mr. Mackay was detained near the coast for a time by sickness; the other four reached the Lake after a long and trying journey; but Dr. Smith died at its southern end. Lieut. Smith and Mr. Wilson sailed across the Lake in a boat brought from England, and reached Rubaga, the capital of Uganda, on June 30th, 1877.

They received a warm welcome from Mtesa, who avowed himself a believer in Christianity, and asked for further instruction; and regular Christian services in the palace were at once begun: by Mr. Wilson. Lieut. Smith, leaving him at Rubaga, returned to the south end of the Lake for Mr. O'Neill, who had remained there with the stores. But a quarrel arising between the king of the Island of Ukerewe and an Arab trader, the latter fled for protection to the Mission camp, which was forthwith attacked, and Smith, O'Neill, and all their Native followers but one, were killed, on or about December 13th, 1877.

Mr. Wilson was now left alone in the middle of Africa; but after some months he was joined by Mr. Mackay, who had meanwhile been doing good service, exploring new routes near the coast. From England reinforcements were sent both *via* Zanzibar and *via* the Nile; the latter party (Pearson, Litchfield, and Felkin) ascending that river under the auspices of General Gordon, who showed them the greatest kindness. But in 1879 serious difficulties arose, through the hostile influence of the Arab traders, and the arrival of a party of French Romish priests, who greatly perplexed Mtesa by their repudiation of the Christianity he had been taught. He agreed, however, to send an embassy to Queen Victoria, and Wilson and Felkin left for England with three envoys in June, 1879. After their departure the king's friendliness returned, and a remarkable eagerness for instruction manifested itself among chiefs and people. By means of a small printing-press, reading-sheets were supplied, and large numbers learned to read; and the public services, which had been stopped, were resumed. But another great change came in December, 1879, when, under the influence of a sorceress, Mtesa and his chiefs publicly prohibited both Christianity and Mohammedanism, and returned to their heathen superstitions. The year 1880 was a time of great trial; but Mackay and Pearson went on quietly teaching a few lads who came to them.

A new era for the Mission seemed to open in March, 1881,

when the envoys, who had reached England in 1880 and been presented to the Queen, returned to Uganda, accompanied by the Rev. P. O'Flaherty. From that time Mackay and O'Flaherty (the others had left) laboured with much encouragement. Their secular work greatly prospered. They described themselves as builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians. Linguistic work was vigorously prosecuted; portions of the New Testament were tentatively translated, and hymns, texts, &c., printed in "Lu-Ganda" and widely circulated. Through the blessing of God, some spiritual fruit also began to be gathered. On March 18th, 1882, were baptized the first five converts in Uganda; and in 1883-4 many more came forward.

Meanwhile in May, 1882, a fresh reinforcement was sent from England. The leader, the Rev. J. (afterwards Bishop) Hannington, succeeded in reaching the south end of the Lake, by the caravan route from the coast through Usagara and Unyamuezi, but was then driven back by continued and dangerous illness. The Rev. R. P. Ashe, one of the party, went on to Uganda in May, 1883, and the others were distributed at the intermediate stations.

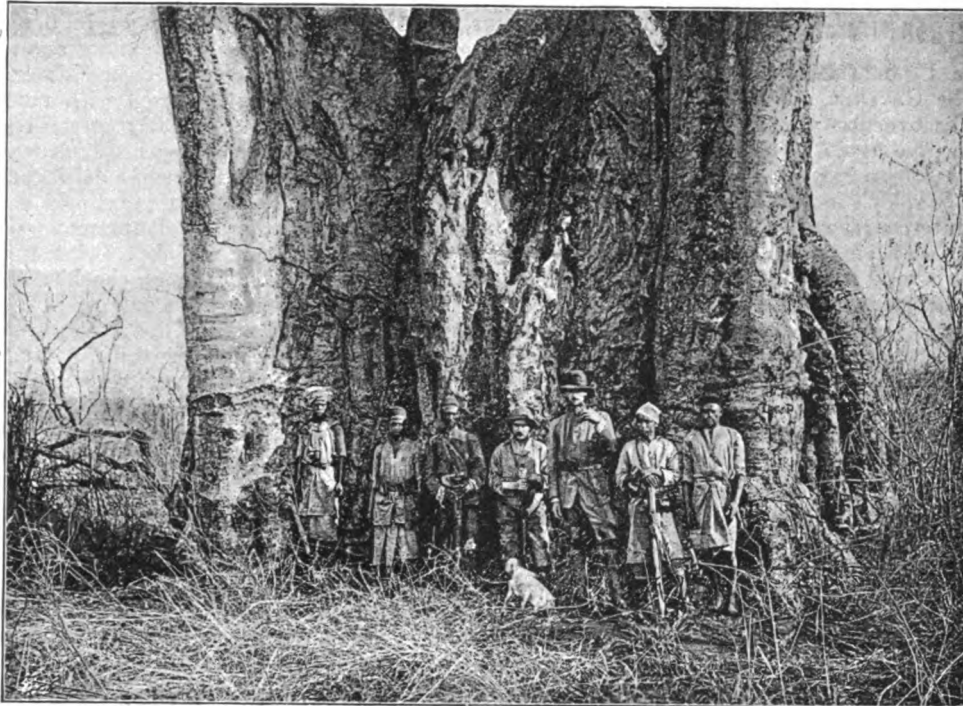
On October 10th, 1884, King Mtesa died. The influence the missionaries had gained was now remarkably illustrated by their success in preventing the slaughter usual on such occasions. The great chiefs chose one of Mtesa's sons, Mwanga, as the new king, but spared the lives of his brothers. Mwanga, however, soon showed that he possessed his father's vices and not his virtues. A period of much trial followed his accession; jealousy and suspicion prevailed; and in January, 1885, three boys who had been baptized were roasted to death. Nevertheless, the work did not stand still; learners and inquirers continued to come forward. Up to May, 108 persons had been baptized; and on Sunday, July 26th, there was a congregation of 173 souls, and 35 communicants.

In that same July, Bishop Hannington started from the coast to reach Uganda by a new route. The journey took three months, and was successfully accomplished up to the border of the country. But Mwanga and his chiefs had become greatly alarmed by rumours, sedulously spread by the Arab traders, of German "invasion" and "annexation" in East Africa; and they could not dissociate from these the now actual approach of a white man, said to be a "great priest," by a "back-door" through which no Mzungu (European) had ever before entered. The Bishop and the fifty men with him were arrested by Mwanga's orders, and cruelly put to death. Hannington's last diary was afterwards recovered; and, when published in England, deeply touched the sympathies of the whole Christian world.

Then began a terrible persecution of the Christians. It is believed that in the next few months about two hundred C.M.S. and Roman Catholic converts were massacred.

Though the C.M.S. Native Christians, nearly two hundred in number, after the persecution, could not meet publicly, they did meet in little companies for reading and prayer (and here we see the grand result of that patient, quiet *teaching to read*, which it has been sometimes urged is scarcely missionary work!); but they did assemble when they could on Sundays for worship. New converts also pressed forward for baptism, and within a month of the massacres no less than twenty were admitted to the sacred rite.

Mr. O'Flaherty had left before this. He died on the way home. Mr. Ashe left in August, and for a year Mr. Mackay was left alone. He too was compelled to leave in July, 1887; but the Rev. E. C. Gordon crossed the Lake and took his place, and was joined in March, 1888, by the Rev. R. H. Walker. A great change then took place. Mwanga received



TRUNK OF BAOBAB TREE, CHAGGA COUNTRY. (See Note on the Pictures.)

THE CHAGGA MISSION.

CHAGGA is the country lying at the base of the mountain Kilima-Njaro, nearly two hundred miles from Mombasa, on the East Coast of Africa. On several occasions since 1878, Mandara, who is ruler of Moschi, the capital of Chagga, earnestly invited the Society to begin a Mission in his country, but for several years it could not be done. In 1885, Bishop Hannington visited the country to see what facilities existed for a Mission, and in that year the Rev. E. A. Fitch began work. Mr. Fitch for three years worked it alone, with little to encourage and much to discourage. A few months ago he came down to Frere Town for a change, and Mr. Taylor took his place. The following gives his experiences:—

MOSCHI, CHAGGA, July 20th, 1888.

I am happy to be able to send you a good report from Chagga. I find the people very agreeable, although sad beggars and persistent, and very hard at a bargain.

Mr. Walker with great honour, and all looked well. Mr. Walker was astonished at the wonderful work he found had been done; and many more converts were baptized by him.

This was the last news: the next came by telegraph on Jan. 11th:—
The "Times" Telegram.

ZANZIBAR, Jan. 11.

In October, Mwanga, who was already unpopular as having no children, was discovered to have conceived a diabolical plot to destroy his entire body guard by abandoning them to starvation on a small island in the Lake. The body guard, being warned, refused to enter the canoes, and returned to the capital, where they immediately attacked the palace. Mwanga fled, no one assisting him. His elder brother, Kiwewa, was placed on the throne.

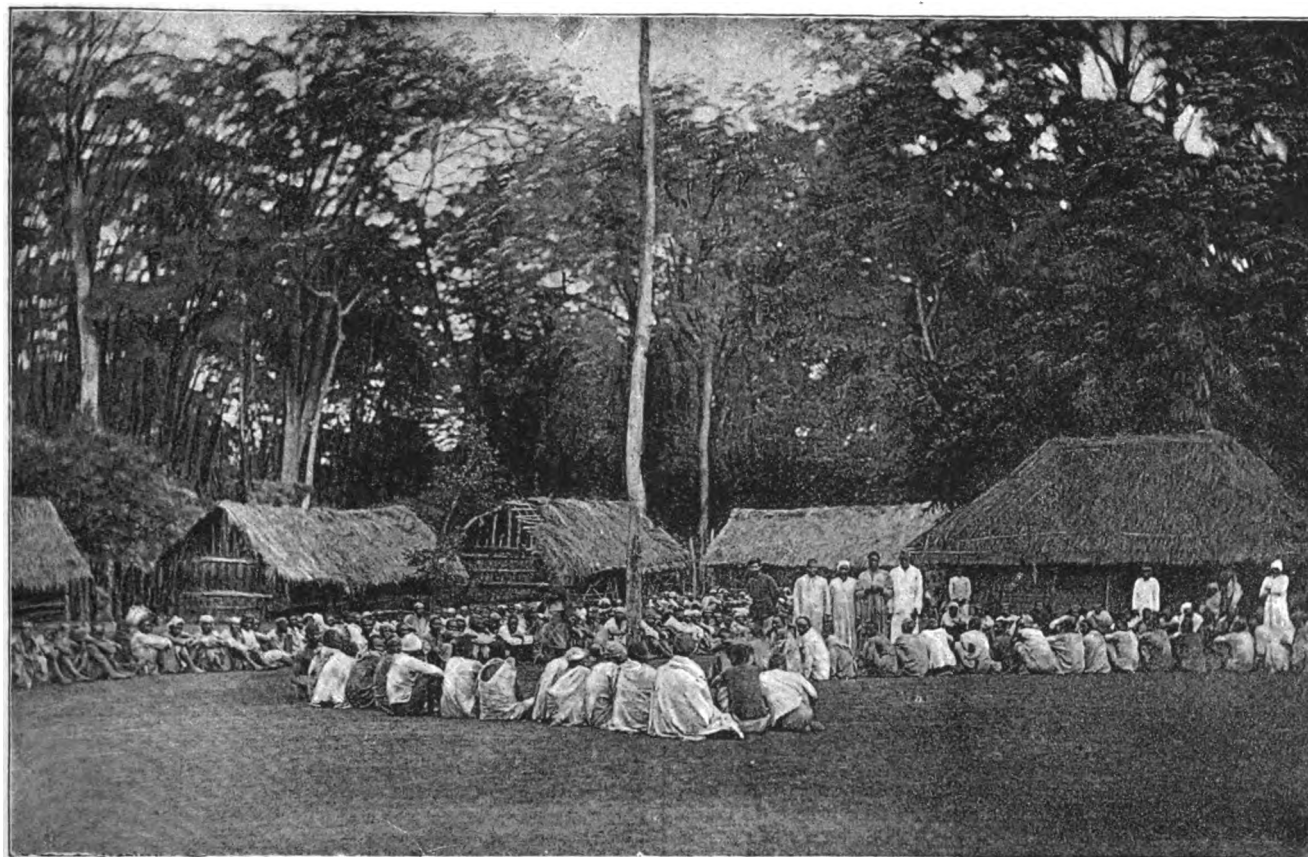
The new King at first distributed the principal offices among adherents of Christianity. This caused the Arabs to become enraged, and they murdered many of these men, replacing them by their own adherents. The English and French Missions were then attacked by the Arabs, who burned and stripped everything, and killed many Native convicts. All the missionaries escaped in safety. The Church Missionary boat *Eleonor* was sunk by a hippopotamus, and five Native French converts were drowned. All the missionaries eventually reached Usambiro safely. The French missionaries throughout exhibited the most friendly generosity towards their English brethren.

An immense accumulation of letters and some stores for Mr. Stanley and Emin Pasha were destroyed. The Msalala depôt is safe. Mwanga is a prisoner with the Arabs at Magu, and he has appealed to the English missionaries for assistance. The Arabs have written in insulting tones to Mr. Mackay, at Usambiro, exulting in their triumph at Uganda, and prophesying the extermination of all missionary efforts in Central Africa, in revenge for England's anti-slave trade policy. They declare that Uganda has now become a Mohammedan kingdom.

It is a great pleasure to hear from all how much Mr. Fitch is liked. He seems to be quite a favourite of Mandara's. That monarch always speaks of him with great respect, although Mr. Fitch must often have



KING MILIARI AND HIS SISTER, CHAGGA COUNTRY. (See Note on the Pictures.)



A "SAFARI," OR MEETING OF NATIVES, AT TAVETA. (See Note on the Pictures.)

had to stand firmly against his capricious demands. As usual with him about mail-time, he sent up some lads "to be taught"; but I politely declined, unless he would let me build a house for them and guarantee their remaining with us for five years. He very much objected, and made many trivial excuses, but I was firm, and he at last volunteered to give me people to help build the house. We shall see if this is also only a passing fit.

There is very frequently indeed a tendency in Mandara to talk about religious things—I have no doubt in answer to many a prayer that goes up for him.

It is not generally known, I believe, that the Chaggas are sun-worshippers, though they do not worship it exactly as God: their "worship," if they have any, is addressed to the *warum*, "manes." But they acknowledge any blessing as coming from the sun, and *erua*, "sun," is the nearest word they have for God. A friend of mine thought the sun was the greatest of all things; but I asked him which was the greater, the "Maungu" [European] who made the candle on the table, and lit it, or the candle? He readily answered, "The Msungu." "Then," I said, "don't you see that the sun is merely God's candle? He made it, and He lit it." I told him how He made it, by his Word; and how that Word was made flesh, and died for us, and for him, and that He was now above the sun, with God, the true Sun of Righteousness. "What is His Name?" he asked me three times. "Bwana Isa" [the Lord Jesus], I replied. When we were taking leave outside the house, the moon was shining brightly, and I remarked how beautiful it was. "Yes," said



MASAI GATEKEEPER AT TAVETA. (See Note on the Pictures.)

he, "that is Bwana Isa's match." (Matches are very popular in Moschi; every one begs for them.) I spoke to him again to-day—the conversation was on Monday night—asking him if he remembered what I had taught him. He answered that he prayed the Lord Jesus for cows, health, food, &c., "day and night." I told him the first and best thing to pray for was Jesus' good heart (there is no proper word for the Spirit, so far as I know) and the removal of his own bad one; then he would want things which would please God and would be sure to get them.

I am reaping where dear Fitch has sown, it would seem. May God grant a real harvest from henceforth, for Christ's sake!

NOTE ON THE PICTURES.—The four pictures on this and the preceding page are from photographs sent home by Mr. Taylor. The top one on p. 20 is an immense Baobab trunk near the base of Kilima-Njaro and close by Mandara's residence. The men in front are English hunters with their Native gun-bearers. The second picture is King Miliari and his sister, the next in rank among the Chagga kings to Mandara. The national head-dress will be noticed. The large picture on p. 21 shows a "safari," or meeting of Natives at Taveta, a Native settlement on the borders of the Masai country, and in itself the gate of Masai Land. The picture beneath it shows the keeper of the celebrated gate at Taveta mentioned by all travellers in Africa, dressed *en Masai*, to which tribe he really belongs. This gateway is in the forest, where the path is blocked with an immense structure of tree-trunks. Just a tiny aperture is left, three feet high, in the shape of a delta, and through this all who enter Taveta have to pass.

THE TWO SEAS.

A Parable of Giving and Hoarding.

BY THE REV. RICHARD GLOVER, M.A., Vicar of St. Luke's,
West Holloway.

"It is more blessed to give than to receive."



HERE is a sea which, day by day,
Receives the rippling rills
And streams that spring from wells of God,
Or fall from cedared hills;
But what it thus receives, it gives
With glad, unsparing hand.
And a stream more wide with a deeper tide
Pours out to a lower land.
But doth it lose by giving? Nay,
Its shores of beauty see—
The life and health and fruitful wealth
Of Galilee!

There is a sea which, day by day,
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside;
What gains its grasping greed? Behold
Barrenness round its shore,
Its fruit of lust, but apples of dust
Rotten from rind to core;
Its Jordan water turned to brine
Lies heavy as molten lead,
And its dreadful name doth e'er proclaim
That sea is—Dead!

ON THE CASPIAN SEA.

Dr. Bruce's Voyage: Dangers and Privations.

WE regret to say that in November the Rev. Dr. Bruce with Mrs. Bruce and the Rev. H. Carless on their journey to Persia had a succession of very trying experiences. They had missed a steamer on the River Volga through some alteration in its arrangements, and were thus compelled to finish the journey in a smaller vessel, of a kind which, though quick, are not thought very safe, and have no proper accommodation for travellers. The passage should have been made in two days, but it took nine, and was very dangerous. Dr. Bruce writes:—

We started terribly over-laden with cargo—holds full, and piles of heavy boxes on deck, all covered over with a swarm of deck passengers as thick as bees. Hardly had we got to sea when God raised a stormy wind. The boiler leaked; part of the engine was broken off during the storm; the rudder would not act; we nearly ran on a rock. The storm, fortunately, did not last long. We anchored at the mouth of a river for twenty-four hours and repaired our damages.

On the 13th [November] we sailed for Engelli, hoping to be there in ten hours, but it pleased God to send another storm. The same day we cast anchor off Engelli in the open sea in a furious gale, which continued to rage till the evening of the 17th. Part of the bulwarks of our frail bark was broken off by the waves. By a miracle we were saved.

As the rain came down in torrents, we were obliged to take in as many of the poor deck passengers as our cabin, nine feet by fifteen feet, would hold; and for three or four days and nights we shared it with from fourteen to nineteen of them. Food also began to fail, and for the last two days the cook could give us nothing but rice-water and musty bread and tea.

On the last day all hope seemed taken away. We four had a blessed season of prayer and praise, when suddenly one of the party led the other Moslems in our cabin in quite a litany of the most heart-rending Arabic prayers, with tears and wailing, that I ever listened to. The cries and tears in the cabin were echoed by the passengers on deck and in the hold, and never did I witness such a scene. Most of the prayers were very beautiful, and I need not say, from the heart, and I was able to give my amen to each petition. The writer of Psalm cvii. 23—31 must, I think, have passed through such a time himself, and it was literally fulfilled to us, for very soon after light began to dawn in the quarter whence the wind came, and at three P.M. the captain rushed in with the good news—"The wind has gone round to the west."

After we had had our service of praise, I turned to my friend who had led the service of weeping in the morning, and said, "My friend, you led us all in weeping this morning; now God has heard our prayers, give us some words of praise." Alas! he could not recall one to mind, so I translated Psalm cxlv. and cvii., &c., for them, and they all seemed much pleased.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, Exeter.

The New Name: A Missionary Lesson.

WE all like new things. See how girls will brighten at the thought of new hats, or new dresses, a new book, or even a new story. How boys will delight in a new cap, or new jacket, a new picture, or a new game. In the Bible there is a great deal about *new things*. One of the last promises in the Scripture is, "Behold, I make all things new," Rev.

xxi. 5. We read of—

- | | |
|--------------------------------|-----------------------------|
| New Heart, Ezek. xviii. 31. | New Jerusalem, Rev. xxi. 2. |
| New Creature, Gal. vi. 15. | New Heavens and New Earth, |
| New Man, Ephes. iv. 24. | 2 Pet. iii. 13. |
| New Tongues, Mark xvi. 17. | New Fruit, Ezek. xlvii. 12. |
| New Song, Rev. v. 9. | New Commandment, John xiii. |
| New Testament, Matt. xxvi. 28. | 34. |

But there is one *new*, I wish specially to call your attention to—it is the *New Name*, read Rev. ii. 17, iii. 12. People think a great deal of name, whether a person, or a boy, or a girl has a good name. God says in Eccles. vii. 1, "A good name is better than precious ointment." Take care never to disgrace a good name. Your father's name, that is your surname. When you were baptized you had a name added—given for Christ's sake. *Christian Name!*

When you were born into this world you also had another name which came from Adam. What was it? "SINNER."

Yes, you were born in sin and shapen in iniquity, Psalm li. 5, lvi. 3. Have you ever changed this name yet? Can you say by believing in Christ, "I am become a new creature, I am a sinner saved, or saint, a separated one"? one that is "turned from Satan to God," from sin to holiness?

"The New Name" is particularly applicable to missionary work—for it is our aim to turn "from Satan to God" all Heathen or Mohammedans—to give them the new name, CHRISTIAN. You, all of you bear this name; but are you really His? Have you sought Him with all your hearts? The Heathen well understand a new name. The Chinese especially. They regularly change their names or add new names to their original ones. Every Chinaman is expected to have five names:—

- | | |
|-------------------|----------------------------------|
| 1. Milk name. | 4. Designation, or old age name. |
| 2. Book name. | 5. Name after death. |
| 3. Official name. | |

You will see then how quickly they take in the necessity of a new name when they believe in Jesus Christ as the *only name* under heaven given whereby we can be saved, Acts iv. 12.

I think we may say with them, that our "milk name" is Sinner; indeed our name as well as theirs must be Sinner all the way through life, unless we, as well as they, COME TO CHRIST. Their "book names" are gained during boyhood or girlhood, and stick to them for life. "Idle," "careless," "always late." How would this suit you? "Tom Idle," "Peter Careless," "Bob Always Late."

The "official name" comes after apprenticeship, just as they step into young men or women. How very sad it would be if either of you were called "Tom, Sneak, the Carpenter," instead of "Tom, Industrious, the Carpenter," or "Mary, Proud, the Milliner," instead of "Mary, Kind, the Milliner."

Then comes the standing name for the rest of life, when the character is stamped. How dreadful it would sound—"Tom, Sneak, the Carpenter, a Glutton." How much better it would be to be known as "Tom, Industrious, the Carpenter, Generous," or "Brave," or "Upright."

But, oh, dear boys and girls, the best of all is to have the name Christian, devoted Christian, added to our other names. By this name *only* shall we enter the pearly gates. It all depends on this name. "Whose name?"—He that stands at the gate will say. If you can answer, "The Name of Jesus Christ," all will be well.

As the Chinese have a name given them after death, so often it is in other parts of the world. "Albert the Good," "Frederick the Noble," we all have heard of. Shall we not pray that many a dear Chinaman or Japanese or Hindoo may have the name "Christian" written as a memorial on their tombstone? or "I lived and died in the Faith of Jesus"?

Illustration.

Maria, a converted African, was known by three different names. When the Holy Spirit opened her eyes to see her state by nature, she so loathed herself that she always called herself "Maria Elese," which means "Maria the Sinner"; but when the Holy Spirit led her to see Jesus, she changed her name to "Omu-Manu," a "child of mercy." From that moment she began to tell of Christ to all around, so that others called her "Maoum Ouwau," or "Maria the Testifier." She witnessed for Christ wherever she went.

THE MISSION FIELD.

WEST AFRICA.

On the voyage out, the *Elmina*, in which the Bishop of Sierra Leone and Mrs. Ingham and Miss Goodall were travelling to Africa, grounded upon a reef, and was in some jeopardy; but through God's mercy she got off.

THE Rev. J. Vernall and Miss Kruse, of the Yoruba Mission, were married at Christ Church, Lagos, on November 30th, by the Rev. T. Harding, assisted by the Rev. Isaac Oluwole, Native pastor.

ERRATUM.—On p. 11 January GLEANER it was stated that the Romanists at Lagos had erected a large building for "converts." It should have been *concerts*.

EASTERN EQUATORIAL AFRICA.

MOST interesting letters have been received from Mrs. Pruen, giving the details of her perilous journey, with her husband and infant child and Mr. Ashe, from Mpwapwa to the coast, through the territory so seriously disturbed by the revolt against the Germans. When they were about half-way they were warned to go no further, and indeed their porters refused to go on. They then despatched two trusty messengers, with a letter, to the British Consul at Zanzibar, written very small on "wec bits of paper," and folded up in the paper case of a packet of needles, which was sewn up inside the seam of a pocket in one of their garments, the object being not to risk the men's lives, as if they were found to carry letters they might be murdered. The men did get safely through, and although they were searched the little packet was not detected. The Consul appealed to the Sultan of Zanzibar, who sent an Arab to meet the party and bring them down safely. This Arab was the very man who had given orders to kill all Europeans, so their worst enemy had to be the instrument of their deliverance. They reached Saadani, on the coast, seven weeks after leaving Mpwapwa (230 miles). The behaviour of the Natives there was insulting and alarming; and the *Henry Wright* steamer, which had approached the day before hoping to take them off, had been fired on and obliged to keep away. However, they got on board a miserable dhow to cross to Zanzibar, but met the *Henry Wright* half-way. "It did not take very long," says Mrs. Pruen, "before we were safe on board: our hearts seemed just too full to find words to express our thankfulness; it seemed so wonderful to be safe after all the trying time we had had." The full journal will be published in the *C.M. Intelligencer*.

THE *Times* telegram from Zanzibar on New Year's Day, stating that information had reached that place of the safety of all the missionaries in the interior, was most welcome, and showed that by some means letters had got through. The terrible news telegraphed on Jan. 11th will be found on the first page.

PALESTINE.

THE Rev. R. Elliott has arrived safely at Gaza, and writes that already his hands are full of work in the dispensary. He and Mrs. Elliott received a very hearty welcome from all classes, and a large number of Moslem gentlemen had called upon them and could not have been more friendly. "It is a great thing," he writes, "to gain even their friendship. By and bye, please God, we shall gain their hearts too for Christ."

A LETTER from the Rev. J. R. Longley Hall, dated Dec. 17th, states that there had been a furious storm all through the country, but that it had been especially vehement on the coast, and at Gaza, Jaffa, Haifa, and Beirut. It lasted for ten days, and much property had been destroyed. Many houses had been completely blown or washed down. At Gaza the wall of a house had fallen, destroying the roof of the patients' waiting-room of Dr. Elliott's dispensary, and the roof of one of the Society's schools at Jaffa had "received a severe twist." Bishop Blyth arrived at Jaffa in the midst of the storm, and had a most dangerous landing. He, Mrs. Blyth, and their two daughters had sat up to their knees in water for at least half an hour, with the sea continually breaking over the lighter in which they came to shore.

EGYPT.

THE Rev. C. H. Sutton, who has accepted a winter chaplaincy at Luxor, on the Nile, visited the Society's Mission at Cairo on his way. He speaks in high terms of Mr. Klein's work, and particularly the schools under his care. In the principal school there were 50 boys and 30 girls—all Moslems except two Jewesses and two Christians. There are two other schools, one in old Cairo and one in a suburb called Gizeh. At the former the children are entirely Mohammedan, some of them being high caste boys. All the schools are in the midst of teeming populations.

PERSIA.

ON another page we give an account of the difficulties experienced by Dr. and Mrs. Bruce and Mr. Carless on their journey to Persia. A later letter from Dr. Bruce, dated Teheran, Dec. 6th, states that their departure for Julfa, fifteen days' journey from Teheran, has been delayed by the illness of Mrs. Bruce, the result of that rough voyage. With our friends please pray that this further trial may be overruled for good!

PUNJAB.

THE Rev. W. A. Rice arrived safely at Peshawar on Dec. 5th. On the way he had a short stay with the brethren at Bombay and Amritsar and Batala. At the last place he met Miss Tucker (A.L.O.E.). "Her first words to me," he writes, "I shall never forget; they were, 'I hope you have brought a sharp sickle, that you may have a share in the harvest.'"

SOUTH INDIA.

WE are thankful to report that Bishop Sargent is better. As stated last month, he arrived at Palamcott in an enfeebled state on Nov. 15th, and his condition gave some anxiety to the brethren there. Writing on the 26th Mr. Kember stated that he had decidedly improved, though as regards gaining strength there was still much to be desired.

CEYLON.

AN Annual Bazaar in connection with the C.M.S. Ladies' Working Party at Colombo, was held at Galle Face on Sept. 6th and 7th. The Bazaar was first held in 1884, and the proceeds have increased from Rs. 300 in the first year to Rs. 1,900, or £166 on the last occasion. It is primarily intended to aid the funds of the Local Church Missionary Association at Colombo; but all the C.M.S. stations in the island are welcome to take part, and as a rule most of them do so. Besides friends of the Society in Ceylon, many in England sent gifts and contributions to the Bazaar; to all the Editor of the Ceylon Localised Edition of the GLEANER tenders the hearty thanks of the missionaries.

MID CHINA.

WE are most thankful to announce that the Rev. Walter S. Moule, who has been very seriously ill indeed, is now much better. Writing on Nov. 21st his father, Archdeacon Moule, said, "When it seemed almost certain that the 'Lord had need of him' elsewhere, it was to us an inexpressible comfort to watch the ruling passion of his soul in his strong delirium, preaching and praying in English and Chinese, the constant mention of the beloved Saviour, and scarcely a word escaping those dear weary lips at which when conscious he would have been grieved. The testimony of his fellow-missionaries and of the residents here to his out-and-out devotedness, and the affectionate sympathy of the Chinese Christians, were all very precious to us, and assured us that had his short life closed, as it seemed closing a fortnight ago, it would not have been a wasted life."

MISS LAURENCE, of Ningpo, in a recent letter to her sister, wrote, "I have just finished the translation of the Old Testament. The first rough draft is actually done. Ezekiel, which I kept till last, was dreadfully difficult, and I do not know how much of it will remain after revision; but still it is something to have prepared a rough translation of twenty-six books of the Old Testament. I am doing a little book of Everard's, called 'His Steps.' 'A Wreath of Indian Stories' I hope may soon be printed. It is being examined."

NORTH-WEST AMERICA.


AN interesting letter has come from the Rev. J. W. Ellington, who is labouring on the Upper Youcon. It is dated June 20th, and was received November. He writes that the Indians among whom he is working are greatly changed, and that a sure proof of their new birth is their desire for strong spiritual food. He believes that if some of the young men were thoroughly instructed in the Scriptures there would soon be the first-fruits of a very interesting Native Church. He writes, "When the Indians return from their salmon fishing I hope the Buxton Mission House will soon be completed, and also the church and school house and Indian room combined."

Errata.

WE are sorry to say that there were three errors in the January GLEANER. (1) On the first page, Mr. Mackay was mentioned as being alone at "Mamboia." It should have been *Usambiro*. (2) On page 11 it was stated that the Romanists at Lagos had erected a large building for "converts." It should have been *concerts*. (3) On page 15 it was stated that Miss Boileau was appointed to "Hong-Kong." It should have been *South China*, and her station has been fixed to be Fuh-Ning, in the Fuh-Kien Province. (4) There was also an obvious mistake in the December number. Mrs. Tucker, of Batala, was stated to be a missionary of the I.F.N.S. So she was originally, but in 1880 she joined the C.E.Z.M.S.

THE SOCIETY'S MISSIONS.

II.—ATHABASCA.

S the second of our articles on the work of the Society we take the Mission in Athabasca, North-West America. But before reviewing the work in that part of the "Great Lone Land," it may be interesting and useful if we give a short account of the country itself.

The Hudson's Bay Territories, as the only known parts of the great continent used to be called, were first discovered by the ill-fated explorer whose name they bear in 1610, one hundred and eighteen years after the commonly-called discovery of the great American continent by Columbus. In 1670 the Hudson's Bay Company obtained their charter from Charles II., granting them territorial rights, with a limited sovereignty, and a monopoly of trade over the country drained by the rivers which fall into Hudson's Bay; a district stretching from the watershed of the St. Lawrence to the Arctic Ocean, and from the Labrador coasts to the Rocky Mountains. It was the connection of King Charles's cousin, Prince Rupert, with this company, which originally gave the land the name of Rupert's Land. In 1811 the Earl of Selkirk formed an agricultural colony on the banks of the Red River, which has since grown into the important British province of Manitoba, with the City of Winnipeg as its capital.

The Red River Settlement even at that date was isolated from the world; nearly two thousand miles separated the colonists from the Canadians, and news of the outside world penetrated the colony but rarely and with difficulty. Now the route that was then impracticable is traversed in two or three days by the Canadian Pacific Railway, and Winnipeg is one of the most flourishing cities of the Far West.

At that time, from the borders of the United States to the extreme point north, and from Canada to the Pacific Ocean, no Protestant missionary was known to be seeking to introduce Christianity among the aboriginal Indians. Their religion, a terror of spiritual powers, supposed by them to account for any degree of barbarity. They believed in one Great Spirit or Manito, the Maker of the world, but who dwelt at an infinite distance, was inactive, and troubled himself but little with the administration of earthly affairs. On the other hand there was an evil Manito, inferior to the former, active and administrative, filling the world and

everything with legions of evil Manitoes, whose delight was to disquiet and trouble men upon the earth. The rain, the snow, the tree, the grove, the mountain, the river, all were dominated by a Manito who, like Pan in heathen mythology, had all the elements of disorder at command. Every cloud, every gust of wind, might be the abode of a Manito, or as Pope has it in his "Essay on Man"—

Lo the poor Indian with untutored mind
Sees God in cloud, and hears Him in the wind.

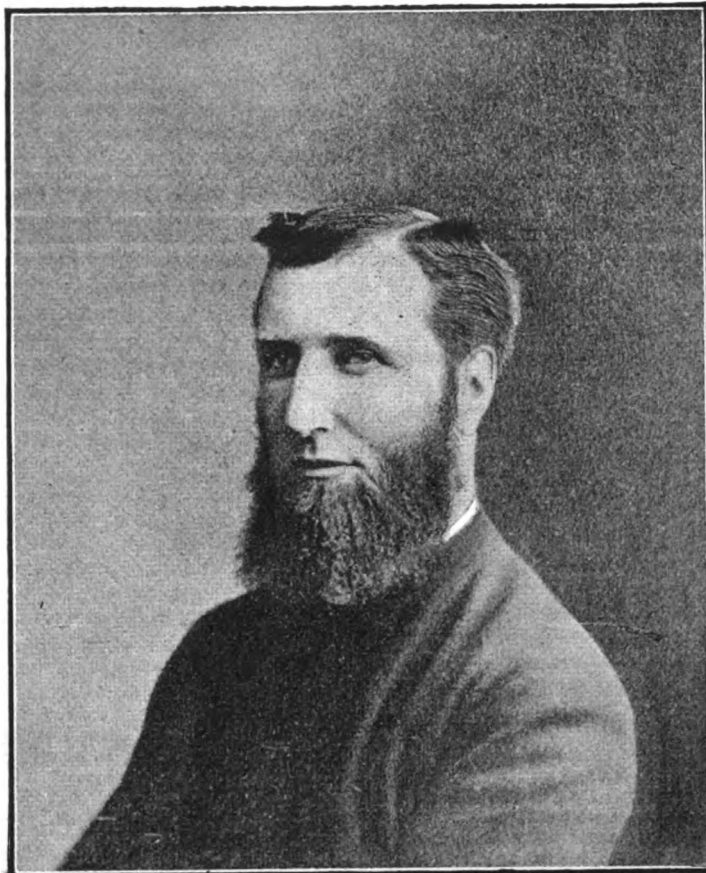
It was such a people, under such conditions, living besides a life of perpetual struggle for existence, which, in 1821 or 1822, excited the deep compassion of John West, a chaplain in the employ of the Hudson's Bay Company, and led him under the auspices of the C.M.S. to select two lads, whom

he took into his own care, under solemn covenant with their parents, and taught to pray, "Great Father, give me Thy Spirit, for Jesus Christ's sake." One of them afterwards became the Rev. Henry Budd, who died only so late as 1875, after a faithful ministry of twenty-two years, in the course of which he translated the Bible and Prayer Book, &c., into Cree, and was the father of another Native minister who died in 1863; and the other, the Rev. James Settee, now in the thirty-fourth year of his ordained life, is still labouring at Red River. From this small beginning the work has grown to what we see to-day, when from the United States border land to the Arctic Ocean, and from Hudson's Bay to the Rocky Mountains, the praises of the Redeemer are sung by thousands of Indians, and in eleven different languages.

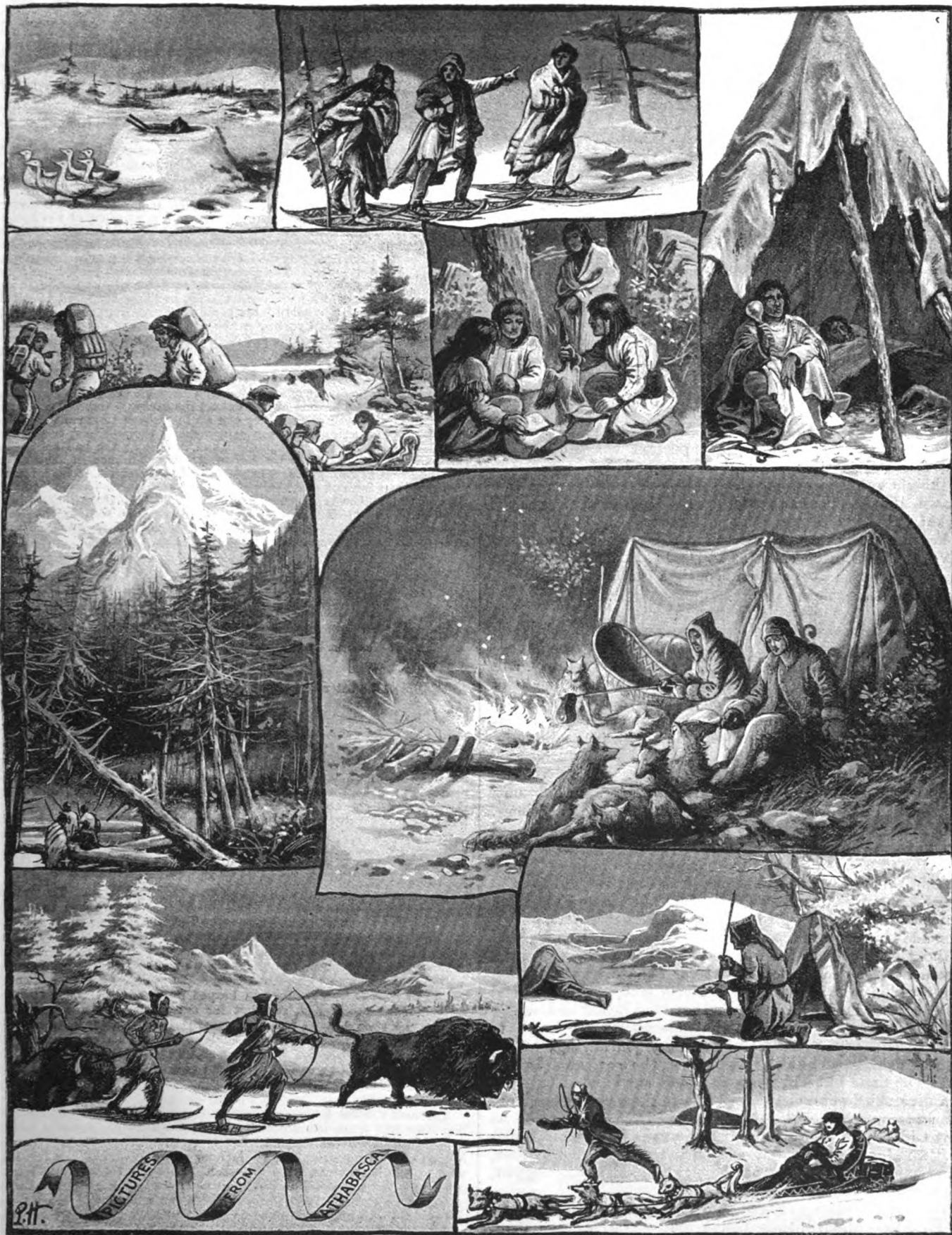
In 1849 Rupert's Land was constituted a diocese. Dr. Anderson was appointed the first Bishop,

and for fifteen years exercised jurisdiction over an area embracing over three millions and a half of square miles. In 1872 this vast territory was divided into four separate Dioceses called respectively, Rupert's Land, Saskatchewan, Moosonee, and Athabasca. Three other Dioceses have since been carved out of these four, Mackenzie River, Calgary (adjoining and at present joined to Saskatchewan), and Assiniboia.

The Diocese of Athabasca as originally constituted took its name from Lake Athabasca, one of the magnificent water ways contained within its boundaries. The word Athabasca literally means, "The Meeting Place of Many Waters." But the vastness and desolation of the solitudes defy description. "A remote spot in a land which is itself remote." To the North, South, and East all is endless wilderness—wilderness of pine and prairie, of lake and stream. In summer an



THE RIGHT REV. DR. YOUNG, BISHOP OF ATHABASCA.
(Consecrated October 1864, 1884.)



P.H.
 PICTURES
 FROM
 ATHABASCA

PICTURES FROM ATHABASCA. (See Note on p. 26.)

untilled and inhospitable land; in winter, ice and snow everywhere. Wild, desolate and remote, the solitude broken only here and there by scattered bands of Indians at long intervals, or "forts" belonging to the Hudson's Bay Company, comprising the houses of the Company's agents and a store where the Indians can exchange their furs for blankets, ribbons, beads, guns, and ammunition.

Of this Diocese the Rev. W. C. Bompas assumed the charge in 1874. Prior to his consecration Mr. Bompas had laboured in the same region for eight years. But we must refer our readers to the GLEANER for July last for other particulars of his life and work.

In 1883 a scheme was formed by the Provincial Synod of the Province of Rupert's Land for the separation of a new Diocese from that of Athabasca, and the Archbishop of Canterbury, Dr. Benson, at the request of the Bishop of Rupert's Land, nominated the Society's missionary, the Rev. R. Young, as Bishop of Athabasca, Bishop Bompas retaining the northern and more arctic half of his old Diocese with the title of Bishop of Mackenzie River.

A reference to the map of British North America in the Society's Report, page 231, will show that the position of the Diocese of Athabasca as at present constituted, lies between the sixtieth parallel of north latitude and the Saskatchewan Diocese on the south, and runs from a line drawn 100° W. long. to the Rocky Mountains. A more recent extension of the Diocese includes the Great Slave Lake, previously forming part of the Diocese of Mackenzie River. The Diocese contains 250,000 square miles, and the scattered Indian population consists of Beavers, Wood Crees, and Chipewyans.

There are five stations at present occupied, viz.: Fort Vermilion (where the Bishop resides), occupied in 1876, and Fort Dunvegan (occupied in 1882), both on the Peace River; Fort Chipewyan on Lake Athabasca (occupied in 1867), and Great Slave Lake in the extreme north. The climate of this Diocese is less wild and cold than that of Mackenzie River, but its severity and the privations and deprivations to which the missionaries are exposed may be realised by the following summary of Bishop Young's work during the first nine months of 1887:—In January he made a five days' trip to visit some Crees suffering from measles. In February he travelled ten days on snow-shoes in search of a fishery. In May he made a dangerous journey of 315 miles by canoe to Dunvegan, whence, by canoe and pack-horses, he went to Slave Lake, 155 miles, and proceeded to the Winnipeg Synod. He had returned with Mrs. Young and their two children to Slave Lake by October. The journey thence to Vermilion, which the Bishop intended making his head-quarters, had to be made in a waggon drawn by oxen, having no springs, and without shelter from the wet and snowy weather, and when reached at the end of October winter had to be anticipated in a new house "twenty-eight by forty feet; built of slabbed pine logs, caulked with moss, and mudded inside and out."

The missionary, too, finds that his efforts are taxed to the utmost. Apart from the necessary journeyings to the distant fishing or hunting haunts of the scattered Indian tribes, he finds himself, when at home, surrounded by work of a diversified character. Within a few weeks of occupying his station, Archdeacon Reeve wrote from his station at Fort Chipewyan that all his time was taken up by his acting as "missionary, minister, schoolmaster, doctor, gardener, fisherman, carpenter, paper-hanger, upholsterer, copyist, accountant, cook, and meteorological observer."

The missionaries engaged in the Athabasca Diocese are, at Fort Vermilion, Bishop Young and a Native clergyman, the Rev. Malcolm Scott; at Fort Chipewyan, Archdeacon W. D. Reeve; at Fort Dunvegan and Slave Lake, the Revs.

A. C. Garrioch, George Holmes, and J. G. Brick. The figures of the last returns from the Mission were:—Native Christians, 304; Native communicants, 17; schools, 3; scholars, 47. So the work is still only in its infancy, and needs the fostering prayers of the people of God.

NOTES ON THE PICTURES.—Richard Young (see p. 24) graduated B.A. at Clare College, Cambridge, in 1868, and was ordained deacon in the same year, and priest in 1869 by the Bishop of Worcester. In 1868–69 he was Curate of Halesowen, and in the latter year became Rector of Fulstow, Lincolnshire. In 1874 he was appointed C.M.S. Association Secretary for West Yorkshire. In 1875 he went out as a missionary of the Society to North-West America. He was consecrated on Oct. 18th, 1884, at St. John's College, Winnipeg. The "combination" picture on p. 25 contains nine subjects. Beginning at the left hand corner, we see the Indian plan of catching wild geese. The geese in front of the snow-mound are "decoys," and made of wood. As soon as geese are seen, the Indian imitates their cry, which he does admirably, and they are lured to within gun-shot distance. The picture by its side, "Travelling on Snow-shoes"; the one just below it, "Crossing a Portage"; the one on the right-hand side of centre, "Encamped for the Night"; and the one in the right-hand bottom corner, "Travelling by Dog-sled," illustrate the missionary on his travels. "Crossing a Portage" needs a word to itself. When travelling by canoe up the mighty rivers in the country, rapids are met with at intervals. As the canoes cannot be taken through these, the missionary and those with him have to alight, unload the canoes, carry the goods and canoes past the cataract until they can again embark in smoother water. The picture in the right-hand top corner shows the *jossakeed*, or medicine man in his *jee suk aun*, or prophet's lodge, exorcising the bad spirit from the sick man. The one to the left of it, under the men in snow-shoes, shows a group selecting their "totem," or guardian spirit. This "totem" may be of any form of animated nature. All who use the same "totem" are linked together in a common brotherhood, even though there is no blood relationship. The picture on the left centre is a scene in the Rocky Mountains. The two just below it to the left and right show the Native customs of hunting the buffalo and spearing fish.

PEACE RIVER: IN PERILS OF WATERS.

[The following description by Bishop Young, of Athabasca, of a flood at Peace River comes appropriately after our article on the Athabasca Mission. It was sent by the Bishop to his father, who has kindly placed it at our disposal.]



THE winter of 1887–8 had been long and severe. At the end of April the snow lay deep on the land, and the river was still ice-bound. Then spring burst suddenly upon us, full of sunshine and warmth, and all was changed. The snow melted, the river was flooded, and the ice broke up.

On Sunday morning, 6th May, the river was very high; we felt little alarm, but a watch was kept, and the service at church was commenced as usual. We were in the midst of it, when word was brought that the water was over the bank and close upon us. Closing with a short prayer we all hastened to our several homes, and having removed all that could be carried into the upper floors, and collecting what was necessary to take with us, we passed in two waggons through the water, the oxen in our waggon having nearly to swim to some rising ground at a little distance.

That evening and night will not soon be forgotten by us. The ground being too hard with frost for tents to be put up, we had to shelter ourselves as best we could. The school-children were covered with blankets, and a large fire was kept burning; while daylight lasted we stood watching the scene before us. The vast expanse of water, the violent rending of the ice into great masses and blocks, which, glistening in the sunshine, were whirled, crashing and grinding against each other, down the swift current, or thrown heaped up upon the banks. It was a scene of exciting interest, and but for our anxiety as to what might happen, we should have fully appreciated the grandeur of the sight. All through the night the river had been rising, but in the morning it ceased, and soon after was falling so rapidly that towards evening the male part of our little community were able to return to their houses, thankful to find they had suffered very little injury, although they were in a sorry plight.

And now the ice immediately on our side of the river, which up to this time had remained unbroken, began to break up, and was carried impetuously down the stream. The river had fallen so much, and the ice had such free course, that we had no apprehension of danger. We were soon to learn we were mistaken. Later in the evening Burton came running in to tell us that the river was again rising, and more quickly than before. In a few seconds all around us was again under water. My canoe was at once in requisition, and some friends who were with us were taken across to the encampment, about half a mile distant. It was now late, and we who remained had recourse to the upper floor of our unfinished house, laying the boards, which

were in readiness for flooring, on the beams. Standing higher than the other houses, it had escaped the previous night, and we hoped it would give us a safe retreat. But before the night closed in the water was in the house, and was rising fast. Looking out we could see huge blocks of ice being thrown over the bank between us and the church, and in the other direction, and farther off, where the bank was lower, an immense "shore of ice drove in," destroying everything in its way. We now saw how perilous was our position, for a further rise of the river of even a few feet would expose us to a similar inbreak, and this was more to be dreaded even than the water, for were it to occur the house could offer no resistance to it.

For nearly three hours more the water continued to rise, and had now nearly reached us, when just before midnight, to our unspeakable relief, it ceased, and began to subside, and was soon falling as rapidly as it had risen, so that at five A.M. we could descend from our place of refuge, and truly thankful were we to do so.

Those who saw it say, that of the immense mass of ice carried impetuously onward by the great torrent of water, large quantities were thrown upon the islands and the river banks, and with such irresistible force that the largest pines were thrown down by it just like so much grass, and great clouds of ice-dust were thrown high up into the air.

The following Sunday we had a Thanksgiving Service. All heartily joined in it, for we all felt that our deliverance had been of the Lord.

THE EDITOR'S LETTERS FROM THE FRONT.

A "Mission" at Talampitiya, Ceylon.

From MRS. LIESCHING.

MY husband and I have lately returned from holding a special Mission in the large village of Talampitiya. Most of the C.M.S. workers of the district met us there—catechists, schoolmasters, and others. We had morning meetings for Christians, and evening meetings in Native houses. God signally blessed both. The Christians consecrated themselves more fully to the Lord, and sixty-five heathen were brought to Christ. They are now being prepared for baptism. The Spirit was manifestly working, breaking down the stolid indifference or open opposition which is generally so prevalent and so disheartening amongst the heathen. Three young men, former converts from the Kornegalle School, were particularly earnest in winning souls. It was refreshing to see their whole-hearted energy.

M. LIESCHING.

KANDY, Oct. 12th, 1888.

The following fuller account of the "Mission" has also been sent by Mrs. Liesching:—

We will here give a description of the kind of meeting which was held every night in different Native houses. We used to start at about seven o'clock to walk for about a mile or so to the appointed house, through the paddy-fields.

One of the Christians would go in front beating a tom-tom, another would carry the lamp, and the rest would follow singing.

Attached to most Native houses in these villages is a maduwa, or good-sized shed, which answers admirably for meetings. The owner of the house laid down clean mats for us to sit upon, and having hung up the lamp on one of the posts, we arranged the Christians in a semi-circle, and the heathen in the centre. Sometimes the latter were very shy, apparently afraid of what might happen to them if they came near us, and they remained at first at a respectful distance, but as a rule they would draw nearer gradually to listen. Here are notes of the meeting held on Friday night.

"The meeting was held at the Wel Duriye's house (a kind of inferior headman) at his invitation. Although wet and dark, there was a good attendance of Christians, but not so many heathens as on former occasions. Weeasinghe Achchi, one of the catechists, gave a short address on John iii. 14—18, then, after singing, Paul Wasange, one of our Christians, who was formerly a great opponent and Buddhist controversialist, but is now an earnest worker for Christ, gave a very pointed address to the unsaved, which was lit up with some original and very brilliant illustrations. The Christians were then asked to give brief testimonies of what God had done for them. These testimonies were interspersed with singing of a verse of the hymn, 'Come to the Saviour' in Singalese. A few remarkable testimonies were given, especially by our Singalese sisters, who had hitherto been rather silent.

"The Holy Ghost was manifestly present with us, and at length the time came for decision. Mr. Liesching, addressing the Duriya, asked him what he thought of these things, and what Christ was to him? The man surprised us all by springing to his feet and saying, 'What day of the month is it?' We told him. He said, 'I have been thinking

about these things a long time, but to-day, this 21st September, I accept Christ as my personal Saviour, and rejoice in forgiveness of sins through His blood.'—After an involuntary burst of praise from the Christians, he went on his knees and praised the Lord for what He had done for his soul.

"After this we were led to speak to an elderly man sitting quite at the back. He said that he wanted salvation, but that his wife had been forcibly taken from him four years before and given to another man, which had embittered his spirit and prevented him from coming to Christ. However, he was quite willing to come to the front, when our workers closed round him to pray for him. After a hard struggle he accepted Jesus. Besides these a poor woman was brought to the Lord."

This is only an example of what went on during the Mission week.

On Thursday night we found ten in the Gospel net. One of the converts said, "I have committed every sin except murder, but now I have found pardon, and have such peace in my heart as I never had when a Buddhist." Another, named Wattuwa, said, "I have been a gambler, a drunkard, and a cattle-stealer, but now rejoice in the forgiveness of sins through the blood of Christ." Another, Muttuwa, said he had wanted before to become a Christian, but did not wish to give up his wickedness; but now he felt the saving power of God, and would try to bring his family to the feet of Jesus.

One man named Daniel, a consistent Christian of many years standing, confessed in one of the later meetings that whereas before, he had been like a dumb ass, unable to speak for the Lord, now, his mouth is opened, and he is able without fear to tell out the good news to others.

Two catechists, who were formerly Buddhist priests, have hitherto been deterred by some reason or other from mentioning the fact when preaching to the heathen, but were happily delivered from the fear of man, and were able to speak out boldly about their former lives, and to urge the people to come out of the darkness of Buddhism into the light of Christ.

Three young men who have been educated at the C.M.S. school in Kurunegala, and have been converted while there, threw themselves very heartily into the work. One of them accompanied the hymns on a flute, and all showed real earnestness in winning souls. A good catechist is left in charge of the new converts to instruct them in the Scriptures and prepare them for baptism.

On the Voyage to China.

From the REV. H. S. PHILLIPS, B.A.

S.S. "Victoria," Nov. 10th, 1888.

WE have had a most delightful voyage; so far the good hand of our God has been wondrously over us. Two services were started on Sunday at our end, and a daily service by two Baptist missionaries and ourselves. The first class people found a daily service impossible at their end owing to meals, and they joined us on week-days, so we had the Bishops of Nelson and Waiapu sometimes. The other evening we had a missionary meeting, and the result was, or rather one result was, a collection of £40—£20 for the Baptist Society and £20 for the C.M.S.

Last night there was an evangelistic meeting on board, and the Lord blessed us wondrously. In more than one case, as far as human eye can see, souls passed from death unto life. Later on in the evening the passengers gave the two Baptist brethren, and Knox and me, an address signed by over 100 passengers, very nicely worded. The Bishop of Nelson presented it.

HUGH STOWELL PHILLIPS.

[*.* The above is a too brief and modest account of a very remarkable instance of blessing on board ship. From various other sources we learn that from the first our brethren, who travelled second class, determined to hold a short daily service; and they persevered, despite great opposition from the other passengers. "People should pray in their own cabins," said one. "Yes," was the reply, "and each have his sports, singing, and dancing in his own cabin." Before the ship reached Ceylon a complete change had come, and the meetings mentioned by Mr. Phillips were held. The following is the address presented:—

The Royal Mail Steamer "Victoria," November 9th, 1888,

To the Reverend Herbert Knox, M.A., Oxford; the Reverend H. S. Phillips, B.A., Cambridge; the Reverend F. H. James; the Reverend M. B. Duncan, M.A., Glasgow.

Reverend and Dear Sirs,—We, the undersigned, your fellow-passengers by the *Victoria*, desire to record our sense of the value your presence and your ministrations have been in our midst. Your unassuming example of Christian life and quiet perseverance in upholding the principles of the Holy Religion you preach have won the hearts and respect of all. It is with great regret we part from you when the voyage is far from completed by the majority of us.

We therefore beg your acceptance of this brief address as a slight token that your efforts, to show us what your Master and ours commands us to be, have borne fruit.

We desire to convey to you our most earnest wishes that you may be abundantly prospered and blessed in your self-sacrificing labours, and that at the close of this life you may hear His commanding words, "Well done, good and faithful servants, enter ye into the joy of your Lord."—We subscribe ourselves, yours very faithfully.]

IN THE SEYCHELLES ISLANDS.

Extracts from a Journal of Miss L. F. Royston, Daughter of the Bishop of Mauritius.



N Feb. 24th (1888) some of the Seychelles group of islands were in sight, and much as I had heard of their loveliness, it surpassed my anticipation. It was lovely! Such beautiful vivid green trees to the water's edge, such blue water and skies! Our ship seemed shut in with islands on all sides. It was an exquisitely beautiful picture. . . . Among the trees were two *coco de mers* and palms. (The *coco de mer* is only found in the Seychelles. General Gordon had a theory that the Seychelles were the site of the garden of Eden, and the *coco de mer* the forbidden fruit.) There were lovely views on all sides.

Sunday morning, Feb. 26th, was very hot, and dear Father was not well enough to take any service. We went into town for the 8.30 evening service, leaving our house at 7.30. There was a larger congregation than usual—a great many Africans.

On March 1st Mr. Pickwood came over from Praslin. He gave us much interesting talk about the work there. Many of the people in Praslin come over from the opposite side of the island, thirteen or fourteen miles, every Sunday to church. Certainly they put us to shame by their earnestness. The Pickwoods have a boarding school, with thirty-five boarders or more; but they have about forty day pupils.

It was decided that evening that Mr. Baswell, who arrived soon after we landed, should start for Praslin the next morning. He hoped to be about five or six hours rowing over. This would be a short voyage; Father has been two nights and a day sailing over.

Next Sunday, March 5th, dear Father was able to preach, and to take part in the service. I went to the Sunday-school, and had to teach the girls in French. I found it rather difficult.

It has been so interesting to see people coming from such remote places to see Father, and to attend services, and to feel how God has sustained the faith of very many under such isolated and difficult circumstances, with so few outward privileges. Surely we ought to value more our Christian up-bringing and Christian privileges in England. What services, pastors, churches close to our doors, and yet not always appreciated. But here, with many deadening circumstances, God's little flock are upheld. Yet with so many Roman Catholic agencies and resources at work here, how one longs for more power to cope with them. If more Christian sisters could on their own means come and work here, would it not be a blessing! Or some Christian men with yachts, and time at their disposal, to carry out General Gordon's wish of bringing God's truth among these islands, for all have not even one resident clergyman. Would the Gleaners who read this join in special prayer on the 17th of each month for God's mercy to rest upon these islands of the sea; for His power to multiply the seed sown, to multiply also the sowers, and to grant that these isles may become His, and that His salvation may be fully known and declared in them.

Now shall I tire you if I go on to Praslin?

Praslin is a different island from Mahé. There is more marshy ground in it, regular swamps. . . . The trees here are very luxuriant. We came to a small thatched schoolroom, where the children again made lines for us to go through, and then we came to the church, where, you

know, is the new bell, christened after Father. All seemed in nice order around. We went along a road about four feet in width, passing some small houses, and on between a swamp, over two tiny wooden bridges to some steps, at the top of which stood the parsonage, where we were kindly welcomed by Mrs. Pickwood and her mother. She is such a kind hostess, and made us all so comfortable. We went to the girls' school—there are about ten boarders there now—and then to the boys' school. All these children's parents are very poor, and they are not able to pay anything for them. There seems much good work going on, but much help needed.

We went to see the church. It is so nice and clean, but it was strange to look up and see the leaf-thatched roof, with little green lizards running up and down it.

On Sunday morning we had prayers at 8.30 as usual, and the after service at eleven. It was a wet morning, and the rain kept some back. All the candidates for confirmation were placed in the chancel, and the body of the church was very fairly full. There were said to be 305 present. Mr. Pickwood read the service, and Father gave a short address from the communion rails. There were forty-one confirmed. In the afternoon Mother and I went to the Creole service. Mr. Pickwood preached.

On Wednesday we started for Consolation and Anse Marie Louise in the little boat "Hope." As it was low tide we had to row out beyond the reef, and though so early, the sun was very hot and the sky cloudless. This island seems to be a succession of bays, one after the other, some small, others large, and Grand Anse, where the church is, is certainly the largest. When we got outside the reef we went along more easily. The view of the island from the sea was very lovely. The hills covered with trees, which grow in some places down to the water's edge. We got among a great many rocks, the surf breaking on them with great force; this is a dangerous part. We had to pass through a narrow port between two rocks about seven or eight feet apart, called "Trou aux Chats," but with great difficulty. At last we passed and were in Consolation Bay, where we landed.

We climbed up a hill, fairly steep, but short, and came to the school. The master there is blind. Father examined the children, and they sang some hymns. Then we went down the hill again, and over rocks and rivers, but we were carried over the latter.

Good Friday.—Service at eleven. Father preached in French on "It is finished." The church was very full, and the day very hot. About eighty-five people at the Holy Communion. At four o'clock they met dear Father again in the church, as he wished to say a few words to them. When Mother and I went up at about five o'clock to the church, it was a touching sight to see the large number of people gathered outside round Father, and he talking to them.

Afterwards we set off for the shore. We had five strong rowers and a steersman in the boat with us. The sea was very calm, and the sun was setting in all its glory of crimson and gold, leaving a beautiful after-glow after it had gone down. Then came darkness, but some stars lit up the sky, and we sang hymns and got through the night. We landed at three A.M., and were very glad to get to rest.

On Easter Day we had a very nice congregation. Many came from a great distance, and remained for the Holy Communion. Father took most of the service, and preached from "Come, see the place where the Lord lay." The service lasted from 8.30 till eleven.



MAHÉ, THE PRINCIPAL ISLAND OF THE SEYCHELLES GROUP.

THE VOYAGE OF THE "GLENFRUIN."

[FROM OUR OWN CORRESPONDENT.]

II.



Oct. 8th.—We have been steaming slowly during the night, and arrived at Perim Island at 4 A.M., where we are to coal. It is situated in the narrowest part of the Strait of Babel-Mandeb, and a lighthouse is erected upon it. It is very desolate, as our friends may judge, when our party which went ashore only discovered one tree in their rambles. They found that thirteen Englishmen live on the island, and the only lady arrived there last week. The Natives number about 500, and live in huts of a very miserable character. It is 100 miles from Aden, the English fortress of Southern Arabia. We felt keen disappointment in being unable to see Aden, especially as letters had gone forward to inform Dr. Harpur of our probable call. As the place is associated with the effort of Ion Keith-Falconer, it has an interest in the eyes of every true missionary. As the key to Arabia, by which the Gospel may reach the heart of Islam, many servants of the Master will regard it anxiously. One who knows the region, and has travelled in the interior, speaks most hopefully of the prospects of entrance to Arabia by the south. May the hearts of God's people be soon opened towards Arabia, and this work undertaken which appears to be ready for us to enter upon. We finished coaling, and started again at 10 A.M., when it became very hot. Thermometer, 104 deg. in one of the cabins.

Nov. 9th.—We had special service this evening for the sailors.

Nov. 10th.—This morning we passed Cape Guardafui, our last sight of the mainland of Africa. Lying off the Cape are many rocky islands, very lofty, their summits cloud-capped. Leaving Socotra to the north we now address ourselves to cross the Arabian Sea.

Nov. 11th, Sunday.—The Rev. A. R. Fuller preached at the morning service an excellent sermon. The captain, officers, and men attended, and with the passengers form an excellent congregation. Rev. C. F. Warren conducted the Bible reading and the evening service.

Nov. 15th.—There is not much incident out on the Arabian Sea. Our Bible readings and prayer meetings continue, and are a source of strength and comfort; it would be a delight to us if some of our young Gleaners could step on board to visit us. The Gleaner missionary would be greatly cheered, and a ramble round the ship would interest our visitors. The boys would want to explore the mysteries of the engine-room. One of our C.M.S. ladies was bold enough to venture into the dreadful abyss to-day, but directly she reached the bottom of the long ladder she fainted away and had to be carried to her cabin, where her friends vied with one another in ministering to her. It will be safer to go on the bridge and see the snug captain's cabin, and the chart-room with its sextants and compasses, where he calculates his observations of the sun and stars, to mark out and determine the ship's course on the chart or map. He is very fond of pets, and has eight carrier pigeons on board, and also four dogs, and a beautiful gazelle, which delights to walk up and down with the officer of the watch on the bridge. The sailors call it the fifth mate. A visit to the galley to witness the cooking would attract some, but it is almost as hot as the engine-room. We are having lovely weather, occasional squalls, which the captain warns us of before they come, so that we rush to gather books, cushions, &c., and to get under shelter. We now know what rain may be like. It descends as a sheet of water, and quite beats down the sea; then it is fine immediately afterwards.

Nov. 17th.—Arriving on deck at 7 A.M., lo! Ceylon burst on our view. The air of the early morning was delightfully balmy and sweet, the sea calm and of a lovely blue, but not the intense blue of the Mediterranean. As we gazed in rapture, there was wafted to us the delicious scent of which we have so often sung—

"What though the spicy breezes
Blow soft o'er Ceylon's Isle."

Not a poetic fancy, but a reality, as the lines which follow are—

"Though every prospect pleases
And only man is vile."

Tell the Gleaners always to sing "Ceylon's Isle," and not "Java's Isle," for Gleaners have smelt the spicy breezes of Ceylon out at sea, and we know nothing of Java yet. Bishop Heber was correct.

We shall now coast the island all the morning at about the distance of a mile. We could see several beautiful buildings; one, which appeared to have gilded domes, must have been a temple. Along the coast the surf dashed upon the red rocks, and right down to the sea grows the cocoa-nut palm, the hills above being covered with them. Far back among the clouds are some very grand-looking mountains, among them Adam's Peak. We could wave a greeting in thought to the dear brothers and sisters at work in Ceylon. Baddegama is the nearest station, close to Point de Galle; but we think that Mr. and Mrs. Balding are in England. Far away among the hills are many others working—may our blessed Lord and Master sustain and bless them. It appears to be so easy to land. Many boats are near the shore, and the curious craft called catamarans are passing to and fro, manned by natives, some in bright clothing, others almost naked.

Nov. 19th.—Yesterday we had our Sunday services as usual, and Bible-classes, &c. Mr. Warren preached in the morning from Psalm xix.—a splendid text for such a situation. Our nights are magnificent. The sea around is luminous with phosphorescent light, the ship leaving a brilliant track in her wake. The stars above are gloriously beautiful, and we have watched the constellation of the Great Bear sink in the north, while those who have had the courage to look out in the small hours of the morning have seen the Southern Cross. When the lovely moonlight enlightens everything, the nights on deck are charming. Some of the C.E.Z.S. ladies spoke at the evening service last night; all who could be spared on board were there to hear them. Our lady passengers appear to be on good terms with all on board. One of the C.M.S. ladies was returning yesterday afternoon from her Bible reading with the second-class passengers, when she was accosted by one of the Chinese cooks, with beaming fat face and twinkling eyes. He was busily employed beating up eggs, and looked well-prepared for work, with his "pig-tail" neatly coiled up on his head. "Been church?" said he. "No, I have been reading the good book," was the answer, pointing to the Bible. "Church to-night?" was the next question. "Yes, certainly. Will you come?" eagerly responded the missionary. "No, can't un'stand—man talk berry fast." Further invitation appears to have been successful, for at the evening service a group of Chinese were sitting at the back quietly eating rice with their chop-sticks, and evidently trying to listen. It is very unfortunate that the Rev. A. R. Fuller, who speaks one dialect of Chinese, does not understand a word of theirs.

Nov. 20th.—We are now going with the wind, and we feel the heat much. Last night the ladies slept on deck, and in the night a flying-fish about seven inches long fell on board. Many of these pretty creatures have been seen. Yesterday three hawks alighted on the ship when we were about 470 miles from land. We think they have discovered the pigeons. Some of the passengers soon shot them, and towards evening more were shot. We are now 6½ hours in advance of English time, and when the bells sound on the bridge, fore-castle, and poop *eight bells*, or noon, all our younger Gleaners at home we hope are fast asleep, for it is only half-past five in the morning with them, and when we are having prayers in the evening they may be taking their afternoon walk.

Nov. 21st.—Just a month since we lost sight of dear old England. We hope before another month is over those who go to Japan will have arrived there. We know many prayers are offered for us, and have been abundantly answered. A choir practice this afternoon and service in the evening, when the Gleaner missionary spoke. Last night we had land in view—the north coast of Sumatra.

Nov. 22nd.—At 5.10 A.M. anchored at Penang, and at 5.40 the whole party went ashore. The sun had not risen, and we were met by a motley crowd of Malays, Chinese, Hindus, and Japanese. Bullock carts, jinrikishas, and gharries were offered for our accommodation. Choosing the latter, which carry four, we started for the Gardens of Penang for our first introduction to tropical vegetation. The ground was saturated with moisture, and the roads and grass as if it had been raining. As the sun rose the air, laden with moisture, was like a vapour-bath. Walking through the gardens to the hill behind, which we climbed, we ultimately reached a beautiful waterfall, over which shone a charming rainbow. The feathery palms, ferns, and other plants, were perfect in form and beauty, glorious flowers everywhere of the richest colours.

(To be continued.)



LETTERS have been pouring in from Gleaners all over the country, and we may say of the world, accompanying their little renewal forms and their contributions. These have been expressive of unbounded pleasure and gratitude, of prayerful interest and sympathy. We have been amused by finding two correspondents who could not make out what we meant by so strange a motto-text, one of these being a clergyman; but by numerous members, young and old, rich and poor, learned and unlearned, that motto-text has been welcomed with instant and thankful appreciation. We give two letters below, just as specimens.

Up to Jan. 10th 7,286 members had sent back their renewal forms. Of these, 1,971 contributed £166 8s. for the expenses of the UNION; 1,949 contributed £211 13s. 10d. for Our Own Missionary; and 112 contributed £37 18s. 6d. for the C.M.S. General Fund. Many members have given their names, but not their numbers, which causes much extra trouble to the ladies who make the necessary entries in the UNION books. Some have given neither name nor number!—so that it is impossible to identify them, and they will continue to appear in the books as not having paid. And, as will be seen, some five thousand had failed to renew at all up to Jan. 10th. If any should ultimately prove to have made no response either this year or last, they will be struck off.

A meeting of the GLEANERS' UNION has been held in Rome! Three or four enthusiastic Gleaners are spending the winter there, and resolved to form a Branch in the Eternal City. Miss Grace Filder held the meeting in her drawing-room, which was filled. Bishop Cheetham presided, and spoke on West Africa. Mr. J. W. Probyn gave an address on East Africa; after which a choir of ladies sang the Uganda hymn (the one sung by the martyred boys). Miss Filder is the Secretary of the new Branch, which we trust will be a bond of union for many C.M.S. friends in Rome. Certainly if any Gleaner is going there, he may well, like St. Paul, as he advanced by the Appian Way, "thank God and take courage."

Our friend who has already four times given ten guineas to make a Gleaner a Life Member of the Society has been desiring to select for his next similar benefaction a Native of India. Seeing Miss Joanna Saththianadhan's letter in our January number, he resolved to choose her, and he has accordingly sent us another £10 10s. to enrol her name in the official list of Life Members.

LETTERS FROM GLEANERS.

The Motto-Text.

I regard the Motto as a magnificent one; but there is one thought you have not touched on. You remark that burnt-offerings mean self-surrender; but you speak only of offering (singular). Don't you think there is a great hint in the plural, *offerings*? It seems a continual, an every-day self-consecration. Some people seem to think that because *once* they made a surrender to Christ that that was enough, and that then they can do the work which God has given them, and yet be their own. Or if they don't think it, they act out this error. "*Burnt-offerings*;" "*thou shalt offer*" a continual every-day burnt-offering.

A. H. M.

I cannot describe the joy, the spiritual joy, that word "There" has given me out of the text for us Gleaners for 1889. For many years my heart's desire has been *somewhere else* than the Lord has chosen, even out in the distant field. Your beautiful choice of Text for 1889 brought a joyful calm over my mind, and I feel comforted that every other door has closed, and that in— is the "There" that I am to "do all that I command thee." God grant that I may not *refuse* to do any of the work He has foreordained for me to walk in.—Your grateful member, No. 1,634.

[This is a specimen out of very many letters to the same effect.—Ed.]

A Gleaner's Response to the Motto-Text, 1889.

Lord, I yield my Life to Thee
For the work that Thou shalt choose
In the place appointed me;
Thine to order and to use.

E. S. (A Bath Gleaner.)

The Special Prayer for Missionaries for Africa.

DEAR FELLOW-GLEANERS,—God has lately moved the hearts of a large number of us to unite in making a definite request to Him for a certain number of new missionaries for a corner of the Mission field that has been in sore need of reinforcements. Since we first read Mr. Mackay's urgent appeal in the *Intelligencer* (and *Gleaner*) of October last, God has apparently closed the door altogether to fresh volunteers, at any rate for the present. In the meantime are we to think that our prayers will go unanswered, or that we had better wait until the blockade of the East Coast of Africa ceases before continuing to urge our suit, as one or two friends have indirectly suggested to me? "You see no missionaries could be sent into the interior now even if they offered," said in a tone of voice which I could hardly help interpreting to mean, "I do not like to say so after your letter, but it seems to me not much use praying for those twelve now, etc."

Now, dear friends, I cannot help believing that God has even now answered our prayers, although he has not seen fit to allow us *as yet* to see the actual and complete fulfilment thereof; and although He even seems to be acting contrary to them, I believe that God can, at this present moment, put His finger upon this one, and that one, and say, "He is one that I have chosen to go in answer to those prayers!" I believe that God is going to do great things in Africa, even exceeding abundantly above all that we shall ask or think; that he will send there to witness for Him many more than these few we have been asking Him for, yet that He will ever be able to distinguish between the twelve and others!

It was indeed a splendid act of faith on Elijah's part to tell Ahab that there should be neither rain nor dew "these years," so sure was he of an answer to his prayer; and no wonder He is cited by the Holy Spirit, speaking by St. James, as an encouragement to our weak faith. Yet remember the Spirit was not given to men in those days in the same measure as He is given to us now; and in my humble opinion it is a still greater act of faith to believe God *has answered* our prayer, when not only are there no signs of our desire being granted, but we even see God permitting grave difficulties in the way of its fulfilment. And yet this is the faith that we are called upon by God to exercise (1 John v. 14, 15).

I would say, let us the more diligently make known *all* our requests to Him in prayer. Let us ask for more men to reinforce the Missions to Mohammedans; for much blessing on, and extension of, the scheme for sending out Lay Evangelists; that God will raise up missionaries to work especially among the largely populated villages of India (the need for which has been brought before our notice so much of late; see pp. 123 and 155 of this year's Report). Let us ask Him to put it into the hearts of some of the older and more experienced of our home clergy to offer themselves for important posts in the Mission field. Let us pray that He will open the hearts of those of His servants to whom He has entrusted the silver and the gold, to give more largely than ever to the funds of the Society. And above all, let us not grow weary in praying, "for in due season we shall reap, if we faint not."

Dec. 21st, 1888.

A PURTON GLEANER.

Working and Reading.

I write to tell you about what I as a Gleaner find very interesting work, in the hope that you will think it worth while to suggest to other Gleaners that they might do something similar. Simultaneously with my joining the GLEANERS' UNION I was asked to take a monthly work meeting of our Y.W.C.A. We had been accustomed to meet together to work for the Zenana Mission, one or two of us reading aloud in turns. It was thought, however, that if one of us were to take entire charge of the meeting, and to devote some of her time to collecting interesting news about Missions and missionaries, it would be more profitable in every way. I was very glad when this new work fell to my share. My gleaming for missionary information began at once, and very much I enjoy it.

I decided to take one country at a time and tell everything I could about that country, its people and customs, using any means of information in the way of books, &c., that I found helpful, and gradually bringing in the missionary information. In this manner I am taking China, and find Miss Gordon-Cumming's *Wanderings in China* and your *Story of the Fuh-Kien Mission* invaluable. I have also had objects of interest from the Church Missionary House and from friends to further illustrate my subject, and in the case of China these are, as you will know, most numerous and varied. In this way we have gained an interest in China which I trust we shall retain. It is delightful work, and I shall be very glad to correspond with any Gleaner engaged in similar work, or who would like to commence something of this sort. I particularly think the suggestion might be made to Sunday-school teachers, as it would be a treat to many

children to meet together in this way, and be employed, for instance, in doll dressing during the meeting.

At our first meeting I introduced a C.M.S. collecting box, so that whilst our work still goes to the Zenana Mission our money contributions come to C.M.S.

(Mrs.) AGNES O'DWYER.

Hulton House, Burton, Westmoreland.

A Blacksmith's Box.

I am a blacksmith, and every colt I shoe I should have 6 penn'orth of beer. I ask my master to give me the money instead, and it is for the missionary box, and I think 20 colt in 1 year and half, so 10s. by that way, thanks be to God! I hope and pray that all who are members of the GLEANER UNION may try and do as God has given us means, for it is more blessed to give than to receive.

O. B.

Monthly Gleaner Examination.

Questions on January Gleaner.

1. What are special causes for thankfulness and anxiety in East Africa? What missionaries are now in the interior? What response has been given to the request for definite prayer? How has God answered it?
2. Describe the natural features of Tinnevely. What is the occupation of most of the inhabitants? What is their religion? Give a sketch of the beginning and progress of missionary work among them.
3. What is the present condition of the Church in Tinnevely? How many Natives have been ordained there? What testimony did the report on the Madras census of 1871 give to the value of Protestant Missions?
4. Give an illustration of the words "He hath cut the bars of iron in sunder."
5. What new station has been opened in West Africa? What society have the students of Fourah Bay formed among themselves? What fact emphasises the need for the Gospel in West Africa?
6. What is the teaching of the Burnt Offering? Where is it to be offered?

Gleaner Examination.

Successful Competitors for the twelve months ending November, 1888.

FIRST CLASS.

Competitors who have gained three-fourths marks.

Miss Mary C. Hushon, Saxmundham.
Mr. Joseph C. Green, Stratham.
Miss Alice Tuting, Liskeard, Cornwall.
Miss Emma Fry, Bayswater.

SECOND CLASS.

Competitors who have gained two-thirds marks.

Miss Alice M. Smith, Milnthorpe, Westmoreland.
Miss Ethel A. Trench, Bournemouth.

Equal.

Miss Amy L. Walton, Newport, Isle of Wight.

THIRD CLASS.

Competitors who have gained half marks.

Miss Lucy Ashworth, Blackpool.
Miss Sarah C. Blake, Nottingham.
Miss Adeline L. Cook, Goldingeh, Bedford.
Miss M. F. Taunton, Norwich.
Miss R. R. Grayson, Boston.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

55. On what passage of Scripture does Bishop Andrews found the remark, "To teach Christ is better than to touch Christ"?
56. What great event in Israel's national history (not connected with selecting the Paschal Lamb) took place on the tenth day of the first month?
57. St. Luke refers to the prayers of the Lord Jesus no less than six times in his Gospel. Where?
58. What New Testament personage is twice associated with "a fire of coals"?
59. What are the three inflexible laws commencing in one epistle with the word "without"?
60. Find the following expressions in connection with the Lord Jesus:—"Seed of David," "City of David," "Offspring of David," "Key of David," "Throne of David."

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. Evan Lewis, Widow of the late Rev. Evan Lewis, Rector of Llanfair, Talhaisra, and Rural Dean of Denbigh, July 25th, aged 63.
Mrs. Umpleby, Nottingham, No. 10,671, November.
Mrs. Gilbert, Canonbury, No. 5,255, Nov. 18th.
A. Stonehewer, Macclesfield, No. 5,479, Nov. 22nd.
Miss Fanny Hayter, Westerham, No. 593, Nov. 27th.
Mrs. Green, Hampstead, No. 10,470, Dec. 6th.
Miss Harriett Eve, Leamington, No. 885, Dec. 21st.
Miss Plunkett, Bootle, Lancs., No. 434, Dec. 21st.
Mrs. Hawkins, Upper Park Street, Worcester, No. 11,925.
Mrs. Pace, Hampstead, No. 2,597.
Mrs. Camidge, senior, The Crescent, Thirsk, No. 1,760.
Mrs. E. Shaw, Bewdley, Worcestershire, No. 982.
Geo. Ernest Hill, Surbiton, No. 9,439.

Mrs. I. A. PROUT acknowledges with many thanks the following further sums towards her Jubilee Fund:—Gleaner, No. 2,180, 1s.; Gleaner, No. 3,635, Torquay, 2s. 6d.; Miss Jenkins, Braintree, £1 1s.; Child-on of Mrs. Thomson, Torquay, 6d.; total, £1 5s. 6d. Total already received, £4 10s. 8d.

HOME NOTES.

WE greatly regret to announce that our Lay Secretary, General George Hutchinson, will retire from his office in June next, feeling that the work has increased beyond his strength. His resignation has been accepted by his colleagues and the Committee with unfeigned reluctance, and with deep gratitude to him for his most valuable services.

UP to Jan. 14th the "Confidence Fund" started by the Bishop of Exeter amounted to £2,200.

ON Jan. 2nd the C.M.S. Committee had their usual New Year Communion Service at St. Dunstan's. Canon Money preached the sermon, on Eph. iii. 9, 10.

ON Jan. 8th the C.M.S. Committee took leave of Mr. Sidney W. Donne, Mr. Arthur Le Feuvre, and Mr. Percy H. Shaul, proceeding to Bengal as Lay Evangelists.

TWO more ladies, Miss Alice Griffin and Miss Florence Maud Valpy, have been accepted as missionaries of the Society.

THE Rev. A. H. Bowman, M.A., C.M.S. Association Secretary for the South-Western District (Cornwall, Devon, and Dorset), has been appointed to take charge for a time of the Old Church, Calcutta.

IT will be gratifying news to many that Mr. Graham Wilmot Brooke has expressed his desire to be associated with the C.M.S. Niger Mission in his efforts, as an independent, pioneer missionary, to reach the Mohammedan Soudan. His gallant attempts to penetrate the Soudan from different sides, from the Nile on the east, from Algeria on the north, from the Senegal on the west, and from the Congo on the south, have all failed, the routes proving from various causes impracticable. On his way home lately from the Congo, Mr. Brooke visited Lagos and the Niger Delta, and conferred with the C.M.S. missionaries there; and he is now of opinion that the true way to the Mohammedan Soudan is up the Niger, as the C.M.S. has always believed. He proposes to begin at our furthest station, Kipo Hill, 320 miles up the river. Mr. Brooke is a devoted servant of Christ, and we hope that all C.M.S. friends will make his Mission a special subject of prayer.

A VERY successful Sale of Work for C.M.S. was held at Bournemouth in December, which produced over £300, an advance of more than "half as much again" on last year's proceeds. One correspondent thinks that Canon Taylor's attack on the Society helped the Sale, inciting all to do their best. Another writes, "The Gleaners' Union has made some of us who were lukewarm before red-hot, and the success of the Sale is one proof of how much more zeal and interest have been awakened." A third letter says, "The Gleaners seemed to think it their positive duty to see that the whole thing went well." The Gleaners and the members of the Y.W.C.A. had a stall of their own. "Very touching," writes one of our correspondents, "were some of the offerings to our stall from blind, deaf, and maimed, and poor—very poor." Another new stall was furnished by the local shopkeepers, and bore the inscription, "Thank-offering from Tradesmen." One of the contributions was from a coal-merchant, three tons of coals. This gift did not, we are told, adorn a stall—but the coals were sold by 5-cwt. tickets, the purchasers having to give the tickets to the poor.

A CHURCH MISSIONARY Loan Exhibition of Foreign Work and Curiosities, together with a Sale of Work by the Ladies' Church Missionary Union for London and its neighbourhood, will be held at the Town Hall, Kensington, on April 10th, 11th, and 12th, 1889. The Committee earnestly request ladies in the country, who are not, at the present time, working for local Sales, to contribute useful and ornamental articles. Address: Mrs. Fry, 55, Chepstow Place, Bayswater, W.

Topics for Thanksgiving and Prayer.

Very earnest prayer for Uganda; for the deposed king; the enemies of the Mission; the Native converts, and the missionaries (pp. 17, 19).

Prayer for king and people of Chagga; for safe-keeping of the missionaries there (p. 20).

Thanksgiving for safe arrival of Dr. and Mrs. Bruce and Mr. Carless in Persia (p. 22); prayer for Mrs. Bruce (p. 23).

Thanksgiving for escape of the *Elmina*; for safe arrival of Dr. and Mrs. Pruett and Mr. Ashe at Zanzibar; for improved condition of Bishop Sargent and Mr. Walter S. Moule (p. 23); for preservation of Bishop Young and family (p. 26).

For the Mission and Bishop and missionaries in Athabasca (p. 24).

Contributions received by the Editor.

To January 10th.

In connection with the Gleaners' Union:—

For Union Expenses: Mrs. Edwards, per Mrs. Dawson, £3 2s.; Miss Kingston, 8s. 10d.; Miss M. Leupolt, 6s. 8d.; Gleaner No. 2,972, 11s.; Miss Puddicombe, 10s. 6d.; Miss H. S. Engstrom, 10s. 6d.; Mrs. Fell, £1; Miss Cahill, £1 1s.; Miss M. A. Porter, 11s.; Rev. W. Senior, £1 1s.; Mrs. Wing, 7s. 6d.; Mr. R. L. Stuart, 9s. 10d.; Miss Adams, 6s.; Rev. A. M. Sharp, 11s. 4d.; Gleaner No. 14,638, £3 10s.; Mr. W. H. Venables, 10s.; M. L., 10s.; Mr. S. O. Bosanquet, 10s.; Archdeacon and Mrs. Hamilton, 10s.; Miss M. E. Hooper, 10s.; Mr. E. J. Bellerby, Mr. O. H. Cameron, Mr. A. W. Dace, Miss E. Cornwall, Miss Dickenson, Mrs. Wharton, Miss O. E. Cooke, Mrs. Petter, Miss L. Petter, Mrs. Leech, Mrs. Naah, Miss Stanistreet, Mrs. Mansfeldt Smith, Mrs. Fairlie Clarke, Miss E. Lea Wilson, Miss A. Buxton, Mrs. Emily Claridge, Miss Coke Hill, Miss M. A. Bignold, Miss Ellen Aste, Miss C. O. Coote, 5s. each; 1,243 sums under Five Shillings, £55 11s. 8d.	75 14 10
For Our Own Missionary: Miss Kingstone, £1 1s.; Miss E. Lea Wilson, 15s. 10d.; M. L., £2; Mrs. Emily Claridge, 15s.; Miss Puddicombe, £1 13s.; Miss Bush, £1 8s.; Miss E. Gibbons, £1; Miss Fitter, £1 1s.; Miss Bubb, £2 9s.; Miss E. L. Bradburn, £2; Miss H. E. Engstrom, 10s. 6d.; Six Gleaners in Hants, £1; Miss Smith, Chester, £1; Miss Cahill, £1 1s.; Mr. E. O. Charters, £1; Miss Emma Wilkins, £1; Gleaner No. 14,638, £2 10s.; Miss Aste, Miss Jarrett, Miss Ricker, Miss Logh, Miss Whitwell, Miss L. B. Penrose, Miss Watney, Miss Emma Watney, Miss A. Scott, Mr. S. C. Bosanquet, Miss M. E. Hooper, Mr. B. L. Stuart, Miss Hart, Miss Brotherhood, Miss C. Hay, Mr. E. F. E. Wigram, Mr. Lewis Grey, Mrs. Southey, Rev. W. H. Plummer, Mrs. Wharton, Two Edinburgh Gleaners, Mr. T. T. Allison, Miss A. B. Donny, 10s. each; Miss E. Hoed, 6s.; Miss F. P. Almond, 7s. 6d.; Mr. John Hays, jun., 6s.; Miss E. M. Pim, 7s.; Mrs. Baxendell, 8s.; Miss M. B. Hudson, 6s. 6d.; Miss Pim, 8s.; Miss Farthing, 5s. 10d.; Mrs. Fairlie Clarke, 5s. 6d.; Miss Hutchins, 5s. 6d.; Miss Beck, 6s. 6d.; Mrs. Boucher, 5s. 4d.; Rev. W. Hewatson, 6s.; Miss A. E. Newling, 7s. 6d.; Miss M. A. Bignold, Mr. C. H. Townsend, Miss M. E. Gould, Rev. R. A. Pelly, Miss Stanistreet, Miss M. A. Parker, Mrs. Waring, Miss M. Bradley, Miss Garrard, Mrs. H. Tomkins, Miss A. Buxton, Mrs. H. Whiting, Miss Bogue, Mrs. C. E. Menzies, J. E. B., Miss B. Winstone, Mr. E. J. Bellerby, Mr. C. H. Cameron, Miss E. J. Thomas, Miss E. Benor, Mrs. Malden, Rev. W. E. Light, Miss H. Brown, Miss S. C. Edwards, Miss Dickenson, Miss C. E. Cooke, Mrs. G. Deane, Miss Ricketson, Mr. H. Howson, Mrs. Leech, Rev. J. Ireland Jones, Miss L. Petter, Miss M. L. Denny, Miss Touissant, Mrs. Taylor, Miss B. G. Martin, Rev. F. Varley, Lady Douglas Fox, 5s. each; 1,102 sums under Five Shillings, £62 19s. 8d.	110 14 2
For C.M.S.: Two Edinburgh Gleaners, £1; Mr. C. E. Smith, 5s.; Miss Fitter, £1; Miss Hart, 10s.; Miss M. L. Denny, 5s.; Mr. George Healy, £3; E. B., £1; Miss Dickenson, 10s.; Miss Frederica Jones, 10s.; Gleaners Nos. 101 and 9,186, £1 8s. 8d.; Gleaner No. 10,865, 10s. 6d.; Mr. T. T. Allison, 7s.; Mr. O. H. Townsend, 10s.; Miss M. Wardell, 10s.; Miss E. C. Germain, 5s.; E. T., 5s.; Miss C. West, 5s.; J. Chapman, £1 10s.; A. Chapman, £1 10s.; Gleaner No. 14,638, £2 10s.; Mrs. Baxendell, 8s.; Miss M. E. Collie, 10s.; Mr. and Mrs. Birt, £1; Miss L. Hewitt, 8s. 6d.; Mrs. Aldridge, collected, 5s.; Miss Bathgate, 8s.; Mrs. Gadd, £1 8s.; Mr. John MacInnes (sale of photos), 10s.; Mrs. Neve (Pelham Institute Bible Class), £1 3s. 4d., and two small sums, 6s. 8d.; For C.M.S. in confidence:—Rev. George English, 19s. 2d.; Gleaner No. 7,707, 10s.; Gleaner No. 1,028, £2; Gleaner No. 11,783, £5; 98 sums under Five Shillings, £56 6s. 3d.	37 15 1
4,469 Renewal Fees	37 8 7
Membership and Examination Fees	7 6 2
Total	£368 18 10

The Editor has also received:—

For C.M.S.: Miss E. M. Hunt (Missionary basket), 12s.; Contributions from "The Christian," £1 1s.; C. & K. H., £2 10s.; Miss Riddell (collection), £1 1s.; Anonymous (to make Miss Sathiansadhan a life member), £10 10s.; Miss G. A. Engstrom (annual subscription), £1 1s.; Miss Baker (sale of work), 12s. 6d.; Miss Smith (Chester), £5; C.M.S. box, Trinity House, Leicester, per M. E. N., £2 2s. 6d.; Master G. Shergold Smith, Missionary box, £1; Collected by Miss Burrows (Bournemouth), £3 4s.; Miss H. G. Hooton (poultry profits), £5; Miss C. E. Courtney, £5 5s.; Miss F. Ball (contents of Bible Class box), 19s. 6d.; Parlour Bible Class, Wolverhampton, per W. H. Dain, 16s. 8d.; Mr. J. B. Hill, £1; Rev. Hugh Stowell Phillips, £10; For C.M.S. in confidence:—Mr. E. Williams, £100; Rev. J. E. Campbell Colquhoun, £50; Mr. Miles MacInnes, £52 10s.; Anonymous, £4; Rev. C. H. V. Gollmer, £10 10s.; Rev. Arnold M. Sharp, £8; One of the 600 Hon. Secs., £5; Mr. E. M. Anderson, £2 10s.; Rev. J. J. Raven, £1 1s.; Banker's Clerk, £2; E. H., £5; Rev. John Graham, £10; Miss E. G. Buller, £5; Mrs. Medcalf, £2; In sympathy with C.M.S., £10 10s.	319 16 2
For Deficiency Fund: Mrs. Fairlie Clarke	5 0 0
For Hanington Memorial Church at Frettertown: "One of the Gleaners," 10s.; Rev. A. Downes Shaw (collected), £52 13s. 3d.; A Loving Friend, 15s. 6d.; one sum, 2s. 6d.; Miss E. Davies, 5s.; Collected by A. A., 10s. 6d.; Miss A. Cook, 5s.; Gleaner No. 1,709 (sale of gold chain), £2 13s.; Gleaner No. 14,138, £2 10s.; Miss E. M. Swan (sale of Christmas Cards), £2	62 4 9
Total	£655 19 9

The Editor has also been requested to acknowledge:—

For C.M.S.: A Widow's Mite, in memory of a dearly-loved son, £1; F. Jenvey, Brokenhurst, £1; Ladies' Missionary Working Party, St. Peter's, St. Albans, £5; Miss Walters, a poor cook, one-third of life's savings, £46 7s. 4d. For Nyansa Mission: Rev. R. P. Ashe (collected), £32 18s. 8d.; E. R. Weymouth, £1.	
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NOTE.—Friends who have sent us small gifts have complained that their contributions have not been acknowledged. Will they kindly note that we cannot acknowledge separately any sum under 5s.

Forthcoming Sales of Work.

Miss Ives, 58, Lansdowne Road, South Lambeth, S.W. Sale, end of Jan.
Miss Rich, Margate. Church Missionary Tree, Assembly Rooms. Feb. 18th.

We are asked by a lady who has had a Sale of Work to thank an anonymous friend who sent her some articles for it, and requested acknowledgment in the GLEANER. We cannot print such acknowledgments. If we gave one, we should be asked to give others; and every line of our space is too precious.—Ed.

C.M.S. PUBLICATIONS.

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OUT FLOWERS.—Mrs. Pauline Simpson, Antibes, France, will send a box of flowers, for the benefit of the C.M.S., on receipt of half-a-crown in stamps or postal order. Letters should bear a 2d. stamp.

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To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid. JAMES I. COHEN, Secretary.

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THE CHURCH MISSIONARY GLEANER.

MARCH, 1889.

EDITORIAL NOTES.



N another page will be found the details of the revolution in Uganda. They leave much yet to be supplied, especially with regard to the position of the Christians left behind; but two facts come out clearly, which are important. First, it is wonderful to see the public position and influence of some of the Christians. We have perhaps thought of them too much as a little persecuted band looking to the missionaries for protection. They are now seen to be leading men in the country, taking their own line in political matters without even advice from the missionaries (indeed the missionaries would of course refrain from interfering at all in national affairs). Secondly, it will be seen that the missionaries did not "escape." They were arrested, imprisoned, robbed, and stripped, and turned out of the country. There has been no running away from danger, as has been very gratuitously suggested. We hope C.M.S. missionaries never will run away from their converts, but be ready to die with them if need be. This, however, does not prevent our being deeply thankful to God that our dear brethren are safe, and we share their earnest hope that ere long we may see Uganda again opening to the messengers of the Cross.

The Society has lost its oldest, and, without controversy, its most beloved and honoured lay member of Committee, by the death of Mr. Alexander Beattie on February 10th. We hope next month to give his portrait, and to say something of his life-long work for the missionary cause; and we will only now express unfeigned thankfulness to God for His grace so conspicuously manifested in our dear departed friend, and our deep sense of the irreparable loss the Committee have sustained by his removal.

There has been a tendency lately to complain of missionaries being married. Contrasts are drawn between the man who has house and wife and servants, and is supposed to live in comfort and "take things easy," and the man who goes out alone, plunges into the jungle, lives among the natives, and sets an example of self-denial. The contrast is telling, but it is very misleading. There are bachelor missionaries living in comfort, and there are married couples enduring severe privations. It depends on where they are. Do what you will, you cannot make Bombay or Madras like Central Africa or Moosonee; and the strange thing is that people immersed in luxury at home should wish to do so. But as regards married and unmarried missionaries, both are wanted. In C.M.S. ranks, two-thirds are married and one-third single. Though we value the latter, we must not forget that a missionary and his wife are in most cases really two missionaries; and it is impossible to over-estimate the blessed work done by many of the wives.

But it is another question, How soon should a missionary marry, if he does so at all? Formerly it was thought best that a man should take a wife out in the first instance. For some years past there has been a rule that men trained at the expense of C.M.S. (in the Islington College or elsewhere) must go out alone, and serve at least one year before marriage, so that his power to stand the climate and to learn the language might be first tested; but this did not apply to men (such as University men) whose education had cost the Society nothing. A new rule has now been adopted, extending the one year to three years, and applying it to all bachelors. The advantage will be that men will have more time to get

thoroughly into the work before taking on them the responsibilities of married life; and also that they will be more certain to make a good choice.

This last point is important. It is wonderful how helpful to the missionary cause most wives have been; but there are exceptions. It is not every lady who has done what one lady has done who sailed lately to marry a young missionary in the Punjab. She has been fitting herself for missionary life for the last seven years, learning nursing and dispensing, qualifying at the special hospitals for women and children, studying Hindustani, &c., &c. She would be a good missionary if she were not going to be married; and *that* should be true of every lady whom a missionary asks to be his wife.

We fear the famine in China is a terrible calamity. We have no special information of our own to give concerning it, inasmuch as the provinces it prevails in are not those in which C.M.S. is at work; but this will make no difference in the sympathy which all our friends will feel for the perishing multitudes, and for the devoted missionaries who are labouring to save life. Yet let us not forget that there is a still worse spiritual famine always in China. Would that Christian England would take *that* more to heart!

Last May twelvemonth we asked for three ladies to go to East Africa. In July of the same year came the Rev. J. R. L. Hall's appeal for ten honorary lady missionaries for Palestine. There are now six ladies (not including wives) attached to the East African Mission!—viz., four now in the field, one (who was there before) shortly returning, and one preparing to go. And, in the past year ten honorary lady missionaries *have* gone to Palestine!—four for C.M.S., two for the Female Education Society, and four sent by Mrs. Meredith. From two of our own four ladies we print letters in this number. Let us thank God and take courage.

In connection with the important Missionary Sale and Loan Exhibition to be held at Kensington on April 9—11, under the joint auspices of the C.M.S. Ladies' Union for London and the Kensington C.M.S. Association, we should like to remind our readers of the essential difference between a "Bazaar" and a simple "Sale." There is a just and growing feeling against "Bazaars," as usually conducted, being agencies for raising funds for religious objects; and we hope no C.M.S. "Bazaar" will ever be thought of. But the ordinary Missionary Sale, in which the articles are useful and the prices reasonable, and from which all worldly adjuncts are banished, is quite a different thing. It enables many to join in work for the missionary cause who can work in no other way; and provided that it is always carried on as a thing done for the Lord, it is good and helpful and ought to be encouraged.

The February number of the *C.M. Intelligencer* has drawn forth many expressions of interest and admiration, and some friends have made special efforts to circulate it. It contained a sketch of the history of the Uganda Mission; a striking article by the Rev. T. W. Drury on the Qualifications of a Missionary; a journal of unusual interest from the Rev. J. H. Horsburgh, describing his travelling to the Far West of China; Mrs. Pruen's graphic diary of the journey of herself and husband and child through the disturbed districts of German East Africa; letters from Mr. Price at Frere Town; and other interesting matter. We would ask all readers of the *GLEANER* who can possibly do so to take in and read the *Intelligencer* also.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, March 7: Fleshly Knowledge.

John iii. 2: "*Rabbi, we know.*"



COULD wish that Nicodemus had come to the Lord, saying, "We know not," rather than, "We know." It is ill with us when we come to Him with our knowledge. "If any man thinketh that he knoweth anything, he knoweth nothing as he ought." Our knowledge is often a greater hindrance to us than our ignorance, our fullness than our emptiness.

I often see knowledge holding sinners from the Saviour of sinners. They think they know the way. They know much about Jesus, but they know not Him. They "know Christ after the flesh." It is natural knowledge, therefore are they proud of it, well-satisfied with it. It is carnal knowledge, therefore come they to the Word saying, "We know." The anxious sinner is often kept long in darkness by his light.

Is it not often so too with the children of God when they study His Word? Do we not often read our own thoughts between the lines? Surely there we should bow, and hear. It is God that speaks. Away then with our own opinions. "We know nothing," is our best attitude. "Teach Thou us," our best prayer.

I would be a little child before my Bible. "The simple believeth every word." Led by the Spirit, who inspired the Word, who regenerated me, I would sit and listen, "slow to speak, swift to hear." My own fleshly knowledge will becloud the page, and the fleshly is a hindrance to the spiritual. "My brethren, be not many teachers," but let us all be learners.

Thursday, March 14: Happy Knowledge.

2 Kings v. 15: "*Behold, now I know.*"

THOSE who follow the world's religion, whether it be heathen or so-called-Christian, never have any well-grounded knowledge of true access, of real spiritual worship. The language of the formalist's heart is not the language of assurance, though it is often, in our own land, the language of confidence. But when a crucified and risen Saviour is known and trusted, then the believer, happy in his new knowledge, looking back upon his former faith and worship, says, "*Behold, I thought.*"

You see the force of the word "now" in our little sentence. I was blind, *now* I see. Once I thought, *now* I know.

Yes, when we know, by the Holy Spirit's teaching, the Lord Jesus Christ, we have the spring of knowledge. All streams which do not flow from Him are impure. "I know whom I have believed." Therefore I can trust Him, rejoice in Him, use my talent for Him in the world, and wait for that which I know not yet.

When Naaman could say, *Now I know*, how he devoted himself to the Lord! "There is no God . . . but in Israel." Henceforth I will worship, I will serve none but Him. Where He bids me go, there I go, in His service, for His glory. When we know "Thee, the only true God, and Jesus Christ whom Thou hast sent," this will be the language of our hearts, of our lives. The Spirit's teaching is Christ, only Christ, always Christ, that we may trust, love, serve, His Father and ours only and always. "Now I know," is a happy knowledge.

Thursday, March 21: Ruinous Knowledge.

Matt. xxv. 24: "*Lord, I knew Thee.*"

How often we have our own thoughts about God. We think what He should be, and we conclude that He is that.

We think, and think rightly, that He is great and righteous, and we add, that He is harsh and severe. He has committed a talent to me, and if I do not abuse, or misuse, it, but render to Him but a negative obedience by it, He will accept me. He is just, He will require His own. I am afraid, afraid lest men should see my talent. I will keep out of sight. The talent shall not be misspent, He shall receive His talent; but I will not enter actively into His service, I will not openly glorify Him.

How many are kept back from the Mission Field by their knowledge. They have their own ideas of what God requires of His missionary servants. They have but one talent, and they will not risk it in the work. They might fail. God may fail them. They will be making fools of themselves before the world. So they will retain their talent, that they may keep their self-respect, and the good opinion of others. They will stay at home, and take good care of their talent.

Remember, the talents were given to each "according to his several ability." Go forth, when God calls, humbly yet boldly, and use His talent. He will uphold, enable, enrich, His "good and faithful servants." Be "content to fill a little space," but do not turn away from it. Act upon your own knowledge *wisely*, as your worldly friends say, and it will prove ruinous. "Take therefore the talent from him."

Thursday, March 28: Unconscious Help.

1 Sam. xx. 39: "*The lad knew not anything.*"

He was Jonathan's lad. Jonathan loved David "as he loved his own soul." But Saul sought to slay David. David, fearing, hid himself in a cave, and Jonathan agreed that he would sound his father, and if his father spoke favourably, Jonathan would go into the field and shoot an arrow. If the arrow went this way, All is well, "come thou"; if the arrow went beyond, that was to signify that David was to go away, "for the Lord hath sent thee away."

This was the arrangement agreed upon. With an angry, sorrowful heart Jonathan went forth in the morning, for Saul had "cast a javelin at him." He took his bow; he shot his arrows; and told the lad to gather them up. "But the lad knew not anything." He simply did as he was told. He knew not that what he did was a token for the Lord's anointed, and that it meant to David, "Go thy way."

So the king's son, the anointed King, is often served by unconscious helpers. We know not the issue of our simplest acts. Being in the way of duty, "the lad" was unconsciously serving the king. So let me be ever seeking to please God, in all the little things of life, and I shall be useful though I "know not anything."

David knew, and Jonathan knew, but "the lad knew not anything." Though we know not anything, our God knows everything. In the path of duty all is well.

A Groom's Missionary Box.

ONE of the Society's Honorary District Secretaries was recently advocating its claims at a place in Sussex. A day or two after he received the following letter from the Vicar of the parish in which the meeting was held:—

You will be pleased to hear the following story. I met one of our parishioners—a groom—the day after your lecture, and he said to me, "I was very much interested in the gentleman's lecture last night, and should like to have a box, could you let me have one by Monday, as we are off to Brighton for the winter, and I am giving my fellow-servants a little party on Monday night, and I shall put the C.M.S. box inside the door; and when my friends come, I shall say to them, 'Now, friends, we are all, I hope, going to enjoy ourselves, but I was very interested in a lecture on behalf of Foreign Missions, a few days ago, and have taken a box to collect: it is on the table, and if you will give your mite I shall be very pleased, as we should think of others as well as ourselves.'" I send this as I know you will be gratified to hear of this one result of your address.

THE REVOLUTION IN UGANDA.



T was on Jan. 11th that the telegram came from Zanzibar which announced the revolution in Uganda and the expulsion of the missionaries; and it was on that day month, Feb. 11th, that the letters anticipated by the telegram arrived.

Mr. Gordon's narrative is a long and full one, and it will be printed in the *C.M. Intelligencer*. Here we can only give a summary and some brief extracts.

The story opens in September last with one of the most peaceful and satisfactory revolutions recorded in history. In one day, and without bloodshed, the young tyrant Mwanga was deposed and his elder brother Kiwewa put on the throne. Why was this done? Because Mwanga's cruelties had disgusted the people, and he had been found out in a plot to destroy a part of his body-guard, consisting of Mohammedans and Christians, the former because they would not eat the king's meat, and the latter because they would not work on Sunday. And who did it? The Mohammedan and Christian "Readers" together. These "Readers" are so called because they have "joined the Book," that is, either the Bible or the Koran. It appears that most of the young chiefs who are the strength and hope of the country have abandoned the old paganism (worship of *lubari*, spirits), and become either Mohammedans, under the influence of the Arab traders, or Christians, under the influence of the Protestant and Roman Catholic missionaries. Many of these were in the "body-guard," and finding that Mwanga was arranging to put them on a small island in the Lake and leave them to starve, they quietly rose against him, and effected this peaceful revolution.

The result was extraordinary. A Roman Catholic Christian was appointed "Katikiro" or chief judge; a Protestant Christian was made Mukwenda, the next high office; and both Christians and Moslems were put into other important posts. Peace and justice reigned in the land, and all things looked bright and hopeful. Religious liberty was proclaimed, and the real feelings of the people of Uganda towards the missionaries were at once manifested by a rush to them for instruction. Mr. Gordon writes:—

Many Christians now emerged from their places of concealment and flocked to the king's court and began to enter into his service as pages and messengers. These released Christians, and seekers after the Truth, began to come about our mission station in crowds on Sundays, and in great numbers on all the days of the week. Very many indeed were wanting alphabet sheets, many more were asking for first syllables, then others were demanding more advanced papers and printed portions, while a large number were imploring for Prayer Books and New Testaments, Gospels, and single Epistles. For a time the Baganda came about the station like swarms of bees. From the dawn of light to the dusk of evening, they crowded both sides of the house and some of the rooms. Many chiefs came to visit us, asking and beseeching us for alphabet sheets, that they might teach their followers and slaves.

On the Sundays the most noticeable change was to be seen. On the very first Sunday of the reign of Kiwewa the congregation doubled in numbers, and the number of Baganda who remained for afternoon worship was more than treble the usual attendance. As each Sunday came round a larger number of people gathered together to hear and read the Word of God. On the last Sunday before the unfortunate conclusion, the number of worshippers at the morning service was quite 300. Many people had to be content to remain outside. There were present most of the important and influential Christian chiefs, including the one raised to the great chieftainship of Mukwenda.

But it was a calm before a storm. The Mohammedan "Readers" were annoyed at their Christian allies in the revolution getting the highest positions under the new king, and the Arab traders took serious alarm. On Oct. 12th they suddenly attacked the Christian officials in the court itself, and after a brief struggle overcame them, killing Gabunga, the Christian admiral (who has often been mentioned), and some others. They put Moslems into the high

offices, and then summoned the missionaries to come before them. On arriving at court they were all seized and put in prison in a miserable hut:—

What with dirt and vermin, and the discomfort of sleeping on the ground, the contrast between our home and our prison quarters was very great. Had it not been for the kindness and generosity of our French friends, we should have fared desperately ill. We had been hurried up to the prison without being told where we were going; in fact we were deceived and made believe that the messengers would return us to our house to sleep. Our French friends had been able to provide themselves with blankets and scanty provisions. These they most generously shared with us, even depriving themselves to provide us with bedding.

Here they were all kept seven days; but on the fifth day they were marched to the Mission-house to deliver over their personal effects and goods to the new Mohammedan chief judge, and while they were there, the house was sacked and gutted by the mob and everything destroyed. On the eighth day, they were taken down to the shore of the Lake, put on board the *Eleanor*, and expelled the country. But the *Eleanor* was upset by a hippopotamus, and the voyagers narrowly escaped with their lives:—

We left Buganda about mid-day, and reached a certain island at about four o'clock. Here we landed to cook some food. This over we got on board the boat, and were about to hoist sail, when a couple of hippopotamuses showed their heads. One struck the boat with such force as to make two holes in the port side, sufficiently large enough to give entrance to a large quantity of water. The boat soon began to fill with the rush of water entering her. Almost before we knew it we found ourselves in the water. By a merciful Providence, the land was near, so many of us immediately struck out for the shore. All the sailors could swim, and we found ourselves making way. Of the six Europeans, four of us could swim, Père Lourdel, the Bishop, Walker, and myself. But we found ourselves at a considerable disadvantage, seeing that we were weighted with our boots and all our clothes. In spite of these drawbacks we safely reached the island. Our eyes turned back toward the spot where the boat had sunk. To our surprise and joy we saw her still afloat, lying right over on her side, and we saw the two remaining Frenchmen with, we hoped, all their boys and girls clinging to the wrecked vessel. The sailors had meanwhile some of them been scouring the island, and Père Lourdel and Walker aided lustily with their lungs. These united efforts of the searching and the shouting awoke the only inmate of the small island, a Musese, who possessed one small canoe. Soon after we had the happy joy of seeing the man coming along at a rapid pace in the direction of the still floating boat. With the aid of this true friend in our desperate need, the poor boys and girls were, with the two Frenchmen, brought safely to the now friendly island.

But five boys proved to have been drowned. The one islander and his wife treated the party kindly, kindled a fire, and gave them shelter and food. The boat was recovered and repaired, and on the second day they again sailed. On November 3rd they arrived at the south end of the Lake, and were received at the Roman Catholic station, whence Mr. Gordon and Mr. Walker went on to Usambiro, and were welcomed there next day by Mr. Mackay and Mr. Deekes.

So ends Mr. Gordon's narrative; and the letters received convey no later news. But another telegram in the *Times* of February 7th tells us that further news had reached Zanzibar from Mr. Mackay, to the effect that several Christian Baganda had subsequently escaped and come to Usambiro; and that they reported yet another revolution in Uganda. The new king, Kiwewa, had resisted the efforts of the Arabs to induce him to become a Mohammedan, and had killed with his own hand the two chiefs who had taken lead in the destruction of the Missions. Upon this he was attacked and forced to flee, and another brother, Kilema, was made king by the Arabs; and civil war now covered the country.

We have very hastily condensed this strange history, on the evening of the day of the letters being received. We conclude by calling upon all our friends to commend Uganda and its princes and people in constant and fervent prayer to the King of kings Who ruleth over all.

DR. SCHÖN.



HE Rev. James Frederick Schön, D.D. (Oxon), represents a type of missionary the like of which we shall not see again. He was born in 1803 near Baden, in Germany, was educated at the Basle Missionary College and the C.M.S. College at Islington. He was ordained deacon by the Bishop of London (Blomfield) in 1831, and ordained priest in St. Paul's Cathedral in 1832, and arrived at Sierra Leone in 1832: he is thus our oldest living missionary, both in years and date of service. He accompanied Capt. Trotter in his famous scientific Niger Expedition in 1841 with a view of exploring new regions for the Gospel. Bishop Samuel Crowther (then a young lay teacher) was with him. He contracted the germs of a fever on that occasion which eventually compelled him to leave Africa for ever in 1847, since which date he has resided in England. With Bishop Crowther and his son the Archdeacon, and Henry and James Johnson, he has maintained a life-long friendship; they would have considered a visit to England incomplete without a pilgrimage to Palm Cottage, Chat-ham, to shake hands with the aged missionary scholar.

Last July I had the privilege of having a private interview with Dr. Schön and Bishop S. Crowther at the Church Mission House, and I was deeply impressed with the thought how God has fashioned the lives of these His two aged servants, one white and the other black, to work to His glory; they seemed both to have but one thought, one object in life, the good of the African, and the spread of the Gospel.

There are diversities of ministrations; and Dr. Schön has, since the year 1847 up to this very hour, been actively employed in compiling books, and making translations in the languages of West Africa, a knowledge of which he acquired on the spot. He has spurned the name and the position of a "disabled" missionary, for his heart, intellect, memory, accumulated knowledge, and power of orderly disposition of collected materials, have been unceasingly dedicated to the service of the Lord, and he can with difficulty be kept back by the order of his doctor, at the age of eighty-five, from his daily work with eye and pen. The great language of the Hausa, spoken by tens of millions, and destined to be a most important element in the civilisation of the Negro, has been, as it were, revealed to the world by Dr. Schön, in dictionaries, grammars, reading-books, and translations of the Bible. Not content with publishing a book, he has, immediately after publication, commenced a studious revision and enlargement, and has lived to conduct through revised editions. When he was stationed in or near Sierra Leone, he studied and published works in the Mende language; and, when on the Niger, he mastered the Ibo language; and by keeping himself in

constant touch with Negro scholars in the field, he has kept his knowledge up to high water mark. Large portions of the Bible and the Prayer Book in Ibo will survive as proofs of his industry and power. Some may think lightly of such labours. A house cannot be built unless some one makes the bricks; and Dr. Schön has made bricks which will last for all time. I have been thrown in constant connection with him for the last ten years at the Bible House, the Society for Promoting Christian Knowledge, and the Church Mission House, and, when he is taken from us, I shall look round in vain for any one to occupy his peculiar position, and miss him sadly.

Nor has his influence as a missionary been without fruit. Archdeacon Henry Johnson, in writing last year to the Committee to announce his marriage, mentioned, as one of the chief recommendations of the object of his choice, that she had received her training under the loving care of Dr. and Mrs. Schön, and that he had himself had that advantage.

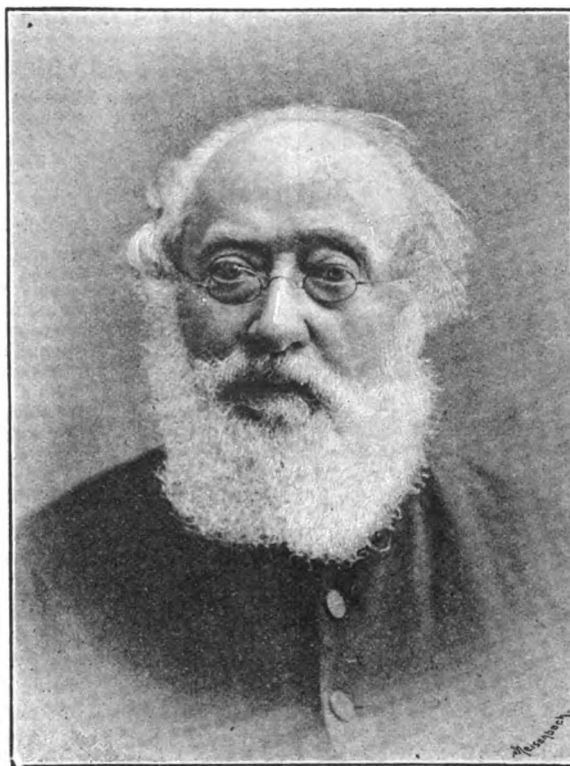
Honours! the desire of such things scarcely enter the thought of a true-hearted missionary, and, as was to be expected, he has not found them in this world. The French Institute indeed conferred upon him their Gold Medal for his Hausa Grammar and Dictionary; and one day he met Livingstone at dinner at Lambeth Palace, and the great traveller uttered the following remark to Archbishop Sumner: "This man's name, your Grace, will live generations after mine has been forgotten." I felt so ashamed at the neglect shown to this great scholar by his native and adopted country, that I prevailed on the three great religious societies above mentioned, whom he had served, to memorialise the Vice-Chancellor of Oxford for an honorary degree of Doctor of Divinity, and I forwarded it with a letter of my own, detailing all that he had done; and we were successful. In a special assembly the degree was conferred upon Dr. Benson, the Primate, "*causâ honoris*," on account of his high station, and on

Dr. Schön, "*honoris causâ*," as a small acknowledgment of all his labour, all his knowledge, and all his devotion.

Of such dear friends we do not wait till the time comes to record a sad obituary notice; we do not wait till Dorcas is dead, and then in vain grief show the coats and garments which she has made; but we spread out on the table in sight of the Lord's people his varied works of study and genius, the new words and sentences in which he has clothed the everlasting Gospel. All his work has been sanctified by the love of Christ, and love to the poor African, and I write these lines rejoicing that he is spared to read them, and know how much we honour and love him, and that he can see the fruits of the travail of his life, and know that the labours of that life have not been in vain—a life as beautiful as his name.*

ROBERT CUST.

* For unlearned readers let us explain: *schön* in German is "beautiful."



THE REV. J. F. SCHÖN, D.D.,
C.M.S. Missionary in West Africa 1832 to 1847. Since 1853 engaged
in African Linguistic Work.



THE CONFLUENCE OF THE TSHADDA AND NIGER RIVERS. (See page 43)

CONSIDER THE HEATHEN.*

BY EDWARD CLIFFORD.



GOOD many people at home and in India are inclined to *acquiesce* in the fact of heathenism. I myself know the temptation to do so.

First, there are such millions of heathen that the evil can only be ended after a very long time. And it is hard to attempt a thing which we feel, after all, we can do little more than touch before we die. What are a few hundreds and thousands won out of so many millions?

Secondly,—Is heathenism, after all, such an acute evil? Are there not many heathen who live good lives, and who according to their measure of light worship the true God, and are accepted by Him? Is it always desirable to disturb their faith? The way to baptism lies for them through doubts and anguish and persecutions.

Thirdly,—To what conflicts and distresses and temptations do we invite them? Christendom is at war with itself; our England is half-putrescent with drink and immorality and unbelief. Do not the very heathen shame us in our degradation?

Fourthly,—It is very, very hard, difficult, uphill work to win the heathen to Christ. The climate is at times almost unbearable. The loneliness is a sifting trial. The diseases are many. The insects and reptiles wear the

nerves. The separation of parents and children is an extreme sorrow. And the people often seem scarcely more receptive than crows. Their minds and souls are dense, their memories sometimes scarcely exist. They have often little conception of gratitude, and believe that missionary effort is purely selfish—to get rewards and glory in a future existence.

Thank God, I find it easier to answer these objections since coming to India. First, the results of missionary work are so very bright and clear. I know now that all the common talk depreciatory of Native Christians is sheer ignorance. There are undoubtedly many false professing Christians; but the false ones are in a very small minority—far smaller than in England. The average Native Christian has many faults: he often has the weakness and servility that mark a long enslaved nation; he lacks the vigour to evangelise; he often has a manifest eye to the main chance. But he is withal patient, long-suffering, gentle, receptive, and affectionate. And here a few, and there a few, beautiful, noble souls have been quickened in the divine life: men of subtle intellect, and of fiery souls, even men who have the rare gift (for the Indian) of leadership. And what is more encouraging is, that manifestly the ground is prepared for a mighty change which the heathen themselves are confidently, though too placidly, looking for. "In about fifty years we shall all be Christians," they tell us again and again. In most places the Hindu temples are becoming beautiful ruins; the worshippers do not repair them; still less do they build new ones. I have rarely found a heathen who was not ashamed of his religion. Even among the priests this is a marked

* This article was written by Mr. Clifford while in India a year ago as one of the party that conducted the Special Winter Mission. He has since been to the Sandwich Islands, to visit the lepers at Molokai, where the well-known Roman Catholic missionary, Father Damien, labours; but he is expected in England this month.

feature. A great harvest is surely coming. Meanwhile, let us prize and honour the first-fruits. And may they be fitted for their part in the coming glory. All feel that the people of India must be the great instruments of winning India for Christ. Let us have "the patience of God." And let us also pray for something of the love and power of God.

Secondly,—I claim your intense pity for the heathen. Think of the *misery* of their beliefs—the hopelessness and the sin of them. I have just been holding missions in Santhalia. Here the people only worship evil spirits, who get (they think) into sticks and stones. They believe that *every one* who dies immediately becomes an evil spirit. And it is therefore a custom to put thorns and nails into the feet of corpses in order to prevent their being too actively mischievous. All their hope about their dead father and mother is that they will not be able to worry them much. Many of the beliefs are worse than this—unspeakably bad. What a Gospel it is for these people to hear of a God who is Almighty Love—of a Saviour who suffered and died for them and who now lives and reigns for them. In Santhalia there are now whole villages of Christians. It was heavenly to see them coming out to meet us, clothed in white, singing Christian hymns, and carrying palms in their hands. Their Church discipline is very strict, and cases of drunkenness, or immorality, or theft, are easily known and punished.

So, though the work is hard and difficult, it is prospering and growing. And though the number of heathen is enormous, yet has not the little lump of leaven power to leaven the whole lump? It *has* power to do so, and the time is surely coming when the Lord's Prayer will be answered in its fullness. Let us "be strong and of a good courage."

As to the fact of their being many virtuous and noble heathen, that fact should help to nerve and encourage us for the work of bringing them to Christ. Cornelius, Lydia, the Ethiopian eunuch, and the devout Greeks, had been prepared by God to receive their Saviour, and they received Him, and produced the fruit of the Christian life. And so it is with many heathen. God's preparation of their hearts and lives in many cases is a special reason for bringing Christ and His salvation home to them. And the sorrow and persecution that may touch them, and the trials and pains which the missionaries endure, are only part of the goodness and mercy which follow the Christian all the days of his life, and which help to develop in him the blessed likeness to his Saviour and Master.

SANTALIA, January, 1888.

THE EDITOR'S LETTERS FROM THE FRONT.

[The following three letters are from three ladies who offered to the Society at the Keswick Convention of July, 1887.]

First Impressions of Hong Kong.

From MISS HAMPER.

HONG KONG, Dec. 10th, 1888.

I AM settling down in my new home, and a very happy one I am sure it will be. I am going to begin the language to-day. I do trust I may make rapid strides in it, for one longs to be able to begin work.

It is impossible to describe the true state of Hong Kong and its needs; it is quite overwhelming to ride through the streets swarming with Chinese, and realise the fact that they have as much right to hear the Gospel as we have, and yet we are so slow to give it to them. And Hong Kong belongs to England, too! It was a great relief to turn from the depressing side to see what was being done. Mr. Ost took all of us to see as much as possible of the work. The first refreshing sight was the Native pastor Matthew—such an earnest Christian; but you should have seen his look when he found only *one* was going to remain here; he said we want one or two thousand for China. The schools are most interesting. I believe we have seen all the fourteen. Saturday morn-

ing we went to see those on the mainland, and paid our first visit to a real Chinese city, Kowloon, which put me in mind of a farmyard with houses built all over it, leaving a pathway wide enough to walk single file by the side of a gutter. There were a good number of so-called shops, also a plentiful supply of pigs, fowls, and flies. Some children shouted to their companions to come and see the "foreign devils" (we felt we really were in China then, and rejoiced); but there we found a nice little school, and amongst the girls two bright-faced Christians, whose homes we visited, and found the father and mother were Christians. Two other homes we went to, if homes they can be called; for there is no such thing as comfort in a Chinese house. There is also a mission-room at Kowloon, and while we were there an old man came and began reading the Lord's Prayer, which was hanging up (also the Commandments). Mr. Ost spoke to him. He said he did not know about the doctrine, but "it was very good." It is simply marvellous what Mr. and Mrs. Ost are able to do. It is a very great privilege to be with such whole-hearted missionaries, so full of love and zeal. There is certainly no personal pronoun about their work. Mrs. Ost's schools are specially interesting. At present there are twenty-eight in the boarding-schools, some of whom pay for themselves, and others are free. The pastor's wife manages the school, but Mrs. Ost gives a good deal of her time to the Scripture. There are some bright Christians amongst them.

I am sure the needs of Hong Kong are not half realised at home; it seems quite absurd to send out one at a time! Do plead very hard for this place. The increase in the population is estimated at a thousand a month. How they exist is a wonder. Then very many leave and go to the mainland, so that if Hong Kong could be evangelised, the news would soon spread.

AGNES KATE HAMPER.

Jaffa: Work among Women.

From MISS ARMSTRONG.

JAFFA, Nov. 14th, 1888.

THE eight months which have passed since I saw you, have flown by very peacefully and happily. You can tell any one who is afraid of leaving *all* and coming out to the Mission Field, that they need have no fear, for Jesus both *can*, and *does*, more than make up to us for all that we have left behind.

My own special work here is in the schools, and among the women. I thought I should have had to know a little Arabic before I could do anything, but I am glad to find there is much that may be done without that, if you get a good interpreter, of course.

The Bible-woman goes with me, and I think we are very fortunate in our Bible-woman. She does not know enough English always, perhaps, to give the full meaning of what I want to say, but she is herself such an earnest Christian, that I feel sure she gives the people the simple truth, and in such a way that they understand.

We have opened a large new room, at an end of the town where there are large numbers of Moslems, and I have a class there every Wednesday. There were thirty-eight the first day, and now there are as many as seventy. Is it not very good of our God to incline the people to come and hear His Truth?

On Tuesday I visit with the Bible-woman for several hours. When we go to a house, the mistress will gather together her neighbours, sometimes we shall have as many as ten or twelve women, and we have really nice meetings. The women are not afraid, in their own houses, to ask questions, or make objections, which we answer, and we are often as long as an hour at a time in a house, indeed we are seldom less. I long to understand their language, that I may be able to enter into their difficulties better. Of course Arabic takes up a good deal of my time. I find it is not to be learnt in a minute, and in the afternoon I have been teaching in the schools about two hours every day, now it will be only one for a while.

We are just now enjoying the half-yearly Conference. Bishop French has given us some heart-searching addresses, and we have besides greatly enjoyed the intercourse with our fellow-workers, and with several who have newly arrived.

I would ask for still more earnest prayer, that the strongholds of superstition may be thrown down, and that our God would appear for us, and grant us much fruit, and to His name shall be all the glory.

E. ARMSTRONG.

A Lady Missionary's Work at Jerusalem.

From MISS VIDAL.

JERUSALEM, Dec. 8th, 1888.

WE are now hard at work with the language. To-day there has been a downpour of rain, so I have been nearly five hours at Arabic! But this is an exception; we generally give about two hours a day.

I am teaching a little English in the girls' school; they are bright little girls, and so anxious to learn. Last week I began a class for

Native servants in the European families; they are mostly Bethlehem women, belonging to the Greek Church, and wear a particular dress, a high kind of head-dress covered with a white veil. The people here seemed to think the class would not answer; however, to my delight, twelve came the first time. I hope they may come again; they cannot read; one or two can speak a few words of English, but that is all. Our Bible-woman interprets for me. She seems a very earnest, superior woman, and appears to be much liked by the women. Mrs. Wilson's women's meeting is very interesting, one longs to be able to speak to them in their own tongue. I wonder sometimes if I ever shall, it is such a difficult language.

We have so much to be thankful for in so many journeying mercies, such a good voyage, &c. I had a nice little peep at Miss Armstrong and her work at Jaffa; it seemed a little bit of Keswick to see her, she seems getting on so happily and well.

I think Jerusalem is just a wonderful confirmation of Scripture; one seems almost to hear the Master say, "If thou hadst known . . . the things which belong unto thy peace, but now they are hid from thine eyes." Everything so bears the stamp of rejection, and makes one long more than ever for the Coming of the King.

Our house is very near, but outside, the Jaffa Gate. We have an olive garden in front. It has been very cold since I have been here, which I have enjoyed. I hope this next week to do some visiting among the Moslem women with the Bible-woman.

ANNIE S. H. VIDAL.

THE MISSION FIELD.

WEST AFRICA.

THE Rev. H. McC. E. Price writes that the two students of Fourah Bay College who were candidates for the First Year Arts Examination at Durham University had both passed.

EASTERN EQUATORIAL AFRICA.

ON another page we give the Uganda news. There have also been troubles at Usambiro, through local petty wars. The letters from Mpwapwa and Mamboia are favourable; but the Consul-General at Zanzibar considers the missionaries there in peril, and he was trying to send up a messenger from the Sultan to bring them away.

THE chief news from Mombasa is that Dr. Pruett is occupying the house in Mombasa town, and has resumed the Medical Mission started by Dr. Ardagh and Dr. Baxter. Mr. Price expects to leave for England about April 2nd.

PUNJAB.

ON December 23rd, Mr. H. E. Perkins, formerly Commissioner of Amritsar, now honorary missionary of the C.M.S. at Amritsar, was ordained Deacon by the Bishop of Lahore in the Lahore Cathedral. The Revs. A. E. Day and Thomas Edwards (Native) were admitted to Priest's Orders at the same time.

SOUTH INDIA.

THE Rev. Edmund S. Carr has been very seriously ill with typhoid fever. On Jan. 21st Mr. Walker wrote that it was the forty-second day of the fever, and earnestly asking for prayer; and by a telegram received on Feb. 13th we learn that God has mercifully raised up our dear young friend, one of the brightest of our recent recruits.

BISHOP SARGENT, too, we are sorry to hear, is still suffering from great prostration. In December he made two tours, one of nine days, the other of four. These were a great strain upon him in his weak state, and threw him back. During the former tour he visited Mengnanapuram, Suviseshapuram, and Nanguneri. He held three Church Councils, and dedicated a new church at Parappadi. On December 23rd he held an ordination at Mengnanapuram. There were sixteen candidates for ordination, but full particulars have not yet reached us.

SOUTH CHINA.

IN our last number we gave some account of the voyage of the Revs. H. C. Knox and H. S. Phillips as far as Ceylon. They arrived at Fuh-Chow on Dec. 2nd. Mr. Knox wrote on Dec. 5th:—"From Hong Kong we had a rough passage [on a coasting vessel], one of the worst monsoons experienced for some time on the coast, and we realised there was some danger, and to make matters worse our steering apparatus collapsed. . . . Our arrival here is well timed, as the Conference is in

full swing, and all the missionaries and Native helpers are gathered here. It gives us a sort of bird's-eye view of the wonderful things God has done. Such trophies of grace." Archdeacon Wolfe writes of this Conference, "There were most glorious meetings. Never was so much interest and enthusiasm manifested by the Natives. One of the subjects they last year objected to entertain, the abolition of early marriages in the churches over which they preside, they this year unanimously voted for. In future no girl can be married in the church until she has attained the full age of eighteen years, English reckoning, and then not against her will. The man must be over twenty years." The subscriptions of Native Christians for the Fuh-Kien Province, exclusive of the money given for church building, have risen \$800 more than in any previous year.

THE Rev. J. Martin, of Fuh-Ning, who has been at Fuh-Chow attending the Annual Conference of Missionaries in the Fuh-Kien Province, writes that he left Mrs. Martin and Miss Goldie "holding the fort" at Fuh-Ning, and that they had had some interesting gatherings of Native women.

MID CHINA.

THE Rev. J. C. Hoare of Ningpo writes that on Dec. 2nd he baptized twenty-eight adults and three infants at a place called Da-Zit, which lies half-way between the cities of Tai-Chow and Nying-Hoe, some fifty miles south of Ningpo, and on Dec. 5th he baptized four more adults and two infants in Tai-Chow itself. This is new fruit in a new district. An account of the baptisms will appear in the *C.M. Intelligencer*.

THE Rev. J. H. Morgan, who came home invalided last year, and went on medical recommendation to the Cape for a year, writes from Bloemfontein that, though still very weak, he hopes soon to fulfil the hopes and predictions of many friends and advisers in increase of strength and restoration before his year's leave expires. He speaks with thankfulness of the great kindness he received at the hands of the resident clergy at Cape Town.

JAPAN.

WE regret to announce the death on Dec. 18th of Miss Caspari of the Japan Mission, from the effects of a chill. Miss Caspari was first engaged by the C.M.S. in 1865, and in that year took charge of the Female Institution at Sierra Leone. In 1878 she became governess in the family of the Rev. W. Denning, a former missionary of the C.M.S., but on his retirement she rejoined the Society, and was appointed to the Mission at Osaka, where, with the exception of a short visit to England, she has since laboured. A former missionary of the Female Education Society in Japan, Miss Oxlaid, writes to us, "She was a ray of cloudless sunshine in our missionary circle there. I never knew anybody who both found so much happiness in her life and made so much unflinching brightness as she did, or anybody who was more loving and unselfish. I know this, because she lived with me for some months when she first came to Osaka, and I used to see her nearly every day after. I shall miss her bright, cheery letters now from my Japan correspondence."

THE Rev. W. Andrews, writing in December to announce his safe arrival in Japan, states that during his sixteen months' absence in England the work has increased very much. Fifty-four Japanese received baptism during that time. At Horobetsu, the Aino village, where he had left two catechumens, he found twelve Christians, one being the head-man of the village. There has been an addition of six to the Hakodate congregation, and there are five or six from the upper classes who he trusts will soon become catechumens. But the greatest advance has been at Kushiro, one of the stations about two hundred miles from Hakodate in the north island. When Mr. Andrews left there were six baptized members; when he returned there were fifty-six. These Christians, who are described as a strong, earnest, and independent class of people, sent a telegram to Mr. Andrews congratulating him on his arrival, and asking him to go up and see them as soon as possible! They have just completed building their church.

IN a letter from Hong Kong on Dec. 4th Miss Tristram wrote: "We are thankful to be so near our destination after a very happy and prosperous voyage. We had no rough weather at all until after Singapore, and it was delightful to be such a large missionary party on board. The intercourse has been most enjoyable and helpful, and we were able to have morning and evening prayers regularly, the few other passengers, and the officers gladly joining us. We also had Mission services for the sailors twice a week, and Miss Hamper had a Bible-class for the stewards. The little I have already seen of the heathen has made me more thankful than ever that I am allowed to go out as a missionary, whilst it has enabled me to realise a little more how huge the work must be, and how very small our efforts are in comparison."

THE SOCIETY'S MISSIONS.

III.—THE NIGER MISSION.



HE River Niger, or Kworra, rises in West Africa, not more than 200 miles inland from Sierra Leone; but it flows 2,000 miles before reaching the sea. Its course is at first directly away from the sea, in a north-easterly direction, to the borders of the Sahara Desert at Timbuktu; then towards the south-east as far as the Confluence, where it is joined by the Binué; and finally due south to the Gulf of Guinea.

Throughout a great part of its course the Niger flows through powerful Mohammedan states, the ruling races of which are Mandingo, Fulah, and Hausa. Our knowledge of all these territories is mainly due to the travels of Barth (1850—55) and Rohlfs (1866—67). Below the Confluence the power of the Mohammedans is at an end, and the towns and villages own the sway of numerous petty kings and chiefs.

About 140 miles from the sea the river divides into twenty-two diverging branches, connected by intersecting channels, forming an extensive Delta, which extends along 120 miles of coast. The triangular region thus formed is a vast mangrove swamp. Seen from the ocean, the river mouths appear only as breaks in the continuous green line of mangrove jungle fringing the coast. The tidal mud furnishes a congenial soil for the mangrove, whose branches, sending down fresh roots to spring up in turn as fresh trunks, multiply indefinitely. The tribes of the Lower Niger have very little civilisation, and are extremely degraded and superstitious. At the trading-ports in the Delta, however, Bonny, Brass, New Calabar, &c., European intercourse has worked considerable changes, and the chiefs have become very wealthy through the traffic in palm oil.

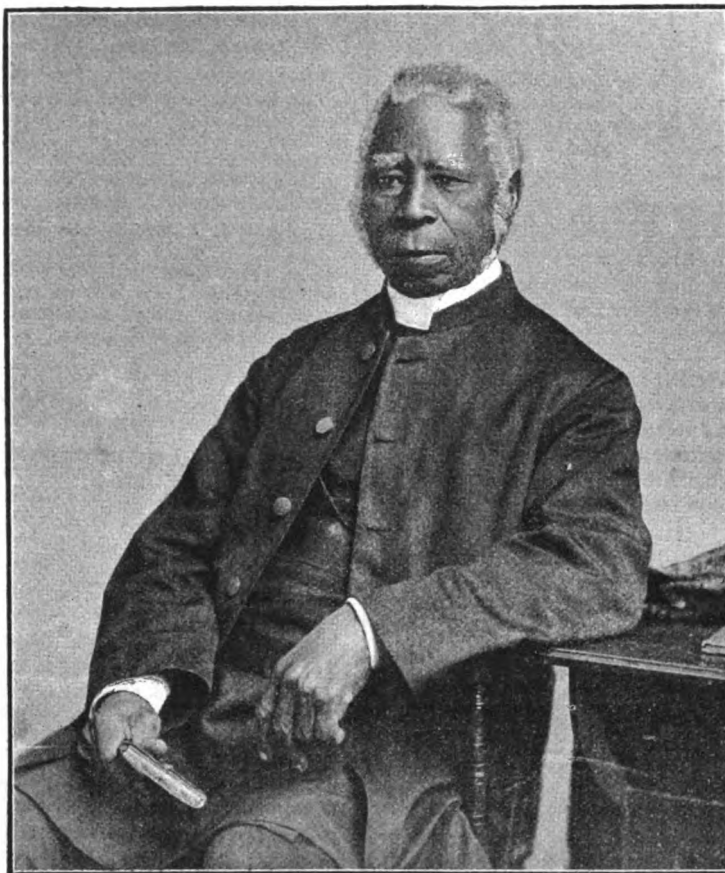
In 1885 the whole of the Lower Niger was taken under the Protectorate of Great Britain; and the National African Company (now the Royal Niger Company), the principal trading body on the river, has since received a charter giving it very large powers. This company, in 1884, had fifty-seven trading factories, twenty large steamers, and a large number of smaller craft.

Most great rivers have been discovered at their mouths, and their course traced up stream. It was not so with the Niger. That there was such a river somewhere in Western Central Africa was known in the last century; but in the edition of the *Encyclopædia Britannica* published in 1797, it

was confounded with the Senegal, which flows *westward* into the Atlantic Ocean. On July 21st of that very year, however, the traveller, Mungo Park, struck its upper waters near Segu, the capital of Bambarra. "I beheld," he says, "the long sought-for majestic Niger, glittering in the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward." But thirty-three years more passed before its whole course was determined. Park was killed in the attempt to complete the explorations; Clapperton died in making a similar attempt; and it was not till 1830 that the brothers Lander, having travelled overland through the Yoruba country to Bussa, where Park had met his death, descended the river from that point, till he emerged, by one of its numerous mouths, into the Gulf of Guinea.

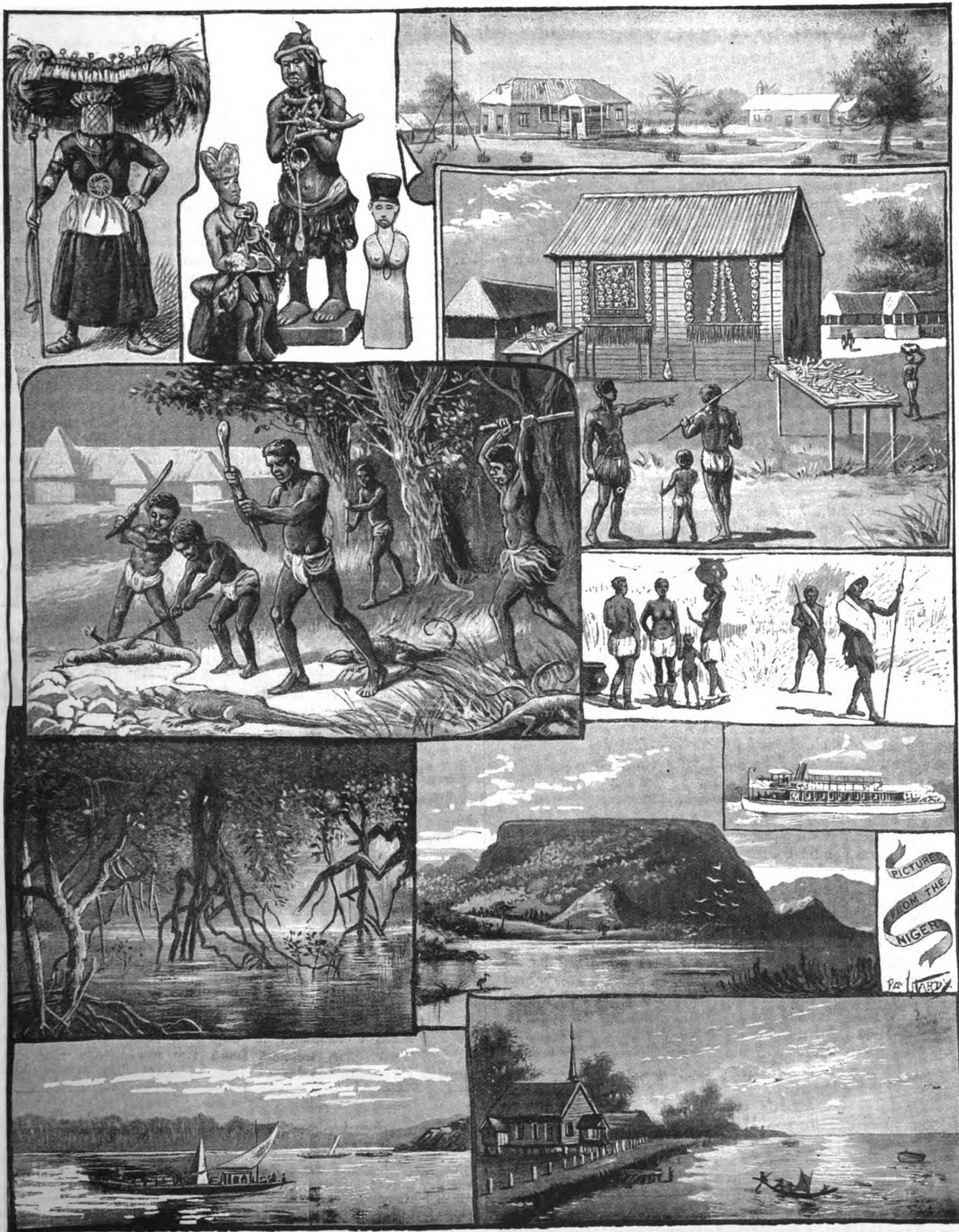
Lander's discovery was received in England with enthusiasm; and a mercantile enterprise was set on foot by Mr. Macgregor Laird, a Liverpool merchant, with the view of introducing profitable commerce into Central Africa by the new highway. Two steamers with that object ascended the river in 1832; but the attempt was not successful.

In 1841 the British Government fitted out the celebrated Niger Expedition, the main purpose of which, as stated by Lord John Russell, then Colonial Secretary, under whose auspices it was undertaken, was to aim a fresh and effectual blow at the slave-trade, and promote legitimate commerce. In this project Prince Albert, then a young man, took a lively interest; and one of the three steamers of H.M. Navy fitted out for the expedition was named after him. The Church Missionary Society saw in this scheme an opportunity for inquiring into the openings for the spread



THE RIGHT REV. SAMUEL ADJAI CROWTHER, D.D.,
Missionary Bishop of the Niger Territory; Ordained 1843; Consecrated, June 29th, 1864.

of the Gospel which the great river might present. Permission was obtained for two agents of the Society to accompany the expedition; and the men selected for this service were the Rev. J. F. Schön, a Sierra Leone missionary (see page 36); and a young African teacher named Samuel Crowther. Thus Christianity and industry were to go hand in hand; and the first Sir Fowell Buxton summed up the needs of Africa in the pregnant phrase, "The Gospel and the Plough." But the expedition closed in sorrow and disappointment. A deadly fever struck the crews, and forty-two white men out of a hundred and fifty died in two months. Eggan (pronounced Egga) was only reached by one of the steamers—the *Albert*—the other two having been sent back to the sea full of invalids; and at last, when only three of the *Albert's* crew had strength enough to work the ship, she also, following



PICTURES FROM THE NIGER. (See Note on page 48.)

the track of her disabled companions, drifted down stream again. The Niger Expedition was for some years a byword as a conspicuous and hopeless failure; and for twelve years public opinion allowed no further exploration of the river.

The second Expedition, consisting of one steamer—the *Pleid*—under Dr. Baikie, went out in 1854, and was a signal success, the Binué river being ascended 350 miles above the Confluence, and not one death being recorded. This expedition also was accompanied by Samuel Crowther, then a clergyman of eleven years' standing; and Baikie wrote to him, "It is nothing more than a simple fact, that no slight portion of the success we met with in our intercourse with the tribes is due to you." He found the kings and chiefs everywhere ready to receive Christian teachers; and the Society determined to establish a Niger Mission, and to conduct it chiefly, if not entirely, by African agents.

Yet three years more elapsed before anything could be done, and it was only in response to an earnest appeal by a deputation from the Church Missionary Society to Lord Palmerston that a small steamer was allowed to make a third ascent of the river in 1857, which enabled the Mission to be started. It was arranged that Crowther should go in her, with a staff of picked Native teachers to be placed at six different stations. But at this juncture Bishop Weeks, of Sierra Leone, and two English missionaries there, died, and the bereaved Mission could not spare the men intended for the Niger; and Crowther was accompanied by one Native clergyman and one interpreter, both of whom he stationed at Onitsha, about 170 miles up the river. The steamer was wrecked at a point more than 400 miles from the sea, and Crowther, unable to get away, was detained in that distant region for a year and a half. The difficulty of communication interfered again and again with the progress of the Mission. Nor were other checks and obstacles wanting. Besides Onitsha, the first stations were Gbebe, at the Confluence, and Idda, half-way between that point and Onitsha; but Gbebe, after being the scene, in 1862, of the first baptisms on the Niger, was destroyed in a civil war, and the converts were scattered; and Idda was abandoned owing to the treachery of a chief, who seized Crowther and demanded a heavy ransom for his release, on which occasion, unfortunately, the British Consul on the river, Mr. Fell, while effecting his rescue, was killed by a poisoned arrow.

In 1834 the important step was taken of raising to the Episcopate the African missionary who had been so intimately connected from the first with the opening of the Niger; and on St. Peter's Day in that year Samuel Crowther was consecrated in Canterbury Cathedral the first Bishop of the Niger. A Yoruba by birth, he had been one of the victims of the slave-kidnapping wars in the Yoruba country. He was shipped at Lagos as a slave-boy in 1822, rescued by H.M.S. *Myrmidon*, taken to Sierra Leone, educated by the C.M.S. missionaries, baptized in 1825, employed as a school-teacher, ordained in 1843, sent to Abeokuta in his own Yoruba country in 1844; and having been a member of both the earlier Niger Expeditions, he was appointed leader of the new Niger Mission in 1857. On that river he has now laboured for over thirty years. His early biography appeared in the *GLEANER* volume for 1878.

It was after Crowther's return to the Niger as Bishop that the Missions in the Delta were begun. Bonny was occupied in 1866; Brass in 1868; New Calabar in 1875; Okrika in 1884. The occupation of Bonny was in response to an invitation sent by the titular king, Pepple, who had visited England, to the Bishop of London. The place was already becoming prosperous through the rapidly growing palm oil trade; but it bore a bad character for its degrading superstitions and cruel customs. Cannibalism, which had

been rife only three or four years before, was scarcely extinct; human sacrifices were offered at the burial of chiefs; the *ju-ju* or fetish temple,* was paved and decorated with the skulls and bones of enemies who had been killed and eaten; and among the most sacred gods were the lizards that infested the town.† A school chapel was opened, and a Native teacher appointed; but for several years no fruit appeared. Gradually, however, inquirers, chiefly slaves, came forward. On Jan. 1st, 1872, St. Stephen's Church was opened, and on Trinity Sunday in that year the first five converts were baptized. The baptism of nine more persons on the following Christmas Day was the signal for a violent persecution, which lasted more than four years, and in the course of which two converts bravely met death rather than deny their Lord, while others endured severe sufferings. In 1878, when the edicts against Christianity were at last withdrawn, the church suddenly became crowded; and large numbers, including some of the chiefs, have since professed faith in Christ. The history of the Brass Mission is somewhat similar. The earlier converts were much persecuted; but in 1876, the king, Ockiya, threw his fetishes into the river, and handed his principal idols to the Bishop (they are now in the Church Missionary House in London); and he was afterwards baptized, and died a Christian. On the Brass River (one of the Niger mouths) there are now some 2,000 adherents to Christianity; more than 1,500 have been baptized; and at the two chief towns, Nembe and Tuwon, iron churches bought at Liverpool have been put up by the people themselves at a cost of over £1,000 each. Meanwhile, higher up the river several stations were opened, particularly Lokoja, at the Confluence, and Kipo Hill, in the Mohammedan territory of Nupé, opposite Eggan, which is 320 miles from the sea.

The Bishop is now assisted by ten African clergymen, two of whom are Archdeacons, namely, his son, the Ven. Dandeson C. Crowther, for the Lower Niger, and the Ven. Henry Johnson, M.A., for the Upper Niger. There is also an English Secretary, the Rev. J. A. Robinson, M.A., and two English lay agents, Mr. Parker and Mr. Kelsey, the former an architect and builder, the latter an engineer for the mission steamer, the *Henry Venn*, which constantly plies from station to station. This *Henry Venn* is the second steamer of that name, the first having been irretrievably damaged in successive accidents.

The Niger territories present a wide field for missionary effort, and both English and African missionaries in any number would find chiefs and people ready to receive them. Bishop Crowther and Archdeacon Johnson are now well known to the Mohammedan sultans on both the Upper Niger and the Binué. In 1883 the King of Nupé gave permission for the opening of a new station near his capital, the important town of Bida; and the voyages of the *Henry Venn* up the Binué—especially that in 1879, when she ascended 140 miles beyond the furthest point ever reached before—have shown that numerous tribes, now in the darkness of heathenism, and in danger of being subjugated by the Mohammedan nations from the north, are ready to receive Christian teachers. The value of Bishop Crowther's

* See *GLEANER*, December, 1888, p. 182.

† A paper on the Niger Delta was read lately before the Royal Geographical Society by Mr. H. H. Johnston, the Vice-Consul there. He dwelt on the degrading snake and lizard worship formerly prevailing at Brass and Bonny, and said, "For its effectual abolishment, which has been of the greatest benefit to the well-being of Europeans and Natives alike, we owe our thanks not to the intervention of naval or consular officials, nor to the bluff remonstrances of traders, but to the quiet unceasing labours of the Church Missionary Society, who, by winning the Natives from these absurd practices, have brought about such a change of affairs that now the python is promptly killed at Brass whenever it makes its appearance, and the lizard is relegated to the woods and swamps."

travels and researches was acknowledged by the Royal Geographical Society in 1879, when it presented him with a gold watch in token of its approbation.

One of the difficulties of the Niger Mission is the large number of languages in use. Archdeacon Johnson enumerates fifteen languages spoken at Lokoja, and these, and others on both the Binué and the Kworra, are discussed by Dr. Cust in his *Modern Languages of Africa*. In Ibo, Idzo, Igara, Igbira, and Nupé, Primers and Vocabularies have been published, and portions of the Scriptures and the Prayer Book. Almost all that has been done is the fruit of the labours of Bishop Crowther, Archdeacon Johnson, and other Africans; but the Ibo Grammar is Schön's.

Statistics, 1888.—European ordained missionary, 1; European lay agent, 1; Native clergy (including the Bishop), 11; Native lay agents, 14; Native baptized Christians, 2,571; unbaptized adherents, 1,381; communicants, 994; scholars, 514.

NOTES ON THE PICTURES.—The picture on page 37 depicts the scenery at the place where the main Niger river is joined by the Tshadda, or, as it is also called, the Binué river. It is at this spot that the Society's stations, Lokoja and Gbebe, are situated, on different sides of the stream. The portrait of Bishop Crowther on page 40, from a photograph by Mr. Turner of Barnsbury Park, needs no further explanation than that given in the foregoing article. The large "combination" picture on page 41 contains eleven subjects. The one in the left-hand corner shows a chief of Bonny in the old days of barbarism in his "devil-dress," in which he performed certain heathen ceremonies. That next on the right shows the idols of the late King Ockiya, given by him to Bishop Crowther, who sent them to the C.M. House, where they now are. The picture in the right-hand top corner shows the country-house and church of King George Pepple of Bonny. The church is seen on the right. The picture below (the "Juju" House), that by its side, on the left (killing lizards), and the Mangrove Trees, are explained on the preceding page. The two pictures on the right-hand side, separated by the *Henry Venn* steamer, give a view of Lokoja and a group of Lokoja Natives. That in the right-hand bottom corner shows St. Clement's Church, Bonny. It will be noticed that it is built on piles, owing to the occasional overflows of the river. The picture by its side shows the Native Converts of Brass (one of the mouths of the great Niger stream) conveying portions of a new church to Nembe, one of the two stations of the Brass Mission, thirty-two miles from the sea. In the canoe can be seen the belfry and turret.

CALLED UP HIGHER.

BOURNEMOUTH, and the Church Missionary Society, have lost a most ardent and untiring worker in the cause of Christ by the deeply-lamented death of Miss Burrows, daughter of the late General Burrows, and sister of the Rev. C. L. Burrows, Curate-in-charge of St. Paul's, Bournemouth. Just a year ago, after the meetings at that place mentioned in the *GLEANER* of April, 1888, she undertook to conduct a branch of the Gleaners' Union there; and she threw herself into the work with extraordinary energy. She arranged little gatherings of ladies for study of the Missions and prayer for them; and she quickly became known as a capital speaker for drawing-room meetings, and was called to many places for that purpose. The remarkable result of the December Missionary Sale, mentioned in our February number, was largely due to her energy in setting the Gleaners to work. She laboured so hard for the missionary cause, in addition to assisting her brother very efficiently in his parochial work, that she was completely overwrought, and a chill caught just before Christmas brought on serious illness. She was, however, recovering, as it was hoped, and was sent away for a change, when the sudden call came, and she yielded up her young life to the Lord she loved.

Mary Burrows was emphatically one who, at any call from the Master, like her namesake of Bethany, "rose up quickly and came unto Him." She "rose up quickly" to do the C.M.S. work; she was ready, if the call should come, to "rise up quickly" and go forth to the foreign field—for her heart was much drawn out to the Japan Mission, which she had thoroughly mastered, and on which she could speak well; and when her Lord's yet higher summons came, she "rose up quickly" to go into His immediate presence.

Few, if any, of our younger workers surpassed Mary Burrows in devotion and diligence, and in vigorous common sense. Surely her name and memory will be an inspiration to many. We deeply feel her loss, but we thank God for what He enabled her to do, and pray that many may be raised up to follow in her steps. E. S.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, Exeter.

DEAR teachers, if you do not object, will you give your dear children a simple Object Lesson this month. A lesson of this sort, once and again, makes an impression that remains for life. I took a cottage Bible-reading one Sunday afternoon in the Midlands, and several years after I received a note from an elderly woman who had listened to me; she wrote, "We don't forget the bundles."

Lesson on Bundles.

[Provide yourselves with a number of very small sticks and a bit of twine or elastic band; you can easily carry them in your pocket to school, and when it is time to begin your lesson quietly drop them on the floor, *one by one*, here and there, or on the table or desk round which you may all be seated; your children will immediately give heed, and maybe will laugh. Laugh *with* them, so as to quiet them and keep them from disturbing the other classes. Put up your finger, and say at once]—

Children, how do you make a bundle? Who made a bundle of sticks in the Bible? "Yes, St. Paul." Find Acts xxviii. 3, and read. How did he make it? By going about picking up sticks *one by one*.

Who used her veil to tie up a bundle in the Bible? Ruth iii. 15.

The women in Bethlehem to-day wear veils just like Ruth; they are not little lace veils as English ladies wear, but large pieces of white cotton cloth, embroidered or not, and these veils are always used to make a bundle when needed,—so our missionaries tell us.

Where do we read of bundles of money? Gen. xlii. 35.

Where do we read of a bundle of myrrh? Ah, this is a most precious bundle, for it means THE LORD JESUS. Dear children, ask the Lord Jesus to come in and dwell in your hearts, and you will have Him with you night and day, like a bundle of sweet-smelling myrrh.

Now turn to Matt. xiii. 30, and you will read of some dreadful bundles—bundles of tares, or what I call "bundles of death." Oh, dear children, learn in time how to avoid being bound in the bundles of death, by being bound once for all in THE BUNDLE OF LIFE.

Turn to 1 Sam. xxv. 29, and you will read about this wonderful Bundle of Life; the bundles of death are *many*, "for *many* are called, but few chosen," Matt. xx. 16. There is only *one* Bundle of Life, it is a remarkable verse, it says, "bound in the bundle of life WITH THE LORD THY GOD." Col. iii. 3 will explain it: "Your life is hid *with* Christ in God."

(*Here pick up a stick, and say, Your souls, dear children, must each one be bound with the Lord Jesus in the bundle of life—one by one.* Jane's soul, being put (*here pick up a stick*) in the bundle of life will not save Mary's, nor Mary's, Matilda's. George's soul must be bound in the bundle as much as John's. Men or children are not saved in crowds; all, *one by one* (*another stick*), just as sticks are gathered one by one.

God's Bundle of Life goes on day by day enlarging, enlarging; the band that keeps it together is most elastic. (*Here tie your little bundle of sticks with the twine or an elastic band.*) I think we may call His band, the love of God. "God so loved the world," &c., John iii. 16. Now on Missionary Sunday we want to think of the souls God is gathering into His bundle from all parts of the Mission Field. "I will take you, one of a city, and two of a family," Jer. iii. 14.

God deigns to stoop and take up WHOSOEVER WILL. Read that beautiful record in 1 Sam. ii. 8, or in Psalm cxlii. 7, 8. Yes, any poor sinners sunk in the mire of sin or the iniquities of heathenism. He will pick up and place in His Bundle of Life, bound in *with* His only Begotten Son, *with* the Prince of Life!

Oh, children, what an honour! Will you not to-day ask God to bind your souls, each *one*, in the Bundle of Life?

The love of God unites people of all lands into *one* bundle, all one in Christ Jesus. Here an African, there a Chinaman, now a New Zealander, then a North American Indian, and again a Sunday-school boy or girl in Exeter or Southport, in Hampstead or Yarmouth; all equally precious, because bound *with* the Lord Jesus, and for His sake.

Illustrations.

Talking of herself, a dear humble-minded African woman said, "What rubbish de dear Lord do pick up!" This is just the right feeling. "To save sinners, of whom I am chief," wrote St. Paul in 1 Tim. i. 35, and again he says, "unto me who am less than the least of all saints," Eph. iii. 8. The Lord Jesus describes us as wretched, miserable, poor, blind, and naked, Rev. iii. 17. Rubbish indeed! and yet so precious that God offers to bind us in the bundle of life *with* Jesus Christ.

An Indian at Aiyansh in the North Pacific Mission, said in prayer, "O God, I am like a miserable dog before Thee," another said, "What wild beast can you find equal to me?"

All these, and hundreds more, from all lands gathered *one by one*, are in the bundle of life, and "no man is able to pluck them out of My Father's hand," says the Lord Jesus.

"BLESS ME, EVEN ME ALSO, O MY FATHER!"

OH! sad and touching cry,
That rises to the Father's Throne on high,
And comes to us to-day
O'er land and sea from regions far away.

A piteous cry indeed!
From souls just waking to their deepest need,
From hearts with sin oppress,
Who know not where to seek for peace or rest.

Poor captives of the night!
Who yet are looking, longing for the Light;
Alas! they strive in vain
To free themselves from sin's encircling chain.

Will not God hear their cry?
Will not He count up every tear and sigh?
Will not He help?—ah, yes!
His love is waiting even now to bless.

All creatures have their place
In His Divine economy of grace;
And none can be so vile,
But they may live to win the Father's smile.

The Saviour died for all,
The kingdoms of the world, both great and small,
Are His; and one glad day
All shall confess and love His gentle sway.

At once—if so He willed—
This wondrous work of grace might be fulfilled;
But He would have us bear
Our part, that so we may His glory share.

To us the charge is given
To be the heralds of the God of heaven;
To go to every nation
And preach the Gospel of His free salvation.

Have we not heard their cry?
Then let us greet them with the glad reply,
That God will surely bless
All who accept the Saviour's righteousness.

He hath made all men one
By the atoning blood of His dear Son;
The separating wall
Is broken down—and Christ is all in all.

Oh, blessed thought of peace!
May Christians henceforth labour without cease
To spread the truth abroad,
Till all shall learn at last to know the Lord.

And should we hear Him say,
Whom shall I send? and who will go to-day?
Oh! may there true hearts be
To say at once in answer, Lord, *send me!*

H. S. ENGSTRÖM.

Indian Itinerant Musicians.

THE picture on this page is from a drawing by a London member of the Gleaners' Union; she contributes also the following explanatory note:—

"Perhaps there is no amusement in which the Hindus so much delight as in music. It accompanies all their festivals, all their processions, whether solemn or gay, many of their religious ceremonies, and is almost everywhere daily resorted to as an evening recreation for the social circle. The great charm of the blended harmonies of the various instruments to the Indian seems to be in proportion to the quantity, not to the quality, of sound. It is quite astonishing to see the extraordinary excitement often produced in the usually phlegmatic Hindu by the din of that harsh minstrelsy, which he is accustomed to think the perfection of melody. The science of music was very early cultivated among the Hindus, and carried to a high pitch of excellence. There are several old treatises in Sanscrit, in which it is handled with a degree of intelligence. We should do the Indians a gross injustice if we imagined their music was only cultivated by the commoner order. The best artists in Hindo-tan are to be found among the rich and learned, who often study music as a science, and occasionally attain very considerable proficiency in it."



INDIAN ITINERANT MUSICIANS.

The Whitechapel Missionary Week.

THE Whitechapel Missionary Week took place in January. On Sunday, Jan. 20th, sermons were preached in several churches in the Rural Deanery, and addresses given in the Sunday-schools. On Monday, a Sunday-school Conference on Foreign Missions was held, in which the Bishop of Bedford and Mr. Stock took part; on Tuesday, a Temperance Meeting, addressed by an Indian Native Christian; on Wednesday, a Missionary Conversation, with varied entertainments and objects of interest, addresses by the Bishop of Moosonee and others, and special prayers for the "Whitechapel Missionaries," Miss S. Mulvany (C.Z.M.S., India), Miss Tapson (C.M.S., Japan), and Mr. Deekes (C.M.S., Africa); on Thursday, a sermon by the Rev. H. Newton, from Ceylon; on Friday, a Fathers' Meeting on the Drink Traffic in Africa. Why should not many towns and parishes follow the energetic example of the Rev. A. J. Robinson, Rector of Whitechapel?

A VERY interesting account of the Church Missionary House and the work done in it appeared in *Word and Work* for February 7th. Our friends should order it from Messrs. J. F. Shaw & Co., 48, Paternoster Row; price 1s. 4d., post free.

THE VOYAGE OF THE "GLENFRUIN."

[FROM OUR OWN CORRESPONDENT.]

III.



OF 24th, Saturday.—We were aroused early to see the beautiful harbour of Singapore as we entered it. Situated almost on the Equator, we have here spread out before us tropical vegetation in its fullest glory; we desired therefore to make the most of our brief stay. Mr. and Mrs. J. Haffenden, of the Bible Society, came on board to greet one of our party, and most generously extended their invitation to the whole of the missionaries to visit them during the day. Six of them started at once, and drove to the Bible Society's dépôt, the Chinese bazaar, and English stores. The houses appear strange to us without window-frames or glass; the outside of many are painted light blue, with bright red tiled

roofs. Chinese are everywhere, as they form the bulk of the labouring classes. Nearly every other house is a drinking saloon, and as you drive past you see persons lying about smoking opium, or asleep. After tiffin with the kind hosts the rest of the party arrived, sixteen in all; they then started, some to see Miss Cooke's school, others to the Botanical Gardens, where they saw what pen would fail to describe of the beauties and marvels of the floral world. The rapidly sinking sun soon warned us to return and take leave of our hospitable entertainers, and hasten back to the ship. One of our party remained the night with them, and after a 6 A.M. breakfast, had the privilege of attending the Presbyterian Church service, where four of the Bible Society's colporteurs gave an interesting account of a recent tour which they had taken. They were afterwards introduced with some other workers. On returning from the service it was a sad sight to pass through the town on the lovely Sabbath morning, when all Nature appeared so exquisite in beauty,

and see the people working, drinking, and gambling, and to know that they were living without God, and without hope. Every shop was open as on ordinary days, and buying and selling going on. It brought to the mind the experience of St. Paul, when he passed through Athens and found the city wholly given to idolatry. Yet in Singapore there is a Scotch Church, a Pro-Cathedral (S.P.G.), and a Roman Catholic Cathedral.

On preparing to cast off at noon we received on board 482 Chinese coolies for Hong Kong. They are lying about the deck, and fill every available corner. Their friends came to see them off, and one cannot describe the noise and confusion they made. Some could not part from their friends, and after the ship moved off they were lowered over the side into the water, and holding the hat and umbrella in one hand, swam ashore to be greeted merrily and hauled up on the landing-stage by the amused spectators.

This has been the saddest Sunday we have ever spent; could some of our friends at home only spend such a day as this, and see what we have seen, they would not be so cold and careless about Mission work. In the opening words of the Collect for the day let us pray, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people." This evening, when all was quiet again, we had a short service.

Nov. 26th.—A visit to the Chinese has been interesting, but not pleasant; they fill the ship, some playing cards, others gambling, some smoking opium, others asleep. Now that we are going against the wind, our saloon is not as pleasant as it was.

Nov. 28th.—Very rough sea. All ill but two C.M.S. ladies, who are acting as nurses to the rest. Many of the poor Chinese are also ill—how miserable they must be! There appears to be a set of thieves among them; seven have been put in irons. The officers are armed, and a sentry is placed at the saloon door at night.

Nov. 30th.—We expect to arrive at Hong Kong to-morrow morning. We shall be very sorry to leave the *Glenfruin*, for Captain Norman, his officers, and all on board have shown us the greatest kindness in their power, and our best wish for our friends who come after us is that they may come in the *Glenfruin*.

Dec. 1st.—Landed at Hong Kong. The harbour appears to be entirely surrounded by barren mountains. The town is beautifully situated on the water-side, with the peaks towering above. The police came on board at once and marched off the seven prisoners. They appeared to handle the men very cruelly, and pulled them along by their pig-tails. Revs. J. B. Ost and W. Light (C.M.S.) soon greeted us, but we could not immediately accompany them, as we had to look after luggage. While waiting, some went to start the Misses Newcombe and Miss Johnson, C.E.Z.S., on board the *Namoa*, for Fuh-Chow. About 4.30 P.M. we got to the College, and were welcomed most kindly by the Bishop and Mrs. Burdon. The party were then divided between the College and Mr. Ost's for entertainment during our stay. The houses, although large, and airy rooms are wanted here, are but slightly built and very simply furnished. Joining Mr. Ost's is a boarding-school for Chinese girls, containing about forty girls, with a Chinese mistress. Their rooms, upstairs, are very tidy and comfortable. They spread a bamboo mat on the floor to sleep on, and have some adornments and photographs of their friends on the walls. The girls sang several of our best known hymns very nicely. At the time of our visit Mrs. Ost was teaching three Bible-women, who had most painfully small feet. They stood up when we entered, but Mrs. Ost soon told them to sit down, as it hurts them to stand for any length of time. See GLEANER, January, 1887, for a photograph of Mrs. Ost and a group of her Bible-women. Mr. Ost has schools in different parts of the town.

Dec. 2nd, Sunday.—There was a good congregation of Europeans at the morning service at the Cathedral. In the afternoon curiosity led one to the Chinese service for children. As it was conducted according to the prescribed order it was not difficult to follow, although in this strange tongue. "Hail to the Lord's Anointed" is a very favourite hymn here.

The Native Pastor, Rev. Matthew Fong, is an earnest and interesting man. His portrait, with that of his wife, appeared in the GLEANER, March, 1887. His wife is mistress of the school. He is very enthusiastic over medicine, and longs for a medical missionary. He is clever at medicine himself, and has just returned from an itinerating tour, in

which he treated the Chinese who came to him. They will not come to hear the Gospel during the day, but they attend with their ailments; so he addresses a word to them individually about their souls, and persuades them to come to hear more at night. Each case is entered in a book, and he has 3,607 cases recorded in his three months' tour. He has been illustrating scenes from Scripture in the Chinese style, and some of his pictures are very original and entertaining. The Rev. P. K. Fyson preached in the evening from Rev. xxi. 1, "No more sea," an interesting and helpful sermon.

Dec. 2nd.—The Rev. W. Light was married to-day to Miss Poppitt (who came with us in the *Glenfruin*) by Bishop Burdon. Seven clergy in all were present. It was a very pretty wedding. The bride and bridegroom left in sedan chairs, which had a very comical look to us new arrivals. After they had gone, the passengers by the *Glenfruin* who were left went off to the ship to bid "good-bye" to the captain and officers, and at 4.30 P.M. she steamed out of harbour. In the evening all the clergy and missionaries of the colony attended the Bishop's Bible reading. The Rev. C. F. Warren conducted on this occasion.

Dec. 7th.—Some of our party visited the town of Kowloon, on the mainland opposite Hong Kong, which is an island. Here is a real Chinese town, best described as a number of small buildings in a huge farmyard. The streets are too narrow for vehicles, and a ditch runs down the middle of each. The C.M.S. has schools here. In one gambling house which was visited were two Europeans among the gamblers. Truly our own countrymen put us to shame before the heathen.

Dec. 9th.—Yesterday morning the missionary party received the Holy Communion together in the Bishop's chapel, the Bishop officiating. At 10 P.M. on Saturday night the Bishop and Mr. and Mrs. Ost and others went on board the *Verona* to bid farewell to the Japan party. Miss Hamper remains in Hong Kong. The Rev. Matthew Fong, in bidding the Japan party God speed, said, "Are there no more in your country to come out to us?" The Gleaner Missionary answered, "Yes, our countrymen will send you more missionaries some day." He replied, "Write to your country and tell them we want two thousand of them, and tell them to come at once."

Our friends are now on a larger ship than the *Glenfruin*. The saloon is about three times the length, and they have a splendid length of deck to take exercise upon. The sailors and waiters are Chinese, but all the officers are English. May God's blessing go with them all, and may the message and witness borne by them be conveyed to many hearts by the power of God's Holy Spirit. The *Verona* left at daybreak this morning.

[Here ends "The Voyage of the *Glenfruin*." But our readers will like to know how the "Gleaners' Own Missionary" and her companions fared on their further voyage to Japan; and we are kindly allowed to print a few lines from a private letter written by one of the party:—]

"After a rapid and pleasant passage, the *Verona* made the harbour of Nagasaki at daybreak on Dec. 13th, and all were on deck to see the sight. The weather was dull, but we saw enough to win our assent to the statement, that Japan is one of the most lovely countries under the sun. We anchored near the town of Nagasaki, and Archdeacon Maundrell came on board, with the Rev. W. Weston from Kumamoto. We went on shore and visited Mrs. Goodall's school, where there are about twelve girls from seven up to eighteen years of age; and also the C.M.S. establishment on Deshima Island.

"We have had a delightful voyage through the Inland Sea of Japan, and reached Kobe at 2 A.M. on Dec. 15th. After waiting outside the harbour for daybreak, we entered, and were at our journey's end. Eight weeks to-day since we left London. Thank God for such a beautiful voyage; the weather has been quite exceptional all the way. It is because so many have been praying for the little band of missionary workers who have come to these lands to humbly endeavour to do their Master's will. After a short time letters came on board—letters from home. What a delight! . . . At 10 A.M. we were clear of the ship, then the Custom House, exchanged our English money for Japanese, and proceeded to the railway station. An hour's ride in the train landed us at last at Osaka. The station was packed with people, Japanese Christians, to welcome us. It was a cheering sight; many of Mr. Warren's people came to welcome him back, and such was the emotion of some that they actually cried with joy in expressing their delight in seeing us. All the missionaries, both English and American, came to greet us. Jinrikishas were soon procured, and we were run off to our friends' houses, where we stay for the present until we can settle down in our future houses."



SEVERAL things had occurred to us to say in this column this month; and we know there are many Gleaners who specially value what is here said to them. But we forbear, because we really must limit the space to be thus occupied. There is, we rejoice to say, more and more demand for missionary information from the field itself, and we must leave as many pages as possible free for it.

But we have one request to make. We particularly wish to know in what places the GLEANERS' UNION has fostered and strengthened existing local work for C.M.S. or started new work. If either an individual Gleaner, or a body of Gleaners, or a regularly organised branch, has breathed fresh life into a Parochial or Town Association, or has started new agencies, or has increased the circulation of our periodicals, or has organised meetings, or has caused an increase in the funds, we should be glad to have particulars. We know it has been so in several places; but we want accurate information.

We reprint the rules of the monthly Gleaner Examination, for the benefit of new readers; and we hope many members will now begin to answer the questions month by month.

The total number of enrolments up to Feb. 10th was 15,626. This is an increase of 2,308 since the Annual Meeting on Nov. 1st. There have been in the past month 1,235 renewals by old members; but we expect a good many more to come yet, and we shall not strike names off till we have given all a fair chance to renew.

LETTERS FROM GLEANERS.

In Response to Canon Taylor.

It is with feelings of deep thankfulness for the work which God is doing by the C.M.S., and for the privilege of being associated with such a work, that I beg to enclose a cheque for £50 as a "Gleaner's Thank Offering" towards the "Confidence Fund," so well started by the Bishop of Exeter. May I add that the information and spiritual instruction given in the *Gleaner* and *Intelligencer* is a monthly feast of good things in which I trust and pray more and more Christians may be led to participate. It is through not knowing the "facts" that such attacks as Canon I. Taylor's can have any effect, but I trust and believe that God will, and is now, making both these unjust accusations and the sore trials in Africa work for the good of this His own great cause. May I add that as one of the weak ones who can do little active work for the Master, I am very thankful for "the Motto," and the thoughts connected with it, given so beautifully by yourself and fellow-Gleaners. I pray that God may bless and strengthen you and all the C.M.S. Committee in their blessed, but most arduous, work at this time. L.

"From the Day I was Born": Another Response.

I have much pleasure in sending the enclosed cheque (£100) in answer to Canon Taylor's attack and the Bishop of Exeter's appeal. Subscriptions from the world may be withheld, but subscriptions from the Church with prayer that God may bless, and He will bless, shall increase, and if we continue working on in faith, withdrawing nothing, I believe not a shower but a plenteous rain of blessing is ready to be poured down. I have subscribed to the C.M.S. from the day I was born, for my father loved the dear old Society in its younger days, and he gave a weekly subscription in the names of each of his children from the day that God gave them life and light. I may, therefore, sign myself, in rather an uncommon sense of the words, "A LIFE SUBSCRIBER."

Tradesmen's Allowances.

I have often read in the *Gleaner* hints as to ways of collecting money for the missionary cause, but I have never read of a very simple one

which I have adopted since I became a Gleaner, i.e., whenever a tradesman takes anything off a bill I let my missionary box have the benefit, and every week in paying my housekeeping bills I find the tradespeople will take off the odd pence. It is not much each week, but every little helps. E. H.

The Motto-Text.

I think one little point has been overlooked in the motto-text by those who have given us their thoughts on the subject in the *Gleaner*. I mean the fire, without which the burnt-offering could not be consumed. We read in Heb. xii. 29, "Our God is a consuming Fire." Now, what is our conception of God? Three words sum up all. "God is love." There it is, the love of God so filling us that we can no longer be our own, but we are willing—joyful indeed—to be strengthened by His might to "present our bodies, a living sacrifice, holy, acceptable to God, which is our reasonable service." Then the third clause of our motto-text becomes easy to us. "There thou shalt do all that I command thee." It is not a hard duty to obey when all-pervading love burns in our hearts, constraining us not to live to ourselves, but to "Him who died for us and rose again." This thought has helped me, and my fellow-Gleaners may find it useful also. GLEANER 11,424.

"After Many Days."

To those of my fellow-Gleaners who are Sunday-school teachers I would like to say a few words. I remember, when I was only ten years old, my teacher used to tell us about the Missions to the heathen, and she gave me a picture card with a ship sailing across the sea to carry the Gospel to the poor little black children, and on it were words which I have never forgotten, though more than thirty years ago. Scarcely a day passes away but I think of the words, and turn them into prayers, and, though busy with my daily duties, my thoughts and sympathies are with my dear sisters who are at work in connection with the Zenana Mission, and all our dear missionaries all over the world.

We have no meetings in this village, so the *C.M. Gleaner* is very welcome. I once attended one of the Thursday afternoon prayer-meetings in Salisbury Square, so I often am there in spirit still on that day, and I pray for you all. A HUMBLE FRIEND OF THE SOCIETY.

"Missionary Fairs."

The "Fair" consists of a sale of all sorts of old things. Circulars stating objects of sale are distributed, asking friends for all their broken and cracked articles of china, furniture, &c., &c., and old clothing. These should be sent to a certain building named in the handbills to be distributed among the poor giving notice of the sale, tickets one penny each. The articles are priced very low, and everything is disposed of in a few hours. The plan seems a good one, with a fourfold object—

1. Bringing missionary cause before many.
2. Raising from £30 to £50 (expenses being only £2 to £3).
3. Providing the poorer classes with an opportunity of getting things they need at a low cost.
4. Giving friends an opportunity of getting rid of articles they do not want to keep.

Gleaner Covers for Waiting Rooms.

Knowing that a few friends of the C.M.S. undertake to supply the waiting rooms of their nearest railway stations with the *Gleaner* each month, it has occurred to me that this plan might become much more general if there was some security against the magazine being thrown aside as waste paper. Would it not be possible to issue the cloth cover of the *Gleaner* in the form of a portfolio, without the date, and with the words "Not to be taken away." I think many members of our UNION would be glad to buy such portfolios, and keep them replenished each month, and this might be a means, with God's blessing, of creating an interest among many who now care little, because they know little, about missionary work. GLEANER 5,661.

[The cover of the *Gleaner* Volume can be had separately, price 1s.]

Local Branches.

KENSINGTON.—A new Branch has been formed in St. Barnabas' parish, to be worked by Mrs. C. E. Chapman and Miss Allinson, with quarterly meetings.

FINCHLEY.—On Jan. 7th a large meeting was held here to inaugurate a Branch of the G.U. The Rector, the Rev. S. Bardsley, presided, and Mr. Stock gave an Address. Much interest was manifested, and many members have been enrolled. Miss Ridley is Secretary.

DERBY.—A local Branch of the GLEANERS' UNION was started in All Saints' parish last October. Meetings have been held each month, when Addresses were given by members on Eastern Equatorial Africa, Japan, and Palestine. Great pains were taken by the young men who gave the Addresses, and the subjects were dealt with in a manner which much interested those who heard them. The next Address will be given by a lady member.

WEYMOUTH.—A Branch GLEANERS' UNION was formed here on Nov. 23rd, when the Rev. J. H. Scott, M.A., Rector, took the chair, and the Rev. A. H. Bowman, B.A., Association Secretary, attended as Deputation. There are 74 members. A meeting will be held on Feb. 21st, when a Paper will be read on the Missions in West Africa. Colonel Cotton, R.E., is the Secretary.

DUBLIN.—The Gleaners in St. Matthias' Parish arranged a Christmas Tree and Sale for C.M.S., with a Loan Exhibition, which came off on Dec. 18th, and was highly successful, much interest being roused, and £102 netted.

Gleaner Examination.

Successful Competitors for the twelve months ending December, 1888.

FIRST CLASS.

Competitors who have gained three-fourths marks.

Lieut.-Col. Cotton, R.E., Weymouth.
 Miss Amy Trethewy, Silsoe, Beds.
 Miss Jane Tucker, Carlton Hill, N.W.
 Mrs. Hoper, Henfield.
 Miss A. Clayton, Hornsey Rise.

SECOND CLASS.

Competitors who have gained two-thirds marks.

Miss Wilhelmina J. Léon, Liverpool.
 Miss Gertrude Hole, Clapham.
 Miss Isabella Cargill, Kensington.

Miss Alice E. Lane, Woking.
 Miss Janet O. Clarke, Upton, Co. Cork.
 Miss Cox, Bugby.

THIRD CLASS.

Competitors who have gained half marks.

Mrs. Edith M. Kealy, Gosport.
 Miss Mary Luffingham, Chelmsford.
 Miss M. E. Cressey, Tunbridge Wells.
 Miss Margaret Wilkinson, Highbury.
 Miss Mary Hewetson, Atherstone.
 Miss Anna B. Camping, Cromer.
 Miss Elizabeth Hewetson, Atherstone.
 Miss Ruth Hewetson, Atherstone.

Equal.

Examination Rules.

1. Only members of the GLEANERS' UNION can compete.
2. Competitors will have a month in which to answer the Questions. Answers must be sent in by the end of the month; but if they reach Salisbury Square by the first post on the 1st of the following month (or the 2nd if the 1st is a Sunday), they will be admitted; but not after that. For example, the Answers to the Questions in the January number will be received up to February 1st.
3. Competitors are at liberty to refer to the *Gleaner* freely, and to search in it for the Answers to the Questions. The Competition is intended not as a test of memory, but as an incentive to study.
4. Answers to be as short as possible, consistently with full accuracy. Competitors copying whole sentences or paragraphs from the *Gleaner* will suffer in marks. No answer to occupy more than one page of foolscap. Very few should occupy nearly so much.
5. Every competitor must write his name, address, and GLEANERS' UNION number on the first page of each set of Answers.
6. Each competitor will have the marks gained by him each month credited to him. At the end of twelve months the marks will be added up. A competitor can begin his twelve months at any time.
7. All Answers to be addressed to the Editorial Secretary, Church Missionary House, Salisbury Square, London, E.C.
8. Each competitor must pay one shilling a year, to be remitted along with his first set of Answers.

Questions on the February Gleaner.

1. Amid the recent sad vicissitudes in Uganda, what causes for thankfulness may be suggested? What is left behind in Uganda? Compare the time the Gospel has been there with the same period in other Missions.
2. Give a brief account of the history of the Uganda Mission. How many have been baptized? How has their faith been tested? What testimony does the story of the Mission give to the value of educational work? Give an illustration of the influence the missionaries gained there.
3. Where is Chagga? What do the Chagga people worship? What has been done to bring the Gospel to them?
4. Give some account of the country of Athabasca. What is the religion of the Indians? Describe how missionary work began amongst them. How many dioceses are there in N. W. America? What is the extent of the Diocese of Athabasca?
5. Give illustrations of the dangers and hardships our missionaries have to encounter in different parts of the world by land and sea.
6. Give an account of a Mission held in Ceylon. What have been its results?

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

61. The word "passion" occurs only once in the Bible, and the expression "like passions" twice. Give the references.
62. Find the three following sentences in one Gospel: "Lead us not into temptation," "Pray that ye enter not into temptation," "Pray lest ye enter into temptation."
63. Besides the commission to feed His sheep and His lambs, what earlier important charge did the Lord give Peter in three words?
64. An angel and an apostle were both commanded by the Lord to sheathe their swords. Give the references.
65. Where does the Lord Himself say, "Behold, I am against thee, and will draw forth My sword out of his sheath"?
66. What are the two instances in Scripture of a traveller at a well asking for a drink of water from a woman?

Gleaners' Union Roll Call.

"They rest from their labours."

Rev. Clement J. F. Morton, Goole, Yorkshire, No. 12,419, Jan. 5th, 1889, aged 27.

Mrs. Barrett, Slough, No. 7,364, Christmas Day, 1888, an aged Gleaner.

Miss Martha Sampson, formerly of Hull, Jan. 28th. Her brother, the Rev. J. E. Sampson, writes: "A quiet Gleaner has been called to her rest. She was a diligent reader of all C.M.S. literature, constant in prayer for the blessing of the Lord on all C.M.S. work. Not a Mission, or a missionary, but she knew all about it."

Miss Mary F. Burrows, Bournemouth, No. 10,207, Feb. 10th. (See p. 43.)

HOME NOTES.

THE C.M.S. Anniversary will take place on Monday and Tuesday, April 29th and 30th. The rule is that it always precedes the Bible Society, which always takes the first Wednesday in May, and that falls this year on May 1st.

THE Rev. H. W. Webb-Peploe has been appointed to preach the Annual C.M.S. Sermon at St. Bride's on April 29th. The Rev. Herbert James, Rector of Livermere, was asked first, but he was unable to accept the Committee's invitation. Few clergymen have done as much practical service of late years for the missionary cause, either in their own parishes or elsewhere, than Mr. Webb-Peploe. This is a more important element in the selection than eloquence and popularity as a preacher; and of these latter qualities in Mr. Webb-Peploe's case it is needless to speak.

It will be remembered that Mr. Mackenzie, the chief agent at Mombasa of the Imperial British East Africa Company, lately paid £3,500 to the slave owners to ransom some hundreds of fugitive slaves who had settled at the Mission stations. The Company applied to the C.M.S. to repay part of that amount; but the Committee felt that the Society's funds could not be used for the purpose. A sum of £1,200 has now been generously contributed by private friends, through Sir T. F. Buxton, to be paid over to the Company in behalf of C.M.S. and other societies.

THE following have been accepted as missionaries of the Society:—The Rev. Chas. Harvey Stileman, B.A., of Trinity College and Ridley Hall, Cambridge, Curate of St. Peter's, North Shields; the Rev. Ernest Scott Fardell, B.A., Trinity College, Cambridge, Curate of St. Barnabas, Holloway; the Rev. Hugh Mortimer Eyton-Jones, B.A., of Jesus College and Ridley Hall, Cambridge, Curate of St. Clement's, Birmingham; Miss Fanny Higgins, Miss Gertrude Cox, and Miss Adeline Clapton.

ON Jan. 30th our Lay Secretary, General George Hutchinson, delivered at Kensington a lecture which he gave privately two or three times last year, on the Indian Mutiny of 1857, illustrated by seventy lantern views. This lecture is a remarkable one. General Hutchinson, when a young Engineer officer, was himself in Lucknow throughout the famous siege, so that he gives his own reminiscences, which are of thrilling interest. The views also are extremely interesting, showing all the chief scenes of the terrible events of the Mutiny, and particularly of the defence of Lucknow. Sir T. F. Buxton presided at Kensington, and a choir sang two or three hymns at intervals. The spacious town hall was crowded to excess, and many failed to get in at all; and £64 was cleared for the C.M.S.

THE parish of Lorum, in the Diocese of Ossory, Ireland, has been much stirred by the departure for the Mission Field in West Africa of the Rev. Ralph Kidd, who is well known there; and a very interesting farewell service for him was held on Jan. 2nd, when the Bishop of Ossory gave a solemn address on 2 Cor. viii. 23, 24.

THE Ladies' Missionary Prayer Meeting at Brighton, conducted by Mrs. Hannington (widow of the Bishop), is now held every Friday, at 3.30, at St. Margaret's Mission Hall, Cannon Street.

The London Unions.

THE three London Unions, the Lay Workers', the Junior Clergy, and The Ladies', are now in full swing, and since the opening of the Winter Session in October, have done some important work. We notice the proceedings of each.

THE LAY WORKERS'.—This Union began its session by holding its Annual Meeting on Oct. 8th. A most spirited report was read by one of the Hon. Secs., Mr. T. G. Hughes. The report stated that in the session for 1887-8, eleven monthly meetings were held, with an average attendance of 82; besides twelve class meetings for the study of certain Missions, with an average attendance of 34, and that as one result of the Union's influence, the Simultaneous Addresses given monthly by the members on certain Sundays during the year amounted to 208. The Union is now in its seventh year, and since its formation twelve of its members have prepared for and been sent into the Mission Field. On the same evening addresses were given by Dr. A. Jukes, of Dera Ghazi Khan, and the Rev. R. J. Kennedy, a member of the Union, then about to start for the Punjab as a C.M.S. missionary. On Oct. 15th a special service was held in the Church of St. Martin-in-the-Fields,

jointly with the Ladies' and younger Clergy Unions, the sermon being preached by the Rev. H. Sutton, late Central Secretary C.M.S. On Oct. 22nd the members responded to an invitation from the "Mpwawas" to attend a conversazione at St. James's, Holloway. Other evenings have been given to an account of a visit to the West Africa Missions by the Rev. W. Allan, of Bermondsey, illustrated by dissolving views; practice addresses on West Africa by two of the members; an intercessory meeting conducted by the Rev. A. G. Gristock, of St. John's, Upper Holloway; an address on "Missionary Literature," by the Society's Editorial Secretary, with discussion; addresses by representatives and visitors from Branches and Country Lay Workers' Unions, and a New Year Address by the Rev. H. Sutton; and an address by P. V. Smith, Esq., barrister-at-law, on "How far Christian Teaching can be conveyed in non-European Languages."

THE JUNIOR CLERGY UNION.—This Union also began the session on Oct. 15th by holding its Annual Meeting, at which an address was given by Archdeacon Perowne on "Opportunities." On Nov. 20th Bishop Horden, of Moosonee, gave an address on "Experiences of a Missionary Bishop on the Shores of Hudson's Bay." On Dec. 17th two missionary addresses for criticism were given: one, on Mid China, by the Rev. H. J. D. Astley, Assistant Curate of Christ Church, Gipsy Hill; the other, on "The Arab in Central Africa, what shall we do with him?" by the Rev. C. W. Russell, Assistant Curate of St. John the Evangelist, Kilburn. On Jan. 21st an interesting discussion on "Missionary Lessons from Early English Church History," was opened by the Rev. H. A. Birks, Curate of Chigwell.

THE LADIES' UNION.—The Annual Meeting was held on Oct. 18th, when an address was given by the Rev. B. Baring-Gould on "Topics of Praise; Grounds for Self-sacrifice." On Nov. 15th the Rev. W. Allan, of Bermondsey, spoke on "My Visit to West Africa"; on Dec. 20th an address on the Gond Mission was given by the Rev. H. D. Williamson, of North India; and on Jan. 17th an address was given by Bishop Horden upon his work in Moosonee. There were also three lectures on Nov. 22nd, Dec. 6th and 13th, on "China and its Missions," by the Society's Editorial Secretary.

Contributions received by the Editor.

To February 9th.

<i>In connection with the Gleaners' Union:—</i>	
For Union Expenses: A Friend, by O. & A. Lamb, £1; Miss C. M. Haig, 8s. 9d.; Mr. E. Luckock (Seychelles), 10s.; Miss M. M. Needham, 5s.; Mrs. Austen, 5s.; Mr. G. W. Lloyd, 5s.; Miss K. Manser, 5s.; Mr. H. Hills, 5s.; Miss S. H. Warren, 5s.; 359 sums under Five Shillings, £15 7s. 7d.	20 15 0
For Our Own Missionary: Miss Ada Knowles, 15s.; Miss C. M. Haig, 5s.; Miss Lowndes, 10s.; Miss F. Fanshawe, 5s.; Mr. G. W. Lloyd, £1; Miss A. H. Leach, £1 1s.; Miss S. E. Harvey, 6s. 6d.; Gleaner, No. 6,859 5s.; Miss M. M. Needham, £2; Miss Longstaff, 17s. 6d.; Miss J. Thomson, 10s.; Miss M. Priest, 6s.; "Thank Offering," 5s.; Mr. and Mrs. D. Wood, 8s.; Gleaner, No. 12,748, 5s.; Miss E. E. Spenser, 10s.; Mr. R. H. Hammond, 5s.; Miss A. A. Wallinger, 5s.; Gleaner No. 11,445, 10s.; Miss Langdon, 5s.; Miss K. Manser, 5s.; Miss J. Cooper, £1 7s. 9d.; Miss Lucy Skinner, £1 1s.; Miss S. E. Field, 10s.; Miss Williams, 5s.; Miss E. M. Sutton (collected), £1 11s.; E. W. H., 10s.; Miss Emily Smith, 10s.; Mr. H. P. Miller, £1 14s.; Rev. F. G. McQuarrie, 9s.; Mr. Rowley Hill, £1; Miss Hungerford, 7s. 6d.; Mr. Crauford, 7s.; Miss Kate Goodwin, 10s.; Miss E. V. Morton, £1; Gleaner No. 8,099, 5s.; Miss Windus, 5s.; Mrs. Critchley, 5s.; 213 sums under Five Shillings, £11 4s.	34 0 3
For C.M.S.: Miss Stutley, 5s.; Miss Anna Barker, 5s.; Miss M. Speedy, 18s. 3d.; Miss F. Fanshawe, 5s.; E. & W. Manchester, 10s.; Mrs. Stott, 5s.; Mr. T. F. Godfrey, 5s.; Lady Dryden, £1; Miss E. Brunning, £1; Miss S. E. Field, 10s.; "From a Gleaner for Africa," 8s.; Miss Frampton, £1; "Gleanings during the past year," 5s.; "Self-denial by Two Gleaners," 7s. 6d.; Miss M. Voysey (contents of Bible-class Box, nine months), £1 10s. 11d.; Miss Frampton, £1; Miss Kate Goodwin, 10s.; Gleaner No. 8,099, 10s.; 37 sums under Five Shillings, £2 11s. 5d.	13 6 1
1,235 Renewal Fees	11 17 3
Membership and Examination Fees	6 1 7
Total	£84 7 6
<i>The Editor has also received:—</i>	
For C.M.S.: Miss Florence Wimbush, £25; H. C. (sale of diamond ring), £25; Mr. T. F. Victor Buxton (annual subscription), £25; Willing Hands Society, per Miss Rende and Miss H. Polhill Turner, £20 (for China); Miss Jane Wilton (contents of box), 10s.; Rev. W. H. Phillips, for Life Membership of Mrs. Phillips, £10 10s.; Mr. F. B. Booth, £1; E. W. H., 10s.; H. J. North (sale of jewellery), 7s. 6d.; Mr. and Mrs. C. Dorman (annual subscription), £3 3s., (donation) £1	112 0 6
For C.M.S., "In Confidence": A Life Subscriber, £100; E. A. C., £1; "Confidence in the beloved and honoured C.M.S.," £5; From a Worker, £10; An old Friend in North, £10; A Gleaner's Thank Offering, £30	186 0 0
For the Hannington-Parker Memorial Church at Frere Town: Mr. T. F. Victor Buxton, £5; Mr. G. Adams, 5s.; Gleaner No. 434, £5; Collected by Rev. A. Downes Shaw, £181 10s.; one sum, 2s. 6d.	171 17 6
For the Peris Mission: Miss Louisa M. Cox, one-fourth of One Hundred Pounds a year, £25	25 0 0
We are also requested to acknowledge: For C.M.S.: "A Widow's Mite," 10s.; "A Thank Offering from West Yorks," 10s.; A Gleaner, £1	2 0 0
Mr. W. Bramston (profits from sale of "How do I know that the Sabbath was made for Man")	5 0 0
Total	£586 5 6

NEW C.M.S. PUBLICATIONS.—We wish to call attention to three new publications now ready:—(1) "The Story of the Uganda Mission, and the Church Missionary Society's Work in Eastern Equatorial Africa." This book was prepared immediately on receipt of the news of the revolt in Uganda, and ought to be widely read. Single copies, price sixpence; 12 copies, 4s.; 25, 7s. 6d.; 50, 12s., all post free. (2) Part I. of a series containing the Annual Letters of the Society's Missionaries for 1888—89, price threepence, post free. Part I. contains letters from Yoruba, Niger, Eastern Equatorial Africa, South India, Ceylon, and North-West America. (3) A new gratuitous publication, "How is the present Need of Missionaries to be Met?" by the Rev. E. Lombe, may also be had on application to the Society's House.

Topics for Thanksgiving and Prayer.

Prayer for Uganda and East Africa (p. 35).
Prayer for the heathen of India; for those kept back through fear; for the Native converts, the European and Native labourers (p. 37).
Prayer for the work at Hong Kong, at Jaffa, in Jerusalem (p. 38).
Prayer for Bishop Sargent, Mr. Carr, Mr. Morgan (p. 39).
Thanksgiving for first-fruits in Tai-chow; for progress in Japan (p. 39).
Prayer for the Niger Mission, the Bishop, his Archdeacons and clergy; thanksgiving for results of past thirty-five years of work (pp. 40—43).

Forthcoming Sales of Work.

Miss Ashe, Witton Vicarage, Blackburn, or Miss Lewis, Billinge House, Blackburn. Sale March 4th.
St. Mary's, Walthamstow. Sale at Holly Bank, second week in March.
We would draw special attention to the Missionary Sale and Loan Exhibition to be held at the Town Hall, Kensington, on April 9—11 (see page 33). Parcels of Work (prepaid) will be welcomed by Mrs. Fry, 35, Chepstow Place, Bayswater, W.

C.M.S. PUBLICATIONS.

THE REVOLT IN UGANDA. JUST READY.—The Story of the Uganda Mission and the Church Missionary Society's Work in Eastern Equatorial Africa. With 23 Illustrations and a Map. Price Sixpence, post free.

HOW THE ACORN GREW. By the Rev. J. ROOKER. Single copies free, or 4s. per 100.

THE GLEANER PICTORIAL ALBUM. A selection of the best Pictures from the C.M.S. Publications, and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. Complete in Three Volumes. Vol. I. contains Africa, Egypt, Arabia, Palestine, and Persia; Vol. II., India and Ceylon; Vol. III., China, Japan, New Zealand, N.W. America. Each Volume is handsomely bound in cloth, crimson and gold. Price 5s. each.

[ADVERTISEMENT.]

OUT FLOWERS.—Mrs. Pauline Simpson, Antibes, France, will send a box of flowers, for the benefit of the C.M.S., on receipt of half-a-crown in stamps or postal order. Letters should bear a 3d. stamp.

APPEAL FOR NEEDLEWORK.—An invalid would like to have one piece of work from any kind member of the C.M.S. to be sold with a piece of her own for the benefit of the C.M.S. Address—Miss Coates, 3, Marchmont Gardens, Richmond, Surrey.

WILL ANY ONE HELP a young invalid Gleaner whose hands are crippled with rheumatism, by giving her copying to do? She writes clearly, and can crochet with large needle. Antimacassars of double Berlin, 54 inches by 25, 9s. for wool, work, and carriage. 1d. in the shilling of profits given to the C.M.S. Address—A. D., 39, Beaumont Street, Liverpool.

FUCHSIAS.—Strong, well-rooted, little Fuchsias, including several choice varieties, to be sold for the benefit of the C.M.S. 1 dozen, post free, 2s. 3d.; 6, post free, for 1s. 3d. Apply to Miss C. Light, The Gables, Fleet, Hants.

APPEAL FOR BOOKS.—The Secretary of a Mission Temperance Library in a poor East of London Parish will be grateful for any Books for use of poor. Parcels should in all cases be prepaid. Address C., 10, Bradstock Road, South Hackney, E.

INDIAN BUTTERFLIES.—A Lady wishes to dispose of some (Darjeeling) for the benefit of the C.M.S. Calcutta Divinity College. Price 2s., 1s., and 6d. per pair, or sold singly if desired. Two large Moths at 3s. each, 7 inches across. 3d. extra for postage and box for packing. To be prepaid. Address—Miss A. M. Harding, 31, Lightfoot Road, Hornsey, N.

WOOLLEN WORK.—A Gleaner will be glad to receive orders for Ladies' Woollen Head-dresses (Fascinators), 5s. 6d.; Babies' Knitted Spencer, 3s.; Circular Crochet Shawls, 7s. 6d. and 10s.; Night Socks, 1s. 6d. Profits for C.M.S. Address—C. M. S., Hartland Villa, Southcoote Road, Bournemouth.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.
To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.
JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

APRIL, 1889.

EDITORIAL NOTES.



we propose in future, as far as possible, but not needlessly binding ourselves, to group the articles and letters for the GLEANER in different numbers, according to the country or Mission they refer to. That is to say, we hope to give about ten pages each month to a particular part of the field, reserving the other six pages for the miscellaneous matter, Editorial and Home Notes, Bible Readings, Gleaners' Union, Mission Field, &c. This month, accordingly, the pictures, articles, and letters, all (except the portrait of Mr. Beattie and the few lines accompanying it) are concerned with Northern India, and the particular Mission chosen for the monthly article on the Society's Missions is one of the North India fields, Bengal. We shall not observe any regular order in this scheme. We shall be guided by the pictures, letters, &c., which happen to be at our disposal. But probably we shall give about four months in the year to India, three to Africa, three to China and Japan, one to North America, and one to Mohammedan Lands. Very likely we may take Africa subjects in April, and China subjects in May; but we make no promise about this. Our object is to try and make the GLEANER a little less *scrappy*, though a magazine like ours would fail in its purpose if it were to be too systematic. It must take up matters of interest as they arise.

On the 12th of this month the Society completes its ninetieth year. Our mental exclamation is, *Only ninety years!* In these days of longevity, many men live beyond that. Within the little space of a man's life, what a work has the Lord done!

The House of Laymen for the Province of Canterbury has done wisely to extend the range of its thoughts beyond the petty details of Tithes Bills and dilapidations, and to consider the duty of the Church in respect to Slavery and the Slave Trade. The Archbishop of Canterbury is very keen on this great subject, and it was at his desire that our President, Sir John Kennaway, brought it forward, which he did in an impressive speech (which the Society has issued as a leaflet). A series of important resolutions was adopted, denouncing the Slave Trade, calling to mind the signal success of British policy on the West Coast, exhorting the Government to active steps on the East Coast, condemning domestic slavery as "incompatible with the full recognition of the equality of all men before God," and requesting the Archbishop to consider the propriety of inviting the Church to special prayer in connection with the subject.

The career of the late Alexander Beattie, whose portrait we give on another page of this number, is interesting in connection with the progress of Missions in India. Critics complain that progress is slow, but they rarely call to mind the short period in which it has been effected. Mr. Beattie, in his younger days at Calcutta, was the intimate friend of, and fellow-worker with, Daniel Corrie, the godly chaplain who became first Bishop of Madras. Now it was Corrie who started C.M.S. work in India! Before a single English missionary was allowed in British India (Carey was in the Danish territory), in 1812, Corrie placed Henry Martyn's convert, Abdul Masih, at Agra as an evangelist, supporting him with C.M.S. funds. Abdul Masih, once a Mohammedan, was the first Native of India ordained to the ministry of the Church of England (by Bishop Heber, 1826). Corrie lived

to see three Native clergymen in India. Beattie lived to see over two hundred.

The newspapers announce that the Right Rev. Dr. O. Hadfield, Bishop of Wellington, has been elected Primate of New Zealand. They do not add that Bishop Hadfield was for thirty years a C.M.S. missionary to the Maori race, and that though a bishop, he is still upon its roll. He was the intimate and trusted friend of Bishop Selwyn, but although the Biography of Selwyn frequently mentions him, it scarcely, if at all, alludes to his being a C.M.S. missionary. A portrait of Dr. Hadfield appeared in the GLEANER of August, 1884, with a sketch of his remarkable career.

The announcement of Miss M. L. Whately's death has caused deep and general sorrow. Her splendid work in Egypt will long be remembered. Many Christian ladies go to the Mission field now. Mary Whately was one of those who led the way.

Our first Lay Evangelists sent forth under the new scheme, adopted a year ago at the instance of General Haig, are by this time, we trust, in India. It must not be supposed that they are really the first Lay Evangelists sent out by C.M.S.! On the contrary, many of our best ordained missionaries went out originally as laymen. But the present scheme is a new one, in that the men are to live together, working under the direction of an ordained missionary, and so will require much smaller "allowances" than the regular missionary in charge of a station. We have only two or three to begin with, but there soon will be more; and meanwhile the C.M.S. has no intention of pouring in unqualified men by the score, to fail in the language, and to sicken and die in a proportion unknown in regular Missions—which recent experience shows to be a probable result. We want picked men: by which we mean not highly-educated, but tried and tested and carefully chosen.

The little Missionary Clubs of young men, of which the "Mpwapwas" was the first, are spreading. There are now also the "Yorubans" at Hull, the "Travancoreans" at Bermondsey, the "Moosonees" at Harrow, the "Kavirondos" at Whitechapel, the "Eskimos" at Holloway, the "Nyanzas" and "Mombasas" (for ladies) at South Kensington, the "Chaggas" at Lowestoft. At Cambridge the "Diokontes" represent the Town; and in the University three or four are formed or projected, the first two being the "Gonds" and the "Hydahs." These "clubs" are all small bands, the members of which are pledged to study the C.M.S. Missions and be prepared to speak or read papers on them. For instance, the eleven "Chaggas" at Lowestoft have a programme of twenty-four lectures and addresses given by themselves at different places in the present quarter; and the fourteen "Diokontes" (*Dio's* for short) had three meetings a month through last year, some for "taking in" and some for "giving out." This is a novel and interesting development of our home work, and may prove a very fruitful one. Mr. Walker, now of Tinnevely, who started the "Mpwapwas," will rejoice to see whereunto his happy idea is growing.

We desire to draw the special attention of our readers to the Missionary Loan Exhibition and Sale to be held at Kensington on April 10-12, arranged jointly by the Kensington C.M. Association, and the Ladies' C.M. Union for London. The Exhibition will be of very great interest, comprising curiosities from all parts of the world. (See page 64.)

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, April 4: There.

Deut. xii. 14: "There shall ye do all that I command thee."



CONFESS that, at first sight, I thought our yearly motto somewhat inappropriate. But a little thought upon it has made it sparkle with missionary meaning.

The original "there," was first the Tabernacle and afterwards the Temple. These were "hallowed ground." There, there only, might their burnt offerings be presented. It was the place "which the Lord" did "choose." No sacrifices might be offered but with regard to that "place." Even the captive prophet, when he prayed, prayed with his eyes toward that "place."

But now the Temple and its altar are destroyed. "The hour now is" when the Father is now worshipped "neither in this mountain nor yet in Jerusalem." But there is a "place," another "place," in which the Lord has charged His servants to do what He commands. Not in Jerusalem, in a local temple, are we, His people, to "present our living sacrifice," ourselves, but in "all the world." To "every creature" must I do "all that I command thee." "There," "among all nations," it is my privilege and my duty to go "teaching them to observe all things whatsoever I have commanded you." I will go, in the energy of faith, by gifts and offerings, by prayers and thanksgivings, to "the place which the Lord shall choose," not here, nor there, but everywhere, and "there" will I serve Him. "For so hath the Lord commanded." "Every place is hallowed ground."

Thursday, April 11: Rhoda the Doorkeeper.

Acts xii. 14: "She knew Peter's voice."

EVIDENTLY Rhoda was a disciple. She was familiar with Peter's voice. No doubt she had heard him "preaching and teaching Jesus Christ." Had she learnt in her heart to know that Saviour, that she knew so well the teacher's voice?

Evidently too, she was a true disciple. The Lord, as with Lydia, had "opened her heart that she attended to," and loved to hear, the voice of Him who ministered to the disciples. There was to her no dulness in the ministry. She was "quick to hear." It is a true token of discipleship when there is hunger for the Word. "As new-born babes," Rhoda desired it. Oh, how her heart leapt within her, when she heard Peter's voice. "She opened not the gate for gladness." She was eager to tell the assembled party, "Peter is here."

Little thought that poor maid, that she was doing angels' work when she kept the door, for an angel had opened the iron gate of the prison. She had mingled with the company who were praying. Praying for Peter. She heard a gentle knock, and, as a true Christian servant, she rose to do her duty. Angels do no more, though they do no less.

Peter himself was at the gate. He spoke to her. She knew his voice. Never for a moment did she think it was a ghost, an angel. It was he himself. Their prayer was answered!

Oh, woman, great was thy faith. Such faith as this is fed by the ministry of the Word.

Thursday, April 18: Simon, a Cyrenian.

Luke xxiii. 26: "On him they laid the cross that he might bear it after Jesus."

THIS fact is recorded by each of the first three Evangelists. But simply as a fact. No reason or comment is given. His name was Simon; his country Cyrene; the father of Alexander and Rufus. But what Alexander and what Rufus we are not told. Further, he was coming, evidently by chance, "out of the country," just as Jesus was being "led" to

Golgotha, as a sheep is led to the slaughter. And the soldiers compelled him to bear the cross after Jesus.

We are invited, you see, to enter a field of *conjecture*. But let me warn you. Do not enter. Conjecture is an unfruitful field. Commentators often build beautiful theories upon *perhaps*. And by-and-by these theories come to be looked upon as facts. Therefore beware of conjecture.

We have here real facts. Facts for our example, not food for our fancy. But can we follow Simon in this? Yes. We are bid to "go forth unto Him, without the camp, bearing His reproach." We have to bear the cross, we must bear it, or we cannot be saved. It may come to us when, as with Simon, we little expect it. Let us be ready to take it up.

I think Simon the Cyrenian contrasts favourably with another Simon. They sought to compel him to bear the shame which came upon his Lord. But he refused. He denied that he even knew Jesus. "I have trodden the wine-press alone."

The thrice told tale of our Simon be for our imitation. That we may bear the cross "after Jesus."

Thursday, April 25: A good Conscience in Missionary Work.

Acts xviii. 6: "I am clean . . . I will go unto the heathen."

HITHERTO he had preached the Gospel only in the synagogue. It was his rule—"to the Jew first." So he earnestly "reasoned" and "persuaded." They only "opposed themselves, and blasphemed." I am afraid our modern critics would have pronounced him "a failure."

But this "failure" was of God. It cleared his way to "go unto the Gentiles." There had been a hindrance, for the Lord had sent him to preach, "beginning at Jerusalem." But Israel would not hear. This was sign sufficient for him to "go, and preach the Gospel to every creature." Now "I am clean, I will go."

Brother, sister, can you say, "I am clean"? Is there, in the sight of God, any real reason why you should not "go"? It may be with you, as it is with me, that you can say, "I am clean," and yet not "go." But is it so?

At least, have a good conscience before God in this matter. Whether you stay or "go," be "clean." A stained conscience will hinder you as a "Gleaner" here. A "clean" conscience will make your poor abilities a blessing anywhere. No work is other than a "failure" if the worker be not doing, in the work, the will of God. Even Paul needed "failure" to teach him what to do. "I will go," said he. "And many . . . hearing, believed and were baptized."

The life of our Lord was, in the world's eye, a failure. But He rose again. And He is preached among the Gentiles.

"THERE THEY DWELT WITH THE KING FOR HIS WORK."

1 Chronicles iv. 23.



ART thou dwelling with the King,
In communion close and sweet,
Listening to His wondrous words,
As thou waitest at His feet?
Then go forth, and while thy heart
Yet is glowing with His love,
Take the work which He shall give,
Swiftly thus thy feet shall move.
Art thou working for the King,
Honoured in His toil to share,
Gleaning in His harvest field,
Ever busy here and there?
Then return and dwell with Him,
Let His smile thy labours crown,
Bring thy newly gathered sheaves,
And before Him lay them down.

ALICE J. JANVRIN.

AMONG THE CHURAS.*

BY H. E. PERKINS, *late H.M. Commissioner of Amritsar, and now
Honorary C.M.S. Missionary.*



PLEASE follow me into this Chura settlement of a Punjab village. Three women are drawing water at a mite of a well. It is not the village well, but the Chura well, for these people are ceremonially so unclean that no other man will take water from their same well. The women's raiment is scant, much torn, and decidedly in need of soap, but they are bright and happy, and their brats skirmishing about in the slush of the well's mouth, and rolling over and over in the dust, are only fairly clean because chiefly naked. Hard by is a ghastly carcase of a defunct ox, which we may as well not look at too closely, and perhaps we won't ask why it died, or who are those ghouls cutting it up. Seven dogs, three vultures, and a score of crows are waiting for their turn when our biped friends have done with the victim of the rinderpest. One would be sorry to have to count the flies, to weigh the dust, or to examine microscopically the air wherein they skim, nor may my peace of mind allow me to study the constituents of the water of the well, though if I am very thirsty and can produce a cup from my own bag I may drink, and hope for the best. Anyhow the cheery crowd sit down and listen with a good many sly pokes, giggles and thumps, on each other's backs, as interludes to the story of the scene by the well at Sychar. The missionary feels it a relief to be received with civility and not viewed as a nuisance for sitting like his Master at the well's mouth. With all their filth and pestilential habits, there is a brotherliness about folks who will eat with me, that draws me irresistibly to them, and the innocent freedom displayed by the female part of the audience is a true refreshment.

After an hour with them we go on to an adjoining village, where a spry Moslem coxcomb informs us that the Gospel was written in Greek, and he would be most happy to listen to it if there were such a thing as a Greek Testament to be found among Christians at all. Within fifty yards of this spot, a blind Mohammedan faqir last year lost his temper because we could not allow that the Gospels were written in Hebrew, for it said so in the Koran. Invited to bring a Koran, and show the place for us to read it to him, if any such passage existed, he sulkily declined, remarking that he being blind could not tell if we should read it aright, and if we did not, it would cost him his salvation to listen!

The next march brings us to a large village with its usual complement of these people. We find our way to their settlement. A somewhat important personage receives us stiffly enough, for is he not cleanly dressed? and has he not learnt various passages from the Sikh Granth or the Hindu Shastras?† Obtaining the honour of sitting by him on the bed, the experience of yesterday is repeated in the matter of flies, hubbub, squalling children, and squabbling dogs. But here is a tree to shade us and a tharra or raised platform, on part of which we sit, while another part contains the village shrine of Balmik, a monument of dry clay with space for three wee oil-lamps. Said monument is streaked with their grease, and fluted with their smoke. Pray who is Balmik? Gentleman? God? Devil? or Saint? Who can tell? Ye worship, poor Churas, ye know not what. If Hindus own the village lands, you follow them and send for Brahmins to marry and bury you. If Mohammedans, you recite the Kalima,‡ and shout "Allah." Chameleons you are, taking

* The Churas are an out-caste people in the Punjab, among whom the Gospel has lately been spreading rapidly.

† The Granth is the sacred book of the Sikh religion; the Shastras, of the Hindu religion.

‡ The "Kalima" is the short Mohammedan creed, "There is no god but God, and Mohammed is the prophet of God."

the colour of your soil, save that the underwash is always verging into the blackness of darkness.

A second day's visit to the same place was with Captain Rhodes of the Church Army, who carried his accordion. The excitement was terrific, and at last he was asked to draw off the tumultuous small fry while the elders were addressed. The attempt failed, the accordion was a mistake, and presently we accepted the offer of a Mohammedan Chura guru (teacher), to lead us to the shrine of the green coloured chameleon. Leaving the black, thither we proceeded, soon finding a nice knot of respectful listeners without the babies, mothers, or dogs. Here two or three genuine Hindus joined the congregation, as the Mohammedan flavour of sanctity fumigated the moral atmosphere.

"Bhola, old man, you look very fagged?" "Yes, I am; I was all day manuring the field for the sugar we've got to plant next week, and I shall have to spend the night watering the cotton stumps to keep them alive for next year." "But why does not your master take his turn at the manuring, or watering?" "O dear no, he is full of a case in court just now, and I always have to do all the dirty work and the night work. No farmer ever works at night: that is left to us Churas; if we grumble, we know there are plenty to jump into our shoes. Perhaps if you would make me a Christian I should get off some of this, and also often having to work without wages. I have heard that some of my newly made Christian friends do get off forced labour. And besides they get their boys taught to read. I think I should like to be a Christian, it's just like our own religion, is not it now? We worship Balmik and you worship the prophet Jesus, that's all. I have got a horrid cough, can you give me medicine? I'll become a Christian, and perhaps you will then ask your friend the Magistrate to say no more about that goat which my boy hid away [*euphemistic!*] last month? I'll become a Christian sharp if you will." No, no, dear friend, the faith of Christ hangs not on things like these. But it is as well that we should hear such outspoken remarks, as they lead us to deep heart-searchings in the stillness of the midnight hour, or when beset by plausible hypocrites, who suppose that gain is godliness.

Under a deep sense of these responsibilities, some of the Amritsar missionaries of the Church Missionary Society and Church of England Zenana Missionary Society, with several clergy and laity of Indian birth, have associated themselves into a special body of watchers and fellow-helpers for this peculiar venture of faith.

Let no one suppose that the work of God among the Churas is new. It has been going on for years, but it is now quickening into such fervour and in so many villages that our difficulties about it are increased to a degree which is embarrassing. If we do not teach all who desire to learn they will be forced into other false religions. If we accept men of no true life, we weaken the Church in adding to its numbers, and frighten the landlords into fearing a social revolution and loss of their labourers. We wish very earnestly to teach sound doctrine in the simplest possible way, and to that end have trained some from amongst these poor folks by an effort suggested and carried out by our Indian brethren. The Church Missionary Society has given the money for their training, but we want more funds than are at command for supporting the teachers: their stipends are set at a sum which would make even the old Vicar of Wakefield stare, for the average emolument is no more than £5 a year, but the tax on our resources is heavy, and the channels into which the Lord's silver and gold have to flow now-a-days are so many, that unless suitable openings are made known, His work suffers. Hence, this explanation of our circumstances, and the needs of the Amritsar Mission of the Church Missionary Society.



MEMBERS OF THE KRISHNAGAR DISTRICT CHURCH COUNCIL. (Photographed November, 1888.)

THE KRISHNAGAR NATIVE CHURCH COUNCIL.

THE picture on this page shows the members of the Krishnagar Native Church Council referred to on page 55. The second row from the front show the English and Native clergy; the rest are either catechists in charge of congregations, or representatives of church committees. Taking the second row from left to right and beginning with No. 2 we see the Rev. P. I. Jones, Principal of the Divinity School; (3) the Rev. A. J. Santer, Principal of the Training School; (4) the Rev. Kailash C. Biswas, Pastor of Bollobhpur; (5) the Rev. G. H. Parsons, of Chupra; (6) the Rev. H. Williams, Itinerating Missionary; (7) the Rev. D. Biswas, Pastor at Krishnagar; (8) the Rev. S. Biswas, Pastor of Kapasdanga; (9) the Rev. E. Butler, Itinerating Missionary; (10) the Rev. D. Biswas, Pastor of Rattenpur; (11) the Rev. H. Brown, of Burdwan. No. 1 of the same row is Babu T. Biswas, reading for ordination for the pastorate at Chupra.

BAPTISMS AT FAIZABAD.



HE city of Faizabad is one of the stations of the Church Missionary Society in the North-West Provinces of India. The district of which it is the chief town is famous in Indian history. It contests with another place, Tirhoot, the honour of having given birth to Gautama Buddha, and adjoins the city of Ayodhya, the reputed birthplace of Ram, which, next to Hurdwar (see GLEANER for June, 1886), is the most frequented resort of Hindu pilgrims. The city itself is chiefly Moslem, but it is only separated by the River Gogra

from Ayodhya, one of the greatest strongholds of Hinduism, containing 63 Vishnu and 33 Shiva temples, and 33 mosques.

The C.M.S. Mission at Faizabad was started in 1862, but only a single missionary has been stationed there intermittently, notwithstanding its importance as a missionary centre. It is now occupied by the Rev. A. W. Baumann, and has connected with it 101 Native Christians, of whom 51 are communicants. Three baptisms took place at Christmas, two of them of a very remarkable nature. Mr. Baumann's interesting account of them is as follows:—

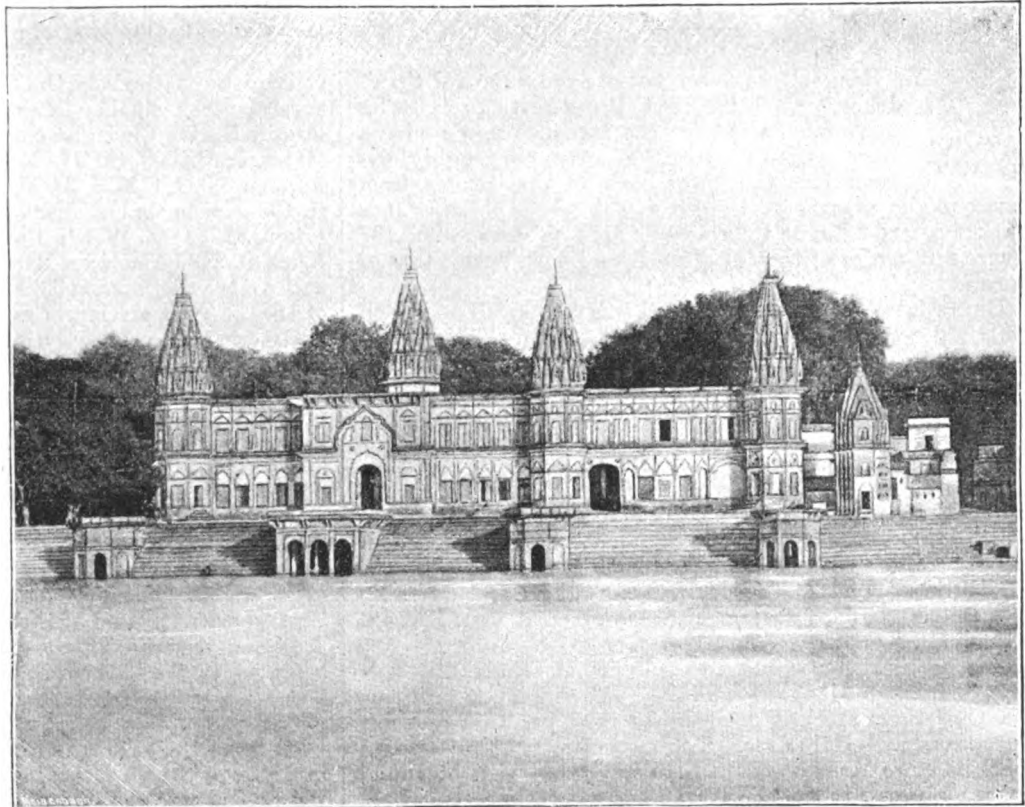
Jānki (now Rahil) was the daughter of a Hindu pandit at Dudhpatri, in Assam, who taught his daughter reading and writing in the Hindi language. She must have been a very eager student, as her mother had several times to hide her books, because her health was giving way. Among these books were three portions of the Gospel in Hindi which Jānki had bought from a colporteur.

After the death of her mother she went to Jehda, a place in the Bansi District, and entered a Hindu monastery. Jānki lived in this monastery for three years. From a Hindu cultivator she once got a few Christian tracts. In reading one day through the whole Gospel of John she was so deeply impressed by the intense sufferings of Christ, that she was quite overcome, and weeping she offered up the little prayer, "O Lord Jesus, save me from perdition!"

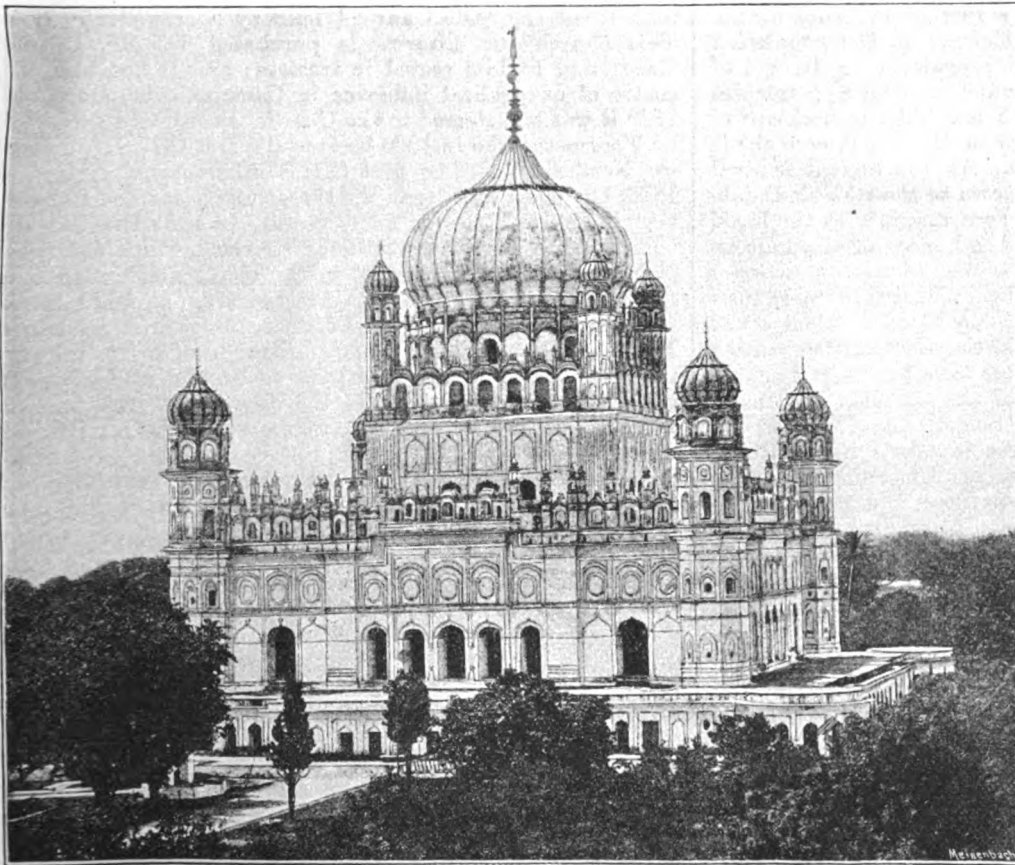
In October, 1887, she came, in company with other pilgrims, to Ayodhya to the great annual fair held there. Her great desire was to fall in with some Christian preachers; but as she had to stay all the day long with the luggage and belongings of her fellow-villagers, she went out in the evening in search of them, but heard that the Christians had all gone to their tents. She returned greatly disappointed to Jehda, her heart being more troubled than ever.

In May, 1888, a young Hindu and devout worshipper of Ram visited the monastery at Jehda. Prem Das had been a *hairagi* (religious ascetic) from his fourteenth year, and as a devotee had left his home and parents, and had ever since roamed about visiting the sacred places of Hinduism in the Punjab. On one of his wanderings he received from a man a tract called *Dharm Tula* (The Balance of True Religion). As he liked the tract, but could not quite take it all in, he asked Jánki whether she could instruct him. The Brahmini woman began at the right end, and ridiculed his having besmeared his forehead with clay, and his thinking so much of the "Janeo" (or Brahminical thread) which he wore. Upon her suggestion he tore off and flung away the string, but when other visitors considered this a great desecration and heaped abuses upon him, she allayed his fears by saying, "Don't mind, I'll tie another string round your neck if that pleases you."

In September, 1888, both Prem Das and Jánki resolved to come to Faizabad in search of a Christian preacher. They arrived at Ayodhya in September. After a few days they met a Hindu selling bead strings (*malas*). Inquiring from this man if he knew whether any preachers lived at Ayodhya or not, he gave the necessary information and they were directed to the house



THE GUPTAR GHAT, FAIZABAD.



BAHU BEGUM'S TOMB, FAIZABAD.

of our old catechist, James Jackson. The latter happened to be away from his house and engaged in preaching to people. But Prem Das soon found him.

The catechist then took both of them to his quarters, and after my return from my monthly visit to Jaunpur, brought them to me. They were both duly instructed in the tenets of the Christian faith, and I must say that I have never had such an intelligent female catechumen as Jánki was. On Christmas Day both were baptized in the name of the Triune God (the new brother receiving the names of Silas Prem Das, the sister that of Rahil). It was the best Christmas gift I had ever received from my Heavenly Father, and my heart was thrilled with joy and gratitude. Both Silas and Rahil are very anxious to go and make known unto their old friends the message of salvation. They have given their hearts to each other, and they will be soon united in the bonds of Christian matrimony.

NOTES ON THE PICTURES.—The Guptar Ghat consists of some Terraces and a Temple on the banks of the River Gogra. They are built near the spot where the god Ram is supposed to have drowned himself or, by a euphemism, disappeared (Guptar). It is a place of great resort by Hindu Pilgrims. It is also one of the preaching places of the Faizabad Mission. Bahu Begum's Tomb, situated about half-a-mile from Faizabad, is one of the many beautiful Mohammedan Mausoleums of North India, of which the famous Taj Mahal at Agra is the ideal.

THE SOCIETY'S MISSIONS.

IV.—THE BENGAL MISSION.



Y "Bengal" we mean, not the old "Bengal Presidency," which included all the British territories in North India, but the province now under a Lieutenant-Governor. It may be roughly described as the lower basin of the Ganges, from Patna to the mouths of the river. In the *C.M. Atlas* it is marked as the "Lower Provinces." Its total area is 203,437 square miles, almost that of France, and just below that of Germany.

The population of Bengal in 1881 was 69,536,861, of which 2,603,492 were in the Native States. This shows extraordinary density. France, with an area almost exactly equal to that of Bengal, has only one-half the population. In England, a density of 220 to the square mile over any considerable tract of country indicates mines, manufactures, or the industry of large towns; yet nearly half the fifty districts of Bengal have an average of 500 to the square mile, and the rural districts nearest to Calcutta have from 800 to 1,300 to the square mile, the densest rural population in the world. The Bengali language is spoken by about 36½ millions, Hindi and Urdu by 24½ millions, and Uriya by 5½ millions; besides various non-Aryan languages, Santáli, Rajmaháli, Kól, &c.

The population according to religion is, Hindu, 45½ millions; Mohammedan, 21½ millions; Aboriginal, 2 millions. The Christians are put down as 128,135, but this includes Europeans and Eurasians. The census shows that Bengal contains more Mohammedans than any other part of India, but they belong to the non-Aryan and out-caste races, whose fetish-worship has been always less able to resist proselytising influences from without than the compact ceremonial and caste-system of the Hindu. As a further evidence of the existence of a large non-Aryan element in the population may be mentioned the universal prevalence in Bengal of blood-sacrifices to propitiate vindictive demons; temples to Káli, the "black" goddess, with her hideous necklace of human skulls, abound everywhere in Bengal, though she is but little known in Upper India. At the annual festival held in honour of this goddess, known as the Charak Pujah, the temples at Kálighat and elsewhere stream with the blood of bullocks and goats slaughtered in honour of the hideous demon.

The East India Company traded with Bengal for more than a century before it acquired territory there. Calcutta was founded in 1690 by Job Charnock, the Company's agent on the Hooghly, but it and other places were but "settlements" in a foreign state. The capture of the Calcutta settlement by Suraj-ud-Dowlah, Nawab of Bengal, in 1756, and his confinement of 146 English in the famous "Black Hole" (only 23 of whom came out alive next morning), brought Clive to Bengal to revenge the outrage, and the battle of Plassey, June 23rd, 1757, is commonly accepted as the commencement of British rule in India. A district around Calcutta, some 30 miles square, was made over to the East India Company, and all subsequent possessions have grown from the extension of that one.

The first missionary in Bengal was Kiernander, one of the German missionaries aided by the S.P.C.K. (see Tinnevely article in January GLEANER), who was invited up from Madras by Clive after the battle of Plassey. His work lay mainly among the low-class Portuguese; and but little was done for the heathen, and nothing for the rural population of Bengal, before the time of Carey.

The C.M.S. has Missions in Calcutta, Burdwan, the Krishnagar district, Santália, and Bhágálpur. There are also at

work in Bengal the S.P.G., the L.M.S., the Baptist Society, the General Baptists, the American Baptists, Gossner's (German) Mission, the Indian Home Mission, the Welsh Calvinistic Methodists, the Free Church of Scotland; besides several other smaller Missions. Apart from Calcutta the largest Native Christian communities are in Chota Nagpore (Gossner 32,000, S.P.G. 12,000); in Santália (Indian Home Mission 3,000, C.M.S. 2,000, Free Church and others 350); in the Krishnagar district (C.M.S. 6,100); in East Bengal (Baptists 5,000, Welsh Calvinistic Methodists 2,700); in Kúch Behar (American Baptists 1,500); in Orissa (General and American Baptists 3,300). These are the official figures of 1881. They are larger now.

CALCUTTA (a corruption of Káli-ghat) stands on the left bank of the Hooghly, the most westerly branch of the Ganges, 86 miles from the sea. The city and suburban municipalities cover an area of thirty-one square miles, with a fixed population of 790,233. Of the whole population, 30,470 are Christians, 221,013 are Mohammedans, and 428,692 are Hindus; there are 487 Brahmos, 1,848 Buddhists and Jains, 986 Jews, 142 Parsees, 284 Sikhs, and 728 "others."

Calcutta has been called the City of Palaces, on account of the numerous handsome edifices in the English quarter. The educational and charitable institutions are numerous. There are several churches for the Europeans, the chief one being St. Paul's Cathedral, built by Bishop Daniel Wilson at a cost of £45,000, more than half of which he gave himself.

C.M.S. work in Calcutta began before any missionaries went out. David Brown formed a Corresponding Committee in 1807, of which Claudius Buchanan and Henry Martyn were members. To that Committee the Society made a grant for translations in 1807, and under its auspices Corrie started Abdul Masih as an evangelist at Agra in 1813. Brown was minister of the "Old Church" built by Kiernander in 1771. This church was afterwards purchased by Mr. Charles Grant, and by him vested in trustees; and it has been the centre of evangelical influence in Calcutta ever since. In 1870 it was transferred to the C.M.S. Brown was succeeded by Thomason, who in 1820 became the first C.M.S. secretary for North India. The first C.M.S. missionaries arrived in 1816, but they were sent up the country, and in Calcutta very little was done for many years. In 1824 the Calcutta Church Missionary Association was formed, which carries on evangelistic and school work in the city, mainly with local funds, but in connection with the Society. In 1820 Daniel Corrie (then Archdeacon of Calcutta, afterwards Bishop of Madras) purchased for £2,000, given him for missionary purposes by Major Phipps, a piece of ground at Mirzapore, one of the Native quarters of the city. Here was built, in after years, Trinity Church (consecrated 1839) with parsonage, schools, and houses for Native Christians, forming a complete settlement, which is the centre of the Society's evangelistic work in Calcutta. Here laboured for many years T. Sandys, whose whole term of service in and around Calcutta exceeded forty years (1830-71).

The Society's evangelistic work has been carried on among all classes in the city, reaching both the educated and wealthy Brahmans and the poorest out-castes, even to the lepers in the Leper Hospital. Similar work—comprising also ministrations in hospitals, instruction of Native servants, and mission agencies for special classes such as the poorer Mohammedans, the Chamars (workers in leather), and the Kóls, Santáls, and other tribes represented in the capital—is now carried on. There are also schools of various grades, the principal being the Mirzapore and the Garden Reach Anglo-Vernacular Schools, under Native Christian headmasters.

Outlying stations and Christian settlements have churches and schools; as on the north, at *Agarpára*, where a large female orphanage is maintained; on the south, at *Thákurpúkur*; on the east, at *Kistopore* and *Terulia*, in the Salt Lake district, where a small congregation, with their families, are ministered to by a Native pastor, and where a Gothic church has been built as a memorial to Mr. Sandys; also at *Chinsurah*, *Bonhugli*, and *Andal*.

In 1857 the Society's work in Calcutta was extended by the addition of the "Cathedral Mission." Bishop Daniel Wilson originally designed to attach to his cathedral a body of Missionary Canons, and for this purpose he provided, chiefly from his own private resources, an endowment sufficient for the support of at least three such clergymen. A few years before his death the Bishop made over to the Church Missionary Society the main portion of his fund, "having proved," to use his own words, "that Indian Missions can be more efficiently conducted by such a Society at home than upon an independent footing." This fund enabled the Society to carry on operations at Christ Church, Cornwallis Square, in the northern quarter of the city, and also in the southern suburbs of Kidderpore and Alipore. In furtherance of this effort, and with a view to influence the more educated classes, a College was established by the Society in 1864 under the name of the "Cathedral Mission College," affiliated to the University of Calcutta. The Rev. J. Barton was the first Principal. In 1880 the college work was discontinued, and the buildings were appropriated to the new C.M.S. Divinity School for Bengal. There are also Christian Boys' and Girls' Boarding Schools, which are of increasing importance as the Native Christian community grows.

In RURAL BENGAL the first station occupied was BURDWAN, which is now the headquarters of an important district. Missionary operations there date from 1816. In 1831 the Rev. J. J. Weitbrecht was appointed to this station, and with few interruptions continued his faithful labours there and in the surrounding district until his death in 1852.

The Society's chief work in Rural Bengal is in the KRISHNAGAR or NADIYA (Nuddea) district, beginning thirty miles north of Calcutta, and stretching sixty miles further northward to the main stream of the Ganges. The three chief towns are Nadiya, Santipur, and Krishnagar. Nadiya is a sacred Hindu town, and famous for Brahminical learning, and was the birthplace of Chaitanya, the Hindu reformer in the 16th century. In 1831 the Rev. W. Deerr moved to Krishnagar, from Burdwan. His earliest converts came from the *Karta Bhója*, or "Worshippers of the Creator," one of those numerous sects, half Hindu and half Moslem, which from time to time have risen up to protest against the usurpations of the Brahmins. In 1833 thirty persons of this sect were baptized by Mr. Deerr in the face of much persecution, and from that time the movement towards Christianity began to gather strength, till, in 1838, when much relief was given to sufferers from a famine, no less than 600 families, comprising about 3,000 souls, came forward and placed themselves under Christian instruction, and when Bishop Wilson visited the spot in the autumn of 1839, as many as 900 persons were baptized on one occasion. The movement had then extended to fifty-five villages. Great hopes were naturally entertained that in a few years the bulk of the population would become Christian; but the expectations at first formed were not realised, and for many years the condition of the Krishnagar Native Church was such as to cause more sorrow than joy. Whether this may have been owing to the want of due caution at the outset in sifting the motives of those who came over, or that they were baptized without sufficient preparation, or that suffi-

cient effort was not made to draw out the independence of the converts, it is not easy now to say. There has been much improvement in the last few years. In 1877 the late James Vaughan took charge of the district, and was enabled to set on foot many new plans for raising the spiritual condition of the Native Christians, amongst whom he found too much of the spirit of caste prevailing, and who had increased by natural growth to over 6,000. At the same time a new itinerant Mission was started among the heathen and Mohammedan villages, which has been carried on ever since.

A C.M.S. Native Church Council for Bengal was established in 1880, and has helped to call out the liberality of the Christians and their independence of thought. In 1886 the Council was divided into two District Church Councils, one for Calcutta and one for Krishnagar (see picture on page 52), which combined form a Central Provincial Council, with the Bishop of the Diocese as President.

Important work is being done among the women and girls of Bengal. The first lady missionary to begin Christian female education was Miss Cooke, who went to India in 1820 under the British and Foreign School Society, and was engaged by the C.M.S. in 1822 to work in Calcutta. In 1823 she married the Rev. Isaac Wilson, C.M.S. missionary, and after his death in 1828 laboured for many years at *Agarpára*. Zenana work proper was begun some years later by the Society for Promoting Female Education in the East; and the Church of England Zenana Society has now several devoted missionaries in Bengal.

The C.M.S. statistics of the Bengal Mission in the Report for 1887-8, are as follows:—Twelve European clergymen; three European lady missionaries; ten Native clergymen; 169 Native lay agents; 6,668 Native Christian adherents; 1,337 Native communicants; sixty-four schools; and 2,999 scholars.

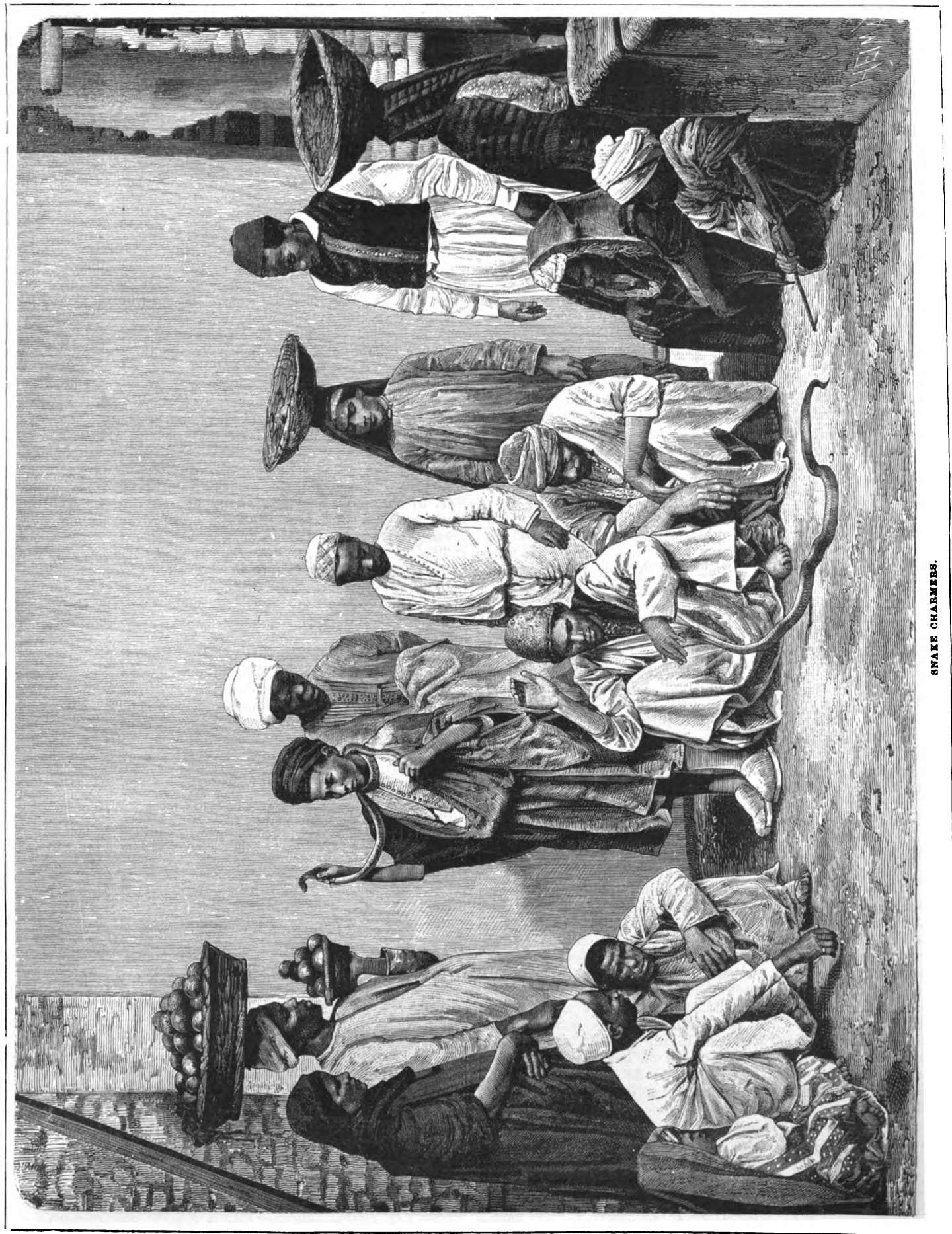
The Church of England Zenana Missionary Society returns from Bengal, published in their Report for 1887-8, show:—Twenty-four lady missionaries; twenty-three assistants in local connection; twenty-one Bible women; ninety-nine Native teachers; fifty schools, and 1,881 scholars.

NOTE.—The picture on page 56 illustrates a common class among Asiatic jugglers, viz., the snake-charmers, who frequent the villages and fairs in every part of the country, exhibiting their snakes and accompanying their movements with music. They carry their serpents in round wicker-baskets in which the snakes lie coiled up in a state of lethargy until aroused by the sound of the Native instruments. They are much affected by this, and at once raise their heads, gradually erect themselves, waving their necks to and fro as if in a state of ecstasy. The bite of a hooded snake is generally fatal, but the reptile's poisonous fangs are rarely extracted. The perfect knowledge the snake-charmers have of their habits secures them from being bitten.

“Plenty of Men and Means.”

THE following is from a letter from the Rev. T. Carmichael, of Gorakhpur, North India:—

Canon Isaac Taylor thinks that missionaries ought to be celibates. My own experience is that India wants married missionaries. The women need missioning far more than the men; and in our case my wife and I are two missionaries on one pay. The worthy Canon thinks there are “plenty of men and means.” Well, let us see. The population of this single district in 1881, the census year, was 2,617,120, spread over 4,595 square miles, and to itinerate amongst this immense population there is one European missionary, his wife, three catechists, and a Bible-woman; half-a-dozen in all. But in this population the census shows 560 ascetics and 244,386 Brahmins, i.e., an army of 250,000 professional heathen propagandists against us. They are found in every village in the district, and are with the people teaching them from their childhood. In the present year (1888) there are in this district 8,367 villages. If we visited and preached in one fresh village every day in the year, it would take us twenty-three years to get round them. There were in 1881, 448,925 occupied houses. If we were to visit ten houses a day with the Gospel, working the whole year round, it would take us 123 years to go over all the houses once! So much for “plenty of men and means.”



SNAKE CHARMERS.

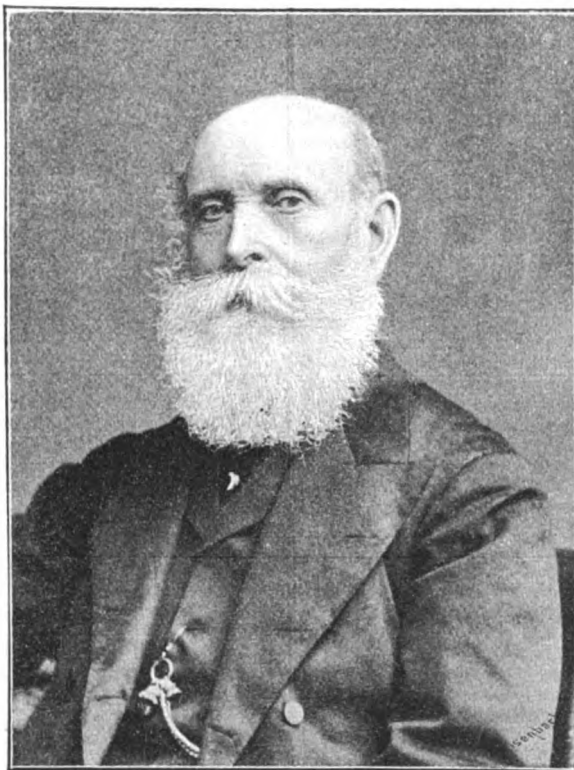
ALEXANDER BEATTIE.



FROM the beginning the Church Missionary Society has been privileged to have as the leaders in its Committee many devoted Christian laymen as well as faithful clergymen. Some have been bankers and merchants, like the Thorntons and the Hoares; some, professional men, like Mr. Russell Gurney, Q.C., and Mr. O'Malley, Q.C.; some, M.P.'s, like Sir G. Grey and Sir H. Verney; some, members of the nobility, like Lord Chichester and Lord H. Cholmondeley; some, soldiers, like Generals Clarke, Lake, and Sir W. Hill; some, sailors, like Admiral Sir H. Hope and Capt. the Hon. F. Maude; some, eminent Indian civilians, like Mr. J. F. Thomas, Mr. H. Carre Tucker, and Mr. A. Lang. Alexander Beattie, whose loss we are now mourning, had an almost unique experience. In his younger days he was a Calcutta merchant; in later years he was a county magistrate and a railway magnate. He served on the C.M.S. Calcutta Corresponding Committee half a century ago; and for the last forty-seven years he was one of the most active members of the Committee in Salisbury Square.

Mr. Beattie was not a public speaker, so that he was almost unknown to the great body of C.M.S. friends; but his speeches in the Committee-room, especially in addressing missionaries, were singularly beautiful. All his colleagues loved and honoured him, and all delighted to hang upon his words. He spoke always as a man who lived in the presence of his King, and who at the same time had the gift of practical wisdom in business affairs.

He fell asleep on Sunday evening, Feb. 10th in his eighty-third year. On the same evening, just one hour before, that devoted handmaid of the Lord whom we mentioned last month, Mary Burrows, was taken home. Thus God calls the old veteran and the ardent young worker to come together into His presence.



THE LATE ALEXANDER BEATTIE,
A Vice-President of the C.M.S., and a Member of its Committee
for Forty-seven Years.

FACTS ABOUT MISSIONS IN INDIA.



EVERY incorrect and absurd thing is said from time to time regarding Missions in India by casual visitors who see little of them, and by newspaper writers who know less. One of the latest critics praises two missionary bodies while depreciating the rest. His choice is unfortunate. One of the two has no converts at all, and does not profess to have any; the other boasts of a good many, but most of them have simply been drawn away from other Missions. Let us, instead of wild statements like these, give a few indisputable facts.

1. Most Mission stations in India—certainly most of those of the C.M.S.—were established on the invitation and at the

cost of Christian officers and civilians on the spot. And the officers and civilians are still their most liberal supporters. No doubt Englishmen in India who care nothing for religion, and have never inquired about the Missions, will say they are "all humbug"; but those who do care, and do know, subscribe largely to the missionary work carried on under their own eyes.

2. These same Anglo-Indian servants of the Queen, when they come home, are the backbone of our missionary committees. Would they thus spend the years of their well-earned retirement if they did not believe in the cause? And are they not the best judges?

3. The very highest authorities testify to the value and success of Missions. The late Lord Lawrence, Viceroy of India, said, "I believe, notwithstanding all that the English people have done for India, the missionaries have done more than all other agencies combined." Lord Northbrook, Viceroy of India, said, on his return to England, "The work of the C.M.S. in India is entirely worthy of your hearty support; and the workers are worthy of all encouragement and admiration." But we have more recent testimony. Sir Rivers Thompson, late Lieut.-Governor of Bengal, said last May, "We can count by hundreds men of high social position and education, who, having made sacrifices such as we Englishmen have no conception of, have accepted with all their hearts the Gospel of Jesus Christ. And there are also to be numbered by hundreds of thousands those of whom no record exists, who are secret disciples of Jesus, but do not confess Him for fear of the people." Sir Charles Aitchison, late Lieut.-Governor of the Punjab, said last June, "It may surprise some who have not had an opportunity of looking into the matter, to learn that Christianity in India is spreading four or five times as fast as the ordinary population." Sir W. W. Hunter, late President of the Vice-regal Commission on Education, said in February

last year, "Into the midst of this ancient and powerful organisation [Hinduism] a new religious force has thrust itself. . . . The new disruptive force is Protestant and Anglican Christianity. . . . Inquiry discloses a rapid proportionate increase among the Native Christians unknown among the Mohammedan and Hindu population."

4. Observe the diversity of operations. Systematic bazaar preaching in the towns—itinerating from village to village in the rural districts—elementary schools—high schools and colleges—orphanages—public lectures—evangelistic choirs—personal conversations—zenana visiting—medical missions—preparation and circulation of Christian books—training of Native teachers and pastors—all are carried on by the C.M.S. and other societies, and all have borne fruit. In particular, by far the most fruitful agency in winning men of the upper classes has been mission high schools.

THE EDITOR'S LETTERS FROM THE FRONT.

A Lady's Work at Calcutta.

From MISS ALICE M. SAMPSON, *C.M.S. Girls' Boarding School.*
CALCUTTA, Dec. 26th, 1888.

THE work in the Girls' Boarding School here has become increasingly interesting from every point of view. Some of our elder girls, who have been in the school from the beginning, or very nearly, show by their example that they have given their hearts to the Lord. One such, seventeen or eighteen years of age, left us for a home of her own about two months ago, and we have every hope that she and her husband, who seems also an earnest Christian, will let their light shine among their heathen neighbours. They live at Hoshungabad, in the Central Provinces, where the husband is employed in the Forest Department. She is a "Gleaner," and when at school used to talk to her little schoolfellows about the Saviour. She has already begun to visit some Hindu women near her home, and writes that they listened very eagerly to what she told them of Jesus Christ, of whom they had never heard before. It makes us feel so thankful to God that He uses our dear girls in this way for His glory, and I do trust many more of them will testify for Him hereafter.

Another "Gleaner," when in the train going home for her holidays, found some heathen women in the same carriage who had never heard the Gospel, and told them in her simple, loving way, how Jesus had died to save them. And another has just taken a class of little girls in Mrs. Clifford's Bengali Sunday-school. She also comes to school here twice a week for a drawing lesson, and on those days, at her own request, takes the little ones' Bible-class. We have about thirty "Gleaners" now, and have a meeting once a fortnight, when I tell them a little of missionary work in other parts, and we have prayer.

A few days before the late Viceroy left India for England, we had the honour of a visit from the Marchioness of Dufferin and Ava. She came, with her two daughters, about five P.M. We had the girls arranged in the schoolroom, and they sang in English and Bengali, and two of them recited poetry. Afterwards they saw the dormitory, and looked at the work, copy-books, &c. Lady Dufferin spoke to the girls in the compound as they went out, giving a little good advice about attending to their lessons, &c., and begging a holiday for them.

I have continued my visits to the Leper Asylum through the year with more or less regularity. Several of them have died since last year. Last time I went I found two had passed away since I had been there, and another was so weak and suffering that I hardly expect to see her again. It is rather discouraging work trying to make an impression on these poor things. They are so accustomed to the sight of death, they look forward to it as a release from pain, without seeming to care what comes after. An educated Christian girl, who had begun to study medicine with Miss Hewlett, of the C.E.Z.M.S., at Amritsar, has been for nearly a year an inmate of the Leper Asylum. It is very sad for one like her to be shut up there. I do not think she suffers much pain as yet, and she bears her lot brightly and bravely as a true Christian, which I believe she is.

ALICE M. SAMPSON.

Another Visit to the Buddhists at Darjeeling.*

From MISS C. HARDING, of the C.E.Z.M.S.

CALCUTTA, Nov. 27th, 1888.

I HAVE very much enjoyed a month in Darjeeling with Mr. and Mrs. Ireland Jones, and some C.E.Z. ladies, all Bengal, which Mr. Jones said was very remarkable. We were a party of twelve, and thoroughly went in for all the mountain air we could take in. Mr. Jones looked a different man when he came down. We made several expeditions; twice we saw Mount Everest by getting up at four A.M. and going eight miles up to Sinchal. It was a glorious sight [see GLEANER of June, 1882]. The last morning we went, being All Saints' Day, we had a little service on the top of Tiger Hill, reading the Gospel and Epistle for the day, and singing the Te Deum and some hymns. Some of us paid a visit to the Bhutian Temple again; I did not see my surly friend, but some other priests. It was their Burra Din (great day), so puja [worship] was going on. They allowed us in, which very much astonished me. In the downstairs room six sat squatted on mats, three on each side facing each other, all mumbling prayers, and twisting their prayer wheels, all exceedingly dirty. One seemed to be putting grain on a raised thing before him, some offerings, I suppose. The light, which is never allowed to go out, was burning before Buddha, and some white flowers were placed in

* See GLEANER of August, 1888.

beer bottles, which was rather out of place we thought. A great tom-tomming was going on upstairs. I took French leave this time, asking no one if we might, and we proceeded up the uneven steps outside to the upper chamber; this was much lighter than the downstairs room, so we could see much better what was going on. A man with a very distorted face explained things to us; several priests were squatted on the floor—one blowing a horn, another striking cymbals, another beating a tom-tom—all mumbling prayers; they had written copies on their knees.

There were numerous little lamps burning, and little figures of grain standing on brass plates, over which the chief priest poured some oblation, elevating it before Buddha before doing so. It was a most curious sight, the room lined with shelves containing their religious books and relics. All I could make out from the priest was that all this puja was for the sick and dead. We Christians had one way of worshipping God, they another. I tried to show him how only Christ could cure the sick, and God heard our prayers through Jesus Christ, and He only could forgive sin. All he could say was, Yes, God is in heaven, but far off, Buddha will get us a place there. It was most sad to see how dark their minds were. I asked a dandy-bearer once who was carrying me in a dandy what he worshipped; he said, Nothing; I leave it to the Llama [chief priest] to do it for me. He did not even seem to know there was a God.

C. HARDING.

THE MISSION FIELD.

WEST AFRICA.

A LETTER from Miss M. Goodall, of Lagos, states that she is grateful for restored health, and for being kept thus far from fever in spite of the almost entire loss of sleep since the accident just before she left England (see GLEANER, Dec., 1888); "and," she writes, "I am sure this is in answer to the prayers of many friends in England." She has entered actively upon the work of the Female Institution. Besides the ordinary training work in the Institution she has Bible-classes for the students and one for outsiders every Thursday, from five to six, "just after your prayer-meetings. There are only twenty as yet, but that is a beginning, and it may form a nucleus for a Y.W.C.A. in the future." Miss Goodall has also undertaken the secretaryship of the Children's Scripture Union.

BISHOP CROWTHER arrived at Bonny on January 20th. A week later he opened the new church of St. Stephen at that place. The new church is of iron, and was built (at the cost of the people themselves) to take the place of another which had become much damaged. It has sitting accommodation for 1,000 worshippers, but at the opening service no less than 2,000 managed to squeeze into the building, and the schoolroom and its grounds were thronged by thousands of spectators. All the chiefs but two of the Bonny district were present with their attendants. The service was conducted by the Bishop and his son, Archdeacon Crowther.

EASTERN EQUATORIAL AFRICA.

IN a letter dated Usamiro, Nov. 27th, Mr. Mackay reports that a third revolution had taken place in Uganda. Kiwewa, Mwanga's successor, had been pressed to become a pronounced Mohammedan by the Moslem chiefs, who had been placed in the high posts at court after the Christian chiefs were defeated. Kiwewa refused, and secretly tried to poison them, but failed. Then he ordered them to attend a private audience, promising to become a Mohammedan. At this audience the king's executioners suddenly seized them, and the king killed two of them with his own hand. He was about to kill the third, the katikiro, when a gun was fired at him by one of the chiefs' boys, and he fled. The katikiro at once chose another prince named Kalema, and calling the Arabs to his aid, set him on the throne, the latter constituting themselves his body-guard. Kiwewa was recalling the Christian chiefs and soldiers when Mr. Mackay wrote, and another outbreak was imminent.

Mr. Mackay reported that Mr. Walker and Mr. Gordon had been a good deal unwell since their arrival at Usamiro, the result of the terrible time of anxiety and discomfort they had passed through. Mr. Mackay himself was well, and busy getting materials ready for a new boat. He was also giving as much time as he could to the revision of St. John's Gospel in Luganda, which he translated some years ago.

A more recent *Times* telegram from Zanzibar states that Mr. Gordon and Mr. Walker were on their way to the coast. We have no other information on this point.

EGYPT.

DR. HARPUR, recently returned from Arabia through the serious illness of his wife, will for a time go to Egypt with a view to working in the villages around Cairo and Old Cairo, which afford special facilities for the work of a medical missionary.

PALESTINE.

THE Rev. H. Sykes, of Salt, in the Palestine Mission, reports the death on Jan. 23rd of the Society's Native doctor there, Dr. Elias Sala. Mr. Sykes writes that his death will be a great loss to the Mission, as he had thrown himself much into the ways of the people, had gone in and out amongst them a good deal, and was much liked by them. Mr. Sykes had been contemplating a visit to the Hauran, but had been stopped by the heavy rains.

PERSIA.

DR. BRUCE has been at Julfa since December last. Mrs. Bruce, we are glad to learn, has had no return of the illness which detained them in Teheran. Dr. Marcus Eustace is now on his way out to take charge of the Medical Mission.

NORTH INDIA.

THE Rev. A. Clifford, C.M.S. Secretary at Calcutta, has returned from a visit to the Santal Mission, where he found most of the small staff in enfeebled health. Mrs. Shields, wife of the Rev. A. J. Shields, particularly had been suffering, and since Mr. Clifford's visit it has been necessary for her to come home.

THE Rev. G. H. and Mrs. Parsons, of Chupra, have sustained a sad loss in the death of a little daughter five years old. A vehicle in which Mrs. Parsons and her child were riding was upset and both were thrown out. The little girl was stunned and never recovered consciousness, but died in twenty-four hours. We deeply sympathise with the bereaved parents.

CEYLON.

THE Bishop of Rochester spent a day at Colombo and Cotta on his way to Australia. The Rev. E. T. Higgins, of Colombo, writes, "I saw his name in the list of passengers by the s.s. *Victoria*, and went on board to meet him. He came off to breakfast, and afterwards I showed him one of the schools here and took him out to Cotta. His lordship seemed to enjoy the long day on shore, and expressed himself much pleased with what he saw of the work. I suppose he is the first English Bishop who has ever visited Ceylon."

MID CHINA.

THE Rev. J. H. Horsburgh, whose interesting account of his itinerating in the "Far West of China" appeared in the February *C.M. Intelligencer*, and has been widely circulated, is shortly to open up entirely new ground in the Kiang-Si province.

NEW ZEALAND.

THE Rev. R. Burrows, of New Zealand, in acknowledging a letter of condolence sent from Salisbury Square on the death of his wife, writes: "For forty-nine years was I privileged to have her as a 'help-meet' indeed in my missionary labours; during which long period she, in a truly catholic spirit, sought out, counselled, and relieved the afflicted and distressed. And when age and infirmity prevented her from continuing her visits of love and mercy, her pen was ever busy sending forth words of comfort, or advice, or warning, as the case might be. Her sitting-room, where she held a Bible-class weekly, was to the last a meeting-place of Christian friends, and when she was past conducting it herself she begged it might be held at the same place that she might be present as a listener. A day or two before her death a slight stroke of paralysis prevented her from uttering a whole sentence, but a pressure of the hand and a look told us all was peace."

NORTH-WEST AMERICA.

WRITING from Peel River, in the Mackenzie River Diocese, on Aug. 1st last, Bishop Bompas states that shortly before he had started to cross to the west of the mountains to admit Mr. Wallis and Mr. Ellington to Priest's Orders; but on attempting the passage of the mountains on foot as usual he was overtaken with cramp in the limbs from walking in the cold water and was obliged to return. He speaks of the attention the Mackenzie River District is now receiving. The Senate of Canada are sending a committee to report on its resources, and Lord Lonsdale has been commanded by the Queen to report on the condition and needs of the Indians. There has been a large influx of miners and fur-traders on the Upper Youcon, and the French priests are pressing into the country. The Bishop appeals for reinforcements to counteract their influence on the tribes in the Youcon, where "the Missions are some of the most encouraging possessed by the C.M.S. in the world."

NORTH PACIFIC.

THE Rev. W. H. Collison of Metlakatla has been visiting the Aiyansh Mission (Mr. J. B. McCullagh's), and baptized twelve adults and children. The day was observed as a general holiday in the village. Several couples were united in marriage on the same day. Many of the heathen Natives over whom Mr. McCullagh has obtained an influence came from other villages to be present at the services. Mr. Collison states that the trouble with the Indians on the Skeena River has apparently subsided.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Editor.*

Birds' Nests.

SPRING-TIME is come at last; the snowdrops are gone, but the primroses and violets are coming forth in profusion, and the dear birds sing with all their might so sweetly. So I think it is just the month to talk about birds' nests.

I want to tell you, dear children, of some great big NESTS that our missionaries have not only seen, but slept in; only fancy sleeping in a nest up in a tree! It is quite true; it is not a sparrow's nest, nor a dove's, nor an eagle's, nor even an albatross', the bird of largest wing.

I cannot believe there is a Sunday-school boy or girl that is not interested in birds' nests, although I am afraid some boys are very thoughtless in regard to bird-nesting; and I am more grieved to think some boys, and even some girls, are cruel to poor dear little birds, by stealing the eggs or young ones from our pretty wild birds, and destroying the nests they have taken such trouble to build. Ah! dear children, never be cruel in this way, God sees the agony of the parent birds when their nests are thus spoiled. Specially remember, trapping old birds is wrong (turn to Deut. xxii. 6). Here God says you must never take a parent bird—i.e., to cage. Fancy if some giant were to come and part your fathers and mothers, and carry them away (as in slave countries), why you would get no food and die of starvation, while they would be miserable in captivity. So with the birds. The missionaries tell us that in the country where these great nests are built, some creatures act the part of naughty boys and *destroy* the nests, if it happens they are not built high enough in the trees. The wild elephants come and give a great trumpeting noise, and then with their great strong trunks pull down the nest. Shouldn't you like to see this country?

Travancore is a beautiful country in the south of India, full of mountains, rivers, and magnificent trees. There are some people called the Hill Arrians, who live in the ghats or mountains of Travancore. They are a fine race of men, very chaste and truthful. (*Are you truthful?*) They heard that teachers had come to tell of the true God, so a chief man from five different villages travelled down five times to Pallam, to see Mr. Baker. The fifth time they said, "We die like wild beasts, we are buried like dogs; ought you not to come and teach us?" So at last Mr. Baker felt it was a call from God; he went and preached Christ to them. In a few years there were no less than 1,500 converts. (Note 1.)

When he first came amongst them, many of them lived in huts built up in the trees, in "great birds' nests," for fear of the numerous wild elephants and ferocious tigers that roamed about. The elephants destroyed their houses (or nests), and the tigers killed and ate the people.

There is a great deal in the Bible about nests, see Job xxxix. 27; Ps. lxxxiv. 3; Jer. xlviii. 28; Num. xxiv. 21; Is. xvi. 2; Ps. civ. 17; Deut. xxxii. 11; Jer. xxii. 23; Ezek. xxxi. 16.

Now, dear children, turn to Matt. viii. 20 (*read*). It is one of the prettiest verses in all the Bible, and yet one of the saddest. We cannot stay to talk about the foxes, but we must have a little talk about the last sentence, the sad, sad sentence, "*The Son of man hath not where to lay His head.*" Only think a minute, Jesus who loved us so, that He came to live and *die* for us, yet He had no bed. I am sure many of you dear boys and girls think, "I'd have given Him my bed gladly, if I'd been alive then." Would you, dear Tom? Would you, dear Margy? Ah, do you take Him in *now*? His blessed spirit is waiting to come into your heart *now*. Won't you listen to His voice?—"My son, give me thine heart." The proof of whether you would then is whether you will now. Oh! He loves to have a home in a child's heart. "Those that seek Me early shall find Me." Seek early to yield your hearts to be softened and bent to His will (Note 2). He is waiting—waiting to-day—knocking for entrance; will you not say with the hymn—

"Let the birds seek their nest,
Foxes their holes, and man his peaceful bed.
Come, Saviour, to my breast;
Deign to repose Thine oft rejected head."

Notes.

1. The first evening when Mr. Baker arrived he saw great piles of wood made ready. "What is this for?" said he. "Oh, directly they all know you have arrived, we are going to come and hear you preach." So this wood was to give them light. (Thus they had prepared. Children, have you prepared to receive the truth? Take example from these Arrians.) "I soon heard," says Mr. Baker, "the men shouting up the hills, and the men who heard took up the shout and passed it on to the next hill, 'He is come, he is come; come all.'" Children, we shall one day hear another shout—a great trumpet, saying, "*He is come, He is come; come all.*" Shall you be ready? or shall you call on the rocks to hide you from His face?

2. When a boat-wright wants to mend or make the bow of a boat, he can take a two-inch thick plank, and with the greatest ease bend it round the ribs. How? Because it has been prepared by steam. As steam softens a plank, making it pliable, so the Holy Spirit can soften our naturally hard hearts, and make them yield to God, and willing to admit the Lord.

SOME USEFUL INDIANS.



A KHITMITGAR.

THE KHITMITGAR, OR TABLE SERVANT.—You know him by his characteristic "coat," wide trousers, cummerbund (girdle), and peculiar head-gear. His feet naked, of course, as covered feet, or uncovered head, would be disrespectful. Until one gets used to it, the noiseless way in which the servants move through the rooms, and come upon one unobserved, is rather startling.

The Khitmitgar is usually a Mohammedan, since no Hindus but those of very low caste will touch the dishes, &c., which are used for Englishmen's food, particularly meat, and specially beef. The Khitmitgar accompanies his master when he goes out to dinner, and stands behind his chair (unless it be to Government House or the Bishop's Palace, where there are supposed to be servants enough for all guests).

THE "SWEEPER."—That is in the house and out-offices. The gardener (Mali), who may very probably be a Brahmin (for ever since Adam's time gardening is a gentlemanly occupation!), will condescend to sweep the walks, &c., but domestic sweeping is work only for the very lowest. It involves all the necessary menial work of a house, and the Sweeper is much despised. The Sweepers, outcasts in the old caste division, have now, like several other outcasts, come to form a caste of themselves.

D. T. B.

[The two pictures are from sketches by a London member of the Gleaners' Union.—ED.]



A SWEEPER.

FROM THE WELL TO THE FOUNTAIN.

A Story from Narowal.

[This narrative of the conversion of a Sikh, and of his death, has been kindly sent for the GLEANER by Miss Catchpool, of the C.E.Z.M.S., Punjab Village Mission.]



WITHIN about three hundred yards of our house, across the fields, there is a well under some trees, and beside the well some low mud houses, with sheds and yards for cattle. Here live the owners of a considerable part of the surrounding land—two brothers and their mother, an uncle, and various cousins and other relations. The mother is ill with cancer and cannot move from her bed, but as long as she was able she used to go to Miss Reuther's dispensary for medicines.

My story is about the elder of the two brothers. As is usually the case with zemindars (those who till the ground), Isar Singh had received no education beyond learning to plough, and sow, and reap his own fields. But in the young man's mind there was a desire for something better. His own Sikh religion did not satisfy him—he wanted salvation, but he did not know where to find it. He inquired about it from the Mohammedans, but found their religion even less satisfactory than the religion of his ancestors. When he was rather over twenty we came to occupy the house newly built at Narowal, and in process of time Isar Singh became acquainted with some of our servants, and heard from them that we had prayers every morning, and that he would be quite welcome to come in with them. I wondered who the tall, broad-shouldered young fellow was, but made no remark for the first few times. After a while I was told that he came from the well near by, and that he wanted to hear about Christianity and was willing to learn. A young school teacher taught him his letters, and I had some talks with him, but it was necessary to be very careful how I was seen speaking to him, for, if noticed, some one would almost certainly go to tell his people at the well, and a storm of abuse would await him on his return. His relations thought him cracked and utterly foolish for wishing to learn to read; but still he continued to come across to us whenever he could get away from his work. This was during the hot weather of 1886. Then we went away for a rest and change, but on our return, at the beginning of October, he was one of the first to greet us and to express a desire to be taught regularly. I told him to come and have a talk with Mr. Bateman; and, true to his word, the very first evening

that Mr. Bateman came over to Narowal, Isar Singh came in to have his chat. It was evident that he knew very little, but his face brightened up when the truths of everlasting life were spoken of, and Mr. Bateman was satisfied with him so far. But he could not remain in Narowal; and feeling that for one not naturally clever regular instruction is necessary, I told Isar Singh that he might come to me for half an hour every evening.

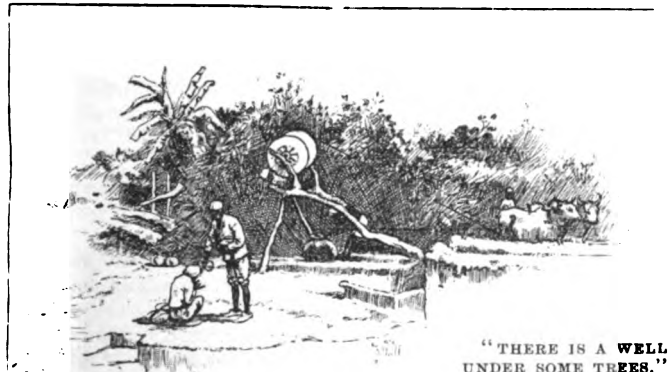
I well remember his coming in one evening, soon after Christmas, when some young men, who had come to spend a few days, were dining with us. I asked one of them to speak to Isar Singh for me, and a very earnest conversation ensued. He was not very ready with answers, but he liked to hear and take in slowly what he could. Shortly after this he was reading with me the 1st chapter of St. Matthew, and with great interest he spelt out the words for himself: "Thou shalt call His name Jesus, for He shall save His people from their sins."

A few weeks before I left for England, he came to us one evening, saying, "When I become a Christian, where shall I live? My own people will not have me at the well." He then told us he had a piece of land close to the town, and conveniently situated, upon which he would be very glad to build a small house if I would advance money for the purpose. After consultation with Mr. Bateman, I gladly consented to this, and Isar Singh set to work very diligently to get it done as far as possible, that I might see it before going home. Although the ground was undoubtedly his own, several ill-disposed persons, knowing his purpose in building, tried to hinder in every possible way, and words rose so high one morning that his old mother, in spite of her illness, came to sit by to see that nobody struck him. Before I left I handed over his affairs to Mr. Bateman and the ladies, and we had a long talk with him about his future prospects. It did not seem well for him to be baptized just then. There were difficulties about the division of his property, and these were more likely to be settled amicably before than after his baptism, and he was anxious not to give his relations offence.

Miss Cooper continued to teach him after I left, and Miss Reuther kindly let me know how he was getting on. It was with great pleasure that I received a letter, dated April, 1887, to tell me of his baptism:—

"After we came in from our work on Wednesday morning, Isar Singh came to us, saying that he would like to have tea, and hymns, and prayers in his new house after service, with all the Christians, before Mr. Bateman went away. We sent him to Mr. Bateman, to ask what he would think about it, and presently Isar Singh came back here with Niku Shah, saying that Mr. Bateman thought that Isar Singh ought

to make the great public confession first, by being baptized, and afterwards the lesser one, that of praying and eating with Christians in his own house. Isar Singh then and there immediately decided to be baptized that very day; and so, instead of the usual service, we had the service for the 'Baptism of such as are of riper years.' Dr. Clark and Niku Shah were Isar Singh's male witnesses, and you were his female witness, represented by me. Mr. Bateman gave such a lovely little address, on 'Walk worthy of God.' After service, Mr. Bateman gave Isar Singh one of our Persian Urdu Bibles, and then we all adjourned to his house, where we had some sweetmeats (provided by Niku Shah), and some tea (provided by us), and some Native hymns, and then Dr. Clark



"THERE IS A WELL UNDER SOME TREES."

closed with prayer. When we got home, Isar Singh's mother and his chais (brothers) came here, I suppose, to remonstrate with him. We took the mother into our little spare room, and there she talked to us for a long time. She did not seem very miserable, and was not the least angry with us; she only seemed to mind about what other people would say. Isar Singh had his evening meal with Nathu that night, and the mother and brothers tried hard to get him to the well but did not succeed. Isar Singh showed a very nice, quiet spirit throughout. . . . In the evening he dictated the enclosed letter for you:—

[TRANSLATION.]

"MY DEAR MOTHER,—Isar Singh, clasping his hands, makes salutation. To-day Isar Singh has come into the Christian religion, and is very thankful. God is very merciful, and you too will be kind to me; remember me well; do not forget. For some days I am going with the Padri Sahib (Mr. Bateman). To-day all the Christian brothers and sisters met in my house, and prayed, and had tea. Now all my relations are very angry with me. Our harvest is partly out, but much still remains to be reaped. While I am away, brother Niku Shah will arrange about my harvest for me. Many, many salaams.—Your child, ISAR SINGH."

After his baptism he was not allowed to use his own well; nor was he able to work at all on his own land. Something was done towards dividing the property, and Dr. Clark, when in Narowal, succeeded in making his relations give him part of the corn which belonged to him from the harvest, but he never got his full share. Miss Reuther gave him work in the garden in order that he might earn something.

I was back in this country by the beginning of November, and reached Narowal on the 8th. Isar Singh hired a pony and rode out two miles to meet me. It was very pleasant to see him standing there by the side of the road to greet me, looking so clean and respectable in appearance. His dress was very little changed from what it had been before, but there was a different and brighter look about him than there had been when he was a heathen.

A kind lady in England—Miss Platten of the Illuminated Text Mission—whom I had told about him, had sent him the text beautifully coloured, in the Urdu character, "Be thou faithful unto death, and I will give thee a crown of life." I showed it to him, and he was very much pleased, and spelt out the words for himself. I spoke to him of their meaning, little thinking how soon he would know far more about them than I did.

Nearly a month after I returned, a fair was to be held at a place about eight miles from Narowal, and Mr. Bateman, with other Christians from here, was going to it. I told Isar Singh I should like him to join them, and he said immediately he would gladly do so, for he wished to help in making known the Gospel to others. We were out in camp that week, and I rode over from the place where I had stayed. Isar Singh was on the look out for me, and soon took me to the

tents of Mrs. Perkins and the Ajnala ladies. He was with the Christian preachers in the crowd all day. I do not think he attempted to say anything himself, for he was never fluent of speech. He remained the night with the other Christians, and was back by twelve o'clock next day; but that afternoon he had fever and did not look well. The following day was Sunday, and he was at church as usual. Being Advent, Mr. Bateman gave us an excellent sermon on "Looking for and earnestly desiring the coming of our Lord" (2 Pet. iii. 12, 13). We all noticed how attentively Isar Singh listened, little thinking it was the last time he would ever be there.

The fever went off after a time, but left him in a very weak and unnatural state; he could not speak plainly, and was generally only half-conscious. Thus he continued for more than a week. When we spoke to him of Christ he always responded, and there was no doubt about the steadfastness of his faith. His relations constantly came to see him, and his poor mother, weak as she is, was one day brought. Isar Singh recognised her and spoke affectionately to her and his little sister, but after awhile, turning towards me, said that I was his mother now. Truly the affections in Christ's family are true and strong as death. I went to see him generally three or four times a day; he always seemed soothed, and spoke to me as his mother. The last two days I sang Native Christian hymns by his bedside, and he tried to beat time with his poor weak hand and sing with me. On Monday he died.

Mr. Bateman made all the arrangements for the funeral next day. We and the other Christian women made the pall of white calico, with a cross and crown, in coloured material, in the middle. When all was ready, the coffin was brought here unfastened down, that we and his relations might have a last look at his face. I shall never forget the scene. A crowd collected under the pretty, feathery kihar trees, whose shade, even in December, was cool and pleasant. The remarks one heard from outsiders were very cheering. "Bara bhala mānas" (Very good man); "Uhu jawāni, uhu halimi" (That was youth and gentleness). Uncles, and brothers, and cousins, with an aunt and a few other female relations, were there, and some had to be led away because they cried so loudly. The Christians were nearly all in tears. After a little while we moved on to the little cemetery close by. How beautiful the Christian service seemed! What a contrast to the horrid heathen rites with which he would have been burned had he remained a Hindu! The difference is not between interment and cremation, but between the despair and outward show of sorrow in the one and the bright hope in the midst of quiet grief of the other. Very strongly those words came home to us: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Yes, we felt at that moment that our labour was not in vain. Was not this "a brand plucked out of the burning"? One who had passed out of death into life by the power of God; a babe in Christ. It was exactly eight months from the day of his baptism to the date of his funeral. We had hoped that he might have been of much use in the Church on earth, but our Master knows best, and it was His will to call His child to His home above.

The little house we built for him remains in our possession. We shall probably have to give a small sum to the relations, that the land on which it is built may become legally ours. Our prayer is that some of those who were related to Isar Singh on earth may through his example become members of the same family in heaven.

Narowal, January 19th, 1888.

F. M. C.



"IT WAS PLEASANT TO SEE HIM WAITING TO GREET ME."



AFTER we wrote for our last number the little notice of that young Gleaner who had just been "called up higher," and had done such ardent work at Bournemouth, we were deeply touched by receiving an unfinished letter from her, written three days before her death and found afterwards. It told how she had only the day before "ventured to speak a few words to the C.M.S. working party" at the house (in Monmouthshire) where she was staying. But we refer to it in order to quote the following words, probably the last she wrote. It will be remembered that she had been very ill, but was believed to be recovering:—

It has been a very solemn time to me, for I have been truly alone with God, shut off from everything and everyone, but may I never forget the lessons He taught me then, nor the love of the Master who did not leave me alone, but stood by my side.

So may sickness be to every Gleaner!—a time of realisation of the Master's presence, and of learning more of His love. It is not in activities only that we are disciples of the Lord Jesus. "They also serve who only stand and wait," or, we may add, who have to lie still.

In connection with the same subject, we last month mentioned Mary of Bethany. Have our Gleaners noticed that, although she seems a familiar Scripture character, there are practically only three things told us of her? First, she "sat at Jesus' feet, and heard His word" (Luke x. 39). Secondly, she "arose quickly, and came unto Him" (John xi. 29). Thirdly, she did "what she could," and that was her very best (Mark xiv. 8, comp. with John xii. 3). Three good heads of self-examination for Gleaners, are they not?

We have been asked to give some hints in this column to those who are desiring to go forth to the Mission field. Here is our reply:—

A Word to Young Men and Women desiring to become Missionaries.

I. The *Qualifications* of Missionaries may be grouped under four heads.

(a.) *Spiritual*. The one great guiding principle of the Church Missionary Society from the beginning has been, "Spiritual men for spiritual work." No candidate is accepted who does not give clear evidence of having yielded his heart to God, and of his personal realisation of the work of Christ for him, and of the work of the Holy Spirit in him. With this there must be soundness in the faith, an intelligent and unfeigned acceptance of the Creeds and Articles of the Reformed Church of England. He must, in short, be what is understood by the term Evangelical Churchman. Some do not like the word "Evangelical"; some do not like the word "Churchman." In either case they would scarcely be happy in the ranks of the C.M.S.

(b.) *Physical*. A sound constitution and good bodily health are essential for work in a foreign climate.

(c.) *Intellectual*. There is room in the Mission field for various degrees of mental capacity and attainment; but those who are to teach others should be well taught themselves, and at least there must be good reason to expect that the candidate will succeed in mastering a foreign language.

(d.) *Practical*. Practical qualifications are of three kinds. First,

the candidate should be of a cheerful, unselfish, amiable character; diligent and self-denying; ready to obey, and able if necessary to command; without "fads." Secondly, he should have had experience in actual Christian work, especially such as has given opportunity for faithful and fearless witnessing for Christ, and practice in teaching the ignorant and seeking the lost. Thirdly, he should be a "handy" man, able to put up with the inconveniences and sometimes privations of life and travel in uncivilised or partially civilised countries, ready of resource, able (if need be) to mend his own clothes, to put up his own tent or hut, to sail his own boat, to tend his sick or wounded comrade. It is not meant that every one of these things is essential in every Mission field; but all are useful, and may sometimes be important.

II. Missionaries may be divided into four classes.

(1) *Ordained men*. Clergymen are accepted; or men ready to take orders; or men not yet ready, but fit to be trained. The latter are received into the Society's College and taken through a Theological course, at the Society's expense if necessary.

(2) *Professional Men*, such as doctors for the Medical Missions; or engineers for mission steamers, printers for mission presses, schoolmasters for mission schools.

(3) *Lay Evangelists*, neither ordained nor professional, but possessing most of the qualifications above enumerated. These will in most cases receive a short course of training.

(4) *Ladies*. Women are accepted for general evangelistic work among women; for girls' schools; for medical work and nursing. If necessary, they also will receive some training.

III. Persons desirous of offering themselves to the Church Missionary Society should write to the Rev. F. E. Wigram, Hon. Clerical Secretary, mentioning their personal circumstances, the reasons for their desiring to join the Society, &c., &c., and giving the names of two or three referees who can be written to regarding them. In the case of women, or of young men for training, a paper of questions will be sent, to be answered and returned. If the answers and the references prove satisfactory, the candidate is invited to see some members of the Committee in London, and also the Society's medical adviser; and after this the question of acceptance is decided by the Committee, whether for probation and training, or to go out at once. The Society undertakes all expense in the field where it is necessary; but candidates should maintain themselves in whole or in part if possible.

In the present day, large numbers of godly men and women are considering the missionary call. This is a matter for great thankfulness. But it does not follow that the Lord of the Harvest will send into His Harvest all who are ready to go. He desires the surrender of their hearts and lives, all they are and all they have, to Himself; and then He appoints them their respective posts, it may be at home, it may be abroad. "In the place which the Lord shall choose . . . there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee" (Deut. xii. 14).

We are obliged to omit all our Gleaners' letters this month. Let it be understood that they are always welcome, though they may have to wait.

Local Meetings of Gleaners.

ROME.—A second meeting of the GLEANERS' UNION in Rome was held at Miss Filder's on Feb. 20th; Bishop Cheetham presided. The Secretary, Miss Grace Filder, reported that six friends had joined the GLEANERS' UNION, and 50 francs had been collected. The hymn "Take my life" was sung, and after reading a portion of Scripture, the Gleaners' Prayer was offered by the Bishop. He then briefly referred to recent events in East Africa. Mr. J. W. Probyn gave a short account of Missions in various parts of India; and General Rundle also spoke.

BOURNEMOUTH.—A large drawing-room meeting in connection with the Union was held at the Hon. Mrs. Fiennes's house, on Feb. 27th, Canon Eliot presiding; Mr. Stock gave an address. He also addressed a meeting at the Cairns Memorial Hall the previous evening, Capt. Dawson presiding. Miss Orichton-Stuart has succeeded the late Miss Burrows as Hon. Sec. of the Branch, assisted by Miss Claydon for the East Cliff, and Miss Harris for the West Cliff. Miss Ethel Trench has become Secretary of the reading-party called the "Missionary Mickleas."

CLAPHAM.—A new Branch has been formed for St. Paul's Parish (Rev. G. Forrester). Miss E. Tylor is Secretary. Mr. E. Anderson addressed the opening meeting.

CLIFTON.—The 6th Monthly Meeting was held on Saturday, Feb. 23rd, at Oldbury House, when the Rev. A. Howard gave an address on the

Uganda Mission and the Trials and Triumphs attending it. The meeting was then opened, and interesting gleanings of missionary news from India, China, North-West America, and Africa, were given.

EAST KENT.—The G. U. Branches at *Canterbury, Margate, and Ramsgate*, are vigorously worked, and meet regularly, and their doings are recorded in the local pages of the localised East Kent edition of the *Gleaner*. At Margate a lecture on British North America and a special service at Trinity Church are recorded; and at Ramsgate there was "A Day's Gleaning" on March 12th, comprising a Missionary Exhibition, a Sale, a Tea, sacred music, and addresses.

MACCLESFIELD.—An inaugural meeting to form a Branch was held in Christ Church School on Feb. 18th. In the absence of the Rev. J. Wagstaff, Vicar, through illness, the Rev. F. W. G. Whitfield, Curate, conducted the proceedings. There has been an enrolment of individual members since 1886, but these have had no organised existence until now. They number at present fifty names. Much interest was manifested at the meeting, which is the first of those arranged to be held quarterly.

STREATHAM.—A Branch has been formed in connection with Emmanuel Church (Rev. G. S. Streathfield). Mr. Stock addressed the first meeting on Feb. 22nd. The Rev. W. J. Latham is Secretary.

WIMBLEDON.—A new Branch has been formed in connection with Emmanuel Church (Rev. E. W. Moore). Mr. E. Anderson addressed the first meeting on March 1st.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending January, 1889.

FIRST CLASS.

Competitors who have gained three-fourths marks.

Miss Mary E. Janvrin, Regent's Park, N.W.
Miss P. E. W. Bryan, Monkton Combe.
Miss Anne Levina White, Queen Street, E.C.
Miss Alice J. Janvrin, Regent's Park, N.W.
Miss F. Annie Lawrence, Skirbeck, Boston, Lincolnshire.

SECOND CLASS.

Competitors who have gained two-thirds marks.

Miss Clara Stanistreet, Liverpool.
Miss M. A. Doubleday, Liverpool.
Miss Anna F. Maxwell, South Shields.

THIRD CLASS.

Competitors who have gained half marks.

Miss Berta E. J. Clarke, Upton, co. Cork.
Miss C. E. Cooke, Hamilton Terrace, N.W.
Mrs. F.
Miss Edith M. Battely, Highbury.
Miss Annie R. Clarke, Upton, co. Cork.
Miss Mima E. Clarke, Upton, co. Cork.

Questions on March Gleaner.

1. What were the causes of the first recent revolution in Uganda? Mention a remarkable characteristic of it. By whom was it effected? Describe its happy results (1) as regards the government of the country, (2) as regards Missionary work.
2. Describe the counter-revolution, and what subsequently befell our missionaries. What is the present state of the country?
3. Give a brief account of an aged missionary, and his special work.
4. Describe the course of the Niger. What expeditions have ascended it? What were the first stations? What missions have since been established in the Delta?
5. Give a short account of Bishop Crowther's life. Describe the state of Bonny when first occupied as a station and its subsequent history. How many adherents to Christianity are there on the Brass River?
6. Give an English layman's estimate of the character of the Native Christians in India.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

67. What one person, and what entire family, began their Christian career during the hours of night?
68. Which of the Epistles to the Seven Churches differs from the others in imposing a special condition on the inheritor of its special promises?
69. From what two passages in one of the Gospels does it appear that the Lord Jesus regarded Himself, and was regarded by John the Baptist, as actually being in heaven, while He was still on earth?
70. Find the words in the Old Testament, "Eat thy bread with quaking, and drink thy water with trembling," and point out a far happier state of things at meal time in Jerusalem after the day of Pentecost.
71. The Apostle Andrew, who (outside the official lists) is only mentioned three times in the Gospels, rendered on these occasions three most important services to the cause of Christ. What were they?
72. Who exclaimed, "I am bereaved!" while all his children were still alive?

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Mary Sophia Smith, Dorsington, Stratford-on-Avon, No. 1,093, Dec 21st, 1888.
Mrs. Wyley, Member of All Saints' Gleaners' Union Branch, Coventry, No. 10,243, Feb. 20th, 1889.

Notice—Manuals Wanted.

We are short of the 1889 G. U. Members' Manual, and do not wish to incur the heavy expense of a reprint. Would each member who does not intend to renew membership, kindly return in a half-penny postal wrapper the copy of the 1889 Manual sent to him (or her) to the Editorial Secretary C.M.S., Salisbury Square, E.C.?

HOME NOTES.

THE Anniversary of the Church Missionary Society will (D.V.) be on Monday, April 29th, and Tuesday, April 30th. On Monday at 4 P.M., there will be a Prayer Meeting at Sion College. At 6.30 P.M., the Annual Sermon will be preached at St. Bride's by the Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Square. On Tuesday at 11, the Annual Meeting will be held at Exeter Hall, the President in the chair. Among the speakers expected are the Bishop of London, the Rev. H. E. Fox of Durham, the Rev. W. S. Price of East Africa, the Rev. H. D. Williamson of the Gond Mission, &c. A Conference of Gleaners (with tea) will be held at the C.M. House at 4 o'clock. The Evening Meeting will be at 7, and the Bishop of Moosonee will be in the chair.

A DEEPLY interesting and solemn gathering took place at the C.M. House on March 12th to take leave of Mr. Graham Wilmot Brooke on his departure for West Africa, and of Mr. Ernest Shaw, a young Cambridge man, accompanying him. The President was in the chair, and a good company of friends assembled. After a hymn, and prayer by the Rev. John Barton, the Rev. R. Lang explained the arrangements under which Mr. Brooke was going out. Mr. Brooke and Mr. Shaw then each said a few touching words, earnestly asking for continual prayer; after which the Rev. H. W. Webb-Peploe addressed them on Phil. ii. 17, 18. He pointed out that the New Testament only mentioned three sacrifices to be offered by Christians, viz., (1) the *person*, Rom. xii. 1, (2) the *purse*, Phil. iv. 18, (3) *praise*, Heb. xiii. 15; and he fervently exhorted them to present all three to God. Mr. Clarence Roberts then commended the two departing brethren in prayer to God, the hymn, "Speed Thy servants," was sung, and the President concluded with a few farewell words.

THE following have been accepted by the Society for Missionary work: The Rev. Hsley W. Charlton, M.A., of St. Catharine's College, Cambridge, Curate of St. Benet's, Stepney; the Rev. Herbert Knott, M.A., of Corpus Christi College, Cambridge, Curate of St. Simon's, Southsea; and Miss E. Milligan, who has been appointed to Ningpo, and will go out at her own charges.

THE Report of the "Centenary Conference on Foreign Missions," held in Exeter Hall last June, has had a remarkable circulation. It was published in November, and within three months two editions numbering 7,000 copies were sold out, and the demand is such as to encourage the issue of a third edition of 5,000—making 12,000 sets, or 24,000 volumes in all. The Report, which comprises two large 8vo. volumes of 600 pages each, is offered for 4s. 6d., post free. Application to be made to the Rev. J. Johnston, Exeter Hall, Strand, W.C.

WE wish to draw attention to a memoir just published by the Rev. C. H. V. Gollmer, formerly of Lagos, of his father, the late Rev. C. A. Gollmer, who was one of the first C.M.S. Missionaries to the Yoruba country, where he laboured for twenty-two years. It is a most interesting record of missionary life and labour. See advertisement.

THE lady whose series of "Friendly Letters" we have noticed several times in the *GLEANER* (Miss V. M. Skinner), is adding three more to her already long list:—(1) Addressed to Deists—Natives of India; (2) Addressed to Japanese Ladies; (3) Addressed to Servants. The first two were written at the request of missionaries. Lists and specimens may be had from Miss Skinner, 5, St. James' Square, Bath.

NEW C.M.S. PUBLICATIONS.—Two of the series of parts containing the Annual Letters from the Society's missionaries are now ready, price 3d. each. Five or six other parts will follow. The three volumes of the "Gleaner Pictorial Album," published at 5s. each, are now issued as one volume, price 12s. 6d. The following new tracts and leaflets have been issued:—Eight Missionary Hymns and Poems, by Sarah Geraldina Stock, price ½d. each; 6d. per dozen; 3s. 6d. per 100.—"My Visit to West Africa," by the Rev. W. Allan, M.A., price 1d. each; 1s. per dozen; 50, 3s.; 100, 5s. "A Finished Course of Four Months," the story of J. B. Read of the Yoruba Mission; "The Tukuth Indians," a poem by the Right Rev. Bishop Bumpas; "What I saw in Tinnevely," by the Rev. A. R. Cavalier; "William Tytherleigh, or a Triple Call from God," Each, ½d.; 4d. per dozen; 2s. 6d. per 100. Three of Miss Stock's poems are also issued separately—2d. per dozen; 1s. per 100.

THE MISSIONARY EXHIBITION AND SALE AT KENSINGTON.

ON Wednesday, Thursday, and Friday, April 10th, 11th, and 12th, a Missionary Loan Exhibition, arranged by the Kensington C.M.S. Association, and a Sale of Work, arranged by the Ladies' C.M. Union for London, will be held together in the Kensington Town Hall. The Exhibition will comprise objects of interest from West and East Africa, Egypt, Palestine, Persia, North and South India, Ceylon, China, Japan, New Zealand, North West America, &c. There will be short lectures in explanation, by missionaries and others. The Sale will be furnished by contributions from all parts of London and the suburbs, which are being collected by many members of the Ladies' Union, including the Countess of Harrowby, the Dowager Lady Dynevor, Lady Emily Williams, Lady Kennaway, &c. *No raffling will be allowed*; and there will be none of the usual adjuncts of a "bazaar."

The Exhibition will be opened each day at 2 P.M.: on Wednesday, by H.R.H. the Duchess of Teck; on Thursday, by the Countess of Darnley; on Friday, by Lady Kennaway.

The Secretaries are the Rev. H. Stapleton, 79, St. Helen's Garlens, North Kensington; Rev. G. F. Whidborne, 11, Sydney Place, S.W.; A. R. Pennefather, Esq., 7, Cheniston Gardens, W.; Col. M. Petrie, 14, Hanover Terrace, W.; Mrs. Fry, 55, Chepstow Place, W.; Miss Litchfield, 3, Vicarage Gardens, W. Programmes, Tickets, and all information can be obtained from them.

Topics for Thanksgiving and Prayer.

Thanksgiving for ninety years' work of the C.M.S. Prayer for a wider field, more men, more money, more faith (p. 49).

Prayer for the Churas and other out-caste Natives of the Punjab (p. 51).

Thanksgiving for baptisms at Faizabad; prayer that the converts may prove the first-fruits of an abundant harvest (p. 52).

Prayer for the Krishnagar Native Church Council (p. 52); for the whole Bengal Mission (p. 54).

Thanksgiving for news from Bonny, from Persia, from the North Pacific (pp. 58, 59).

Prayer for Santal Missionaries, for Mr. and Mrs. Parsons, for the Tukudh Mission (pp. 58, 59), for Mr. Wilmot Brooke and Mr. Shaw (p. 63).

Prayer for a successful Anniversary (p. 63).

Contributions received by the Editor.

To March 9th.

In connection with the Gleaners' Union:—

For Union Expenses: Rev. W. Cubison, 5s.; Rev. Arthur Elwin, Hangchow, £1 10s. 6d.; Miss M. Powell, 5s.; Sister Lucy, £1 1s.; Rev. J. Downham, 5s. 2d.; Bristol Gleaners' Union, 14s.; Mr. R. H. Everett, 5s.; Miss A. McNeile, 5s.; Mrs. White, St. Giles', Northampton, £1; Rev. H. Sykes, Jerusalem, £1; 94 sums under Five Shillings, 44 3s. £10 13 8

For Our Own Missionary: Miss E. T. Langton, 10s.; Rev. Arthur Elwin, £2; Miss E. L. Shirreff, 5s.; Rev. F. A. P. Shirreff, 5s.; Miss E. Blake, 5s.; Gleaner 5,453, 10s.; Gleaner 7,342, 10s.; A Gleaner, Edinburgh, 5s.; Miss Brett, 8s. 6d.; Mr. R. H. Everett, 5s.; Miss A. McNeile, 5s.; Mrs. Fremlin, 5s.; Mr. W. R. Dermott (sale of Gleaners), 15s. 6d.; Miss F. Woodhouse, 5s.; Miss T. W. Smith, 5s.; Gleaner No. 1,057, 15s.; 37 sums under Five Shillings, £1 16s. 11d. 9 10 11

For C.M.S.: Miss Hancock, 5s.; Miss F. M. Graham, 10s.; Mrs. R. Atkinson's Bible Class, 5s.; A Gleaner, Castleford, 10s.; Miss Brett, £1 16s. 2d.; Miss E. S. Holland, £1; Miss Mary Morley, £1 0s. 7d.; Anonymous, Bournemouth, £1; Miss Tucker, 8s.; Gleaner No. 10,994 (profits of Magazine Club), 18s. 9d.; 12 sums under Five Shillings, 15s. 4d. 8 8 10

547 Renewal Fees 4 7 10
Membership and Examination Fees 5 13 6

Total in connection with Gleaners' Union £38 14 9

The Editor has also received:—

For C.M.S.: Rev. A. Morgan (subscription), 10s. 6d. (missionary boxes), 15s. 6d.; Miss M. H. Jones ("in Confidence"), 10s.; Widow's Mite, visitor Davilash, 2s. 6d.; Miss E. M. Chater (missionary box), 10s. 6d.; Darnley Dorset, 10s.; Rev. S. Atlee ("in Confidence"), £2; Mrs. Phelps ("in Confidence"), £2; Miss Filder (annual subscription), £1; Mrs. Probyn (annual subscription), 5s.; Mrs. Pocklington (collected), 12s.; Miss M. Clutton (collected), £2 3s. 6d.; A Member of Ladies' C.M.S. Union, Sydenham ("in Confidence"), £10 24 2 6

For Hannington-Parker Memorial Church at Frere Town: Darnley Dorset, 10s.; Rev. A. Downes Shaw (collected), £149 15s. 7d.; Gleaner No. 9,913, £2; Miss Engstrom, 10s. 6d.; Miss Ingham, 5s.; 2 sums, 4s. 152 15 1

For Osaka Girls' School: per Miss Tristram (two sums), 10s. 0 10 0

For Deficiency Fund: Rev. W. L. Groves, £2 2 0 0

Total £218 2 4

We are also requested to acknowledge: For C.M.S.: Rev. J. G. F. Read, 10s. 4d.; Miss M. Thorpe (sale of work), £1 8s. (donation) 10s.; A. H. Monaghan (sale of ring and locket), 9s.; Misses F. Stanley and Bessie Clark, Muncaster Castle, 12s. 6d.; Amount paid by Government to a witness at the Old Bailey, 19s. 8d.

Forthcoming Sales of Work.

Bristol. St. Matthew's Schools, Cotham. Mrs. Doherty, Cotham Park Vicarage. Sale, Easter Week.

Reading, Town Hall. Sale, April 24th and 25th. Contributions to Mrs. Storrs, 39, London Road; Mrs. Payne, Southern Hill; or Mrs. Clayton, 14, Eldon Road.

Turvey. Mrs. Munby. Sale, April 26th.

Mrs. Shirer, 8, Pitville Lawn, Cheltenham. Sale, May 2nd and 3rd.

THE SOCIETY'S NINETIETH ANNIVERSARY.

The ANNIVERSARY SERMON will be preached (D.V.) on Monday Evening, the 29th of April, at St. Bride's, Fleet Street, by the Rev. H. W. WEBB-PFLOE, M.A., Vicar of St. Paul's, Onslow Square, London. Divine Service to begin at Half-past Six o'clock.

THE ANNUAL MEETING will be held (D.V.) at Exeter Hall, Strand, on Tuesday, the 30th of April. The Chair to be taken at Eleven o'clock precisely. Doors to be opened at Ten o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the Evening of the same day. The Chair to be taken at Seven o'clock precisely. Doors opened at Six.

Tickets of admission to the Hall may be had on application at the Society's Office, Salisbury Square, daily, from Tuesday, April 23rd, to Friday, April 26th, from Eleven to Four o'clock; on Saturday, April 27th, from Eleven o'clock till One; and on Monday, April 29th, from Eleven to Four o'clock. *No tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used.*

By order of the Committee,
GEORGE HUTCHINSON, Major-Gen., C.B., C.S.I.,
Lay Secretary.

C.M.S. PUBLICATIONS.

THE GLEANER PICTORIAL ALBUM. A selection of the best pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c. Complete in Three Volumes. Vol. I. contains Africa, Egypt, Arabia, Palestine, and Persia; Vol. II., India and Ceylon; Vol. III., China, Japan, New Zealand, N.W. America. Each Volume is handsomely bound in cloth, crimson and gold. Price 5s. each, post free, or the three separate volumes, price 12s. 6d., post free to members of the Society, direct from the Church Missionary House. The three volumes may also be had bound together in one, price 12s. 6d., or 10s. 6d. post free to members direct.

THE STORY OF THE UGANDA MISSION, and the Church Missionary Society's Work in Eastern Equatorial Africa. With 33 Illustrations and a Map. Price Sixpence, post free. To friends of the Society, taking a number of Copies direct from the Church Missionary House, the following reduction will be made:—12 copies, post free, 4s.; 25 copies, post free, 7s. 6d.; 50 copies, post free, 12s.

Also a pamphlet containing Letters from the Uganda Missionaries describing the Revolution and their Expulsion. Price Threepence.

[ADVERTISEMENTS.]

MEMOIR OF THE LATE CHARLES ANDREW GOLLMER, for 22 years C.M.S. missionary in the Yoruba Country. A record of his Life and Missionary Labours. By his Son, the Rev. C. H. V. Gollmer, late C.M.S. Missionary at Lagos. With Portrait and twenty-nine Illustrations, and a Preface by T. Fowell Buxton, Esq. Cloth gilt, price 2s. 6d. London: Hodder & Stoughton, Paternoster Row, E.C.

THE KENSINGTON SALE.—Flowers, Ferns, Evergreens, &c., will be thankfully received for the Flower Stall to be held by the Dowager Lady Dynevor at the C.M.S. Sale and Loan Exhibition at Kensington Town Hall, on April 10th, 11th, and 12th. Address:—Hon. Miss Rice, 112, Queen's Gate, S.W.

SECOND-HAND MUSIC for Sale for benefit of C.M.S. Really good songs, slightly soiled, 4d. each, post free. Also some Pianoforte Music. List and particulars on application: Miss E. G. Dix, 17, Gardiner's Place, Dublin.

HALF-HOUR KNITTING SOCIETY for N.W. American Stations. Second half-year begins in April. More Members wanted. Subscription 1s. Prizes. Apply Mrs. P. Bowen, Stoke Lodge, Ludlow.

THE GLEANER ALBUM.—A Lady is willing to lend the three volumes of the C.M.S. Gleaner Pictorial Album (published at 15s.), at the rate of 4d. a volume per week. Postage to be paid by the hirer. Address—Miss SUTTON, Stornaway, Torquay.

SHETLAND-WOOL SHAWLS.—Mrs. Le Pelly, Ringland Vicarage, Norwich, will be glad to receive orders for round crochet Shetland-wool Shawls, 5s., 7s. 6d., or 10s. each. Proceeds equally divided between C.M.S. and Ringland Church Restoration Fund.

FANCY WORK AND DOLLS.—An invalid member of the C.M.S. has a great variety of fancy work and costume dolls, her own manufacture, and hopes that some of the kind members will encourage her by becoming purchasers for the benefit of the C.M.S. Address—Miss COATES, 3, Marchmont Gardens, Richmond, Surrey.

MACRAMÉ WORK.—Work-bags 2s. 6d. each, Shopping-bags 3s. 6d., Children's bags 1s. and 1s. 6d., Beaded Cuffs 2s. per pair, Babies' Hoods 2s. 6d., Postage included. Profits for the C.M.S. Address—Miss DYER, Northleach, Gloucestershire.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £12,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,500. To withdraw grants for Curates or Lay Agents must seriously cripple God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

MAY, 1889.

EDITORIAL NOTES.



It is but four months ago that we wrote in this column the following words:—"We have been rapidly extending our work and increasing our workers; but there does not seem an indication that our friends are increasing their contributions. It may be that we need to be humbled for a time, and that God will show us again, as He has before, that the silver and gold are His and not ours." We do not doubt, indeed we know, that this intimation sent many friends to their knees. And now we have, with heartfelt thanksgiving, to announce that God has been better to us than our fears. We shall not anticipate the statement to be made at the Anniversary by giving detailed figures; but we may say this, that the Ordinary Income is the largest ever received, being £16,000 more than last year; and that the Expenditure, though large, is fully covered, and a balance left to the good. Moreover, the increase is not due to Legacies, which are again low. On the last day of the financial year, Saturday, March 30th, three hundred letters with final remittances were received from associations in all parts of the country, and most of them were very encouraging in tone. So we thankfully began our ninety-first year.

Two days before the close of the financial year, an ardent lady friend of the Society came in to the Editor, and after one of the ever-recurring allusions to Canon Isaac Taylor, said she wished to show her confidence in the Society by handing over a little money that had come to her through a certain connection with Africa, to be spent upon the spread of the Gospel in the Dark Continent; and thereupon she sat down and wrote a cheque for £1,000, with strict injunctions that no one was to know who gave it. These are the gifts that make one so specially thankful. The Bishop of Exeter's "Confidence Fund" was over £4,000 on March 31st.

Some of the religious papers lately stated that the offers of "clergymen and others" to the Society in the past two or three months have been unprecedented in number, being as many as one a week. If the words "and others" were omitted, this would be nearly correct. "One a week" of general offers is nothing: even "one a day" is an inadequate phrase. But it is a new thing that so many clergymen should be willing to give up ministerial spheres at home and go into the foreign field.

The number of inquirers regarding missionary service in the past year has been over 350. But, as is usually the case at times of wide-spread missionary interest, many of these either did not follow up their first communication, or were at once advised not to come forward, at all events for the present. The number actually considered by the Committee was 129, and of these 58 were accepted. Of these, twelve were clergymen, and six were qualified medical men (we might say seven, for the wife of one doctor is also a doctor herself, see page 79). Of the Universities, Cambridge sent nine, Oxford two, Durham three, Dublin two, London one, Edinburgh two. Twenty-six were ladies. The special feature of the year has been the unprecedented number of persons accepted who were already well qualified to go out, only thirteen of the fifty-eight having been accepted with a view to training.

A series of articles on Missionary Methods, which has appeared lately in *The Christian*, has excited much attention.

The writer thinks that our Lord Himself laid down permanent regulations for missionary work in Matt. x., and that accordingly missionaries should go forth "without purse, without wallet, without change of clothes, without convenient appointments of travel, &c." He affirms that the Apostles and early Christians actually did so, and that therefore the immediate results of their teaching were great. And he protests against most of the methods of modern societies, both at home and abroad. At the request of the Editor of *The Christian*, the Editor of the GLEANER is now contributing to that paper a series of articles in reply, in which it is shown that our Lord's instructions are not to be found only in one particular chapter, that the literal instructions in Matt. x. applied only to the Galilean towns they were intended for, and were not followed by the Early Church; that the immediate results of Apostolic Missions were not nearly so great as is represented; and that the underlying principles of Matt. x., which are of permanent force, are actually observed by modern missionaries. Many mistakes about existing Missions and Societies, into which the writer of the articles fell, are also corrected. These replies commenced in *The Christian* of April 5th.

We would draw special attention to the letter on another page from the Rev. J. S. Collins of Fuh-Chow, with the remarkable appeal for missionaries for the Fuh-Kien Province. We have since received a second copy of the appeal, headed with these words: "Hallelujah!—'While they were yet speaking'—'At the commencement of thy supplications the command went forth'—'From the first day . . . thy words were heard, and I am come for thy words'—'Pray ye therefore'"; this heading having been added because the news had reached Fuh-Chow that Miss Boileau had sailed from England for China on Jan. 6th, the very day of the special prayers being first offered there.

Africa is more and more before the public eye. We have all rejoiced in the safety of Mr. Stanley, and admired the wonderful story of his adventures; and we noted with great satisfaction the important debate in the House of Commons on the subject of African slavery initiated by Mr. Sydney Buxton and Sir J. Kennaway, which resulted in the Government agreeing to a motion for an address to the Queen in favour of Great Britain taking effective steps for the suppression of the Slave Trade.

The Society's staff of Association Secretaries (who are employed in constantly preaching and speaking for the Society, and in organising Local Associations, &c.) is undergoing several changes. The Rev. J. M. West, who has for over ten years had London under his charge, and who has been highly valued for his profitable visits to many parishes, has been appointed to a vicarage in Bucks. The Rev. J. H. Gray, of Gloucestershire, and the Rev. C. C. McArthur, of Norfolk, have retired after many years' faithful and unwearied service. The Rev. A. H. Bowman, of Devon and Cornwall, having gone to Calcutta, is now on our missionary roll. Other changes may probably result from a re-arrangement of districts.

Our plan of concentrating the principal contents of each number of the GLEANER upon one particular mission-field meets with general approval, and has even been thought worthy of mention by several newspapers. This month we take the Fuh-Kien Mission, South China.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, May 2: Demetrius.

3 John 12: "*Hath good report . . . of the truth itself.*"

DEMETRIUS had the good opinion of all good men. But more than this; he had the good testimony "of the truth itself." A high testimony this for a minister of the Word. He had not neglected the study of Scripture, nor yet the prophet's counsel, "He that hath my word, let him speak my word faithfully." He had done this, and the Spirit of Truth in his hearers bore witness that he preached the truth.

When a minister preaches error, or as is more usual, truth mingled with error, men of truth, who can feed upon nothing but truth, quickly discern it. They "take heed what they hear," and instinctively reject what is not "according to the Scriptures." They hear with "the law and the testimony" before them, proving all things; and if their teachers "speak not according to this Word," they say, "there is no light in them." This is their testimony. The truth in them (the Spirit is truth) pronounces judgment upon what is said.

But when, like Demetrius, we preach full truth, "he that is of God heareth us." The truth in the hearer judges and approves. Thus the preacher "hath good report . . . of the truth itself." It wins their hearts to hear. The child of God is never satisfied but when he hears the truth.

Thursday, May 9: Diotrophes.

3 John 10: "*I will remember his deeds which he doeth.*"

DIOTROPHES still lives in the churches. I have met with him sometimes in Christian work, on committees, sometimes even in Church Missionary circles. He rather likes to be in a minority of one, that one being, with him, "Number One." It makes him feel important. He has strong opinions, though no one can clearly make out what they are. He is fond of clenching an argument with a very inapposite text, saying with an air of authority, "I read in *my Bible*," as if his Bible was superior to his brethren's.

But his naughty tongue is the greatest trouble. He (for I will not say, she) is a terrible gossip. "Prating against" good people, picking holes in the most flawless garment, with his "malicious words." "The brethren," if they do not see exactly as he sees, are all unconverted. He works himself into a position of influence, and is so noisy that even our patient Jobs cannot sit with him.

Diotrophes is master of all. Second to none. Move a resolution, and, though the whole meeting is with you, he will talk and argue for an hour. Propose a wholesome alteration in the Sunday-school, he is "dead against" you, imputing motives, insinuating falsehood.

What are we to do when we have such a troublesome fellow among us? Stand together in love and prayer.

Thursday, May 16: Epaphroditus.

Phil. ii. 30: "*For the work of Christ he was nigh unto death.*"

PAUL speaks of Epaphroditus as "my brother." And more than this. All who are in Christ are brethren. But sometimes we do not work together, bearing and forbearing; but there are jealousies, and envyings, and evil talkings. Not so this brother. He is, said the great worker, "my companion in labour." We work in the work of the Lord together. We fight side by side in the same battle. The best of workers does not look down upon other workers as meaner, lower in the scale than he. Paul was no captain in the Lord's army, higher in rank, demanding obedience. No, there is but one "Captain" in the Lord's army. Himself. Paul and Epaphroditus are "fellow soldiers."

He had been sent by the Philippian Church to the mis-

sionary apostle with "a gift." If others neglected the missionary, they would not. They "sent once and again." And our brother Epaphroditus was their "messenger, and he that ministered to my wants."

Happy service this! "Hold such in honour." It is no light honour to help our brethren with prayer and "gift."

When Epaphroditus was helping an apostle, he too was an apostle. So is the word "messenger" here in the original. And he did not forget his brethren in Philippi. "For he longed after you all." We see in this the unity of the body of Christ. Not an army, and an army. But one.

Thursday, May 23: Mary, the Mother of John.

Acts xii. 12: "*He came to the house of Mary.*"

Of the seven women named Mary this is not the least remarkable. Her brother Barnabas (Col. iv. 10) sold his possessions, and put the price into the common treasury of the Church (Acts iv. 37). And this Mary, it would seem, influenced by the same holy impulse, opened her house, to be used by the followers of her Lord as a place of prayer.

Peter, their Heaven-sent teacher, was in prison. They trembled for him, for his brother-apostle James had been "killed with the sword." The disciples had but one resource. They sought not to human means for his deliverance. They simply prayed, and not in vain. "The Lord sent His angel," and delivered him. He stood amazed outside the prison. He could scarcely believe that it was true that he was free.

His first thought evidently was, Where shall I go? "He considered the thing," and turned his steps "to the house of Mary." He knew her devotion to the Lord. He knew her house. Often had he "gathered" with "many" disciples there. "The Church which was in her house." To that house, without hesitation, he came.

Like another Mary, she had "done what she could." She could not, like Barnabas, preach. But she welcomed those who did preach. Another apostle tells how she "bestowed much labour on" him. What was within her womanly province she did faithfully. And surely it was great reward that Peter, "when he had considered," came to her house.

Thursday, May 30: Together.

Eph. ii. 6: "*And made us sit together in heavenly places.*"

WHOM hath He raised? The whole body of Christ. "Together" with whom? With Him. This is the position of the body. In the eye of God, every member, united to Christ by the Faith which is "the gift of God," is seen already "to sit with Him in the heavenly places." When He died, they died with Him; and when God "made Him to sit at His right hand in the heavenly places," He "made us to sit also with Him" there.

My soul, drink in this blessed Truth. When from eternity God saw the Head pass through the waters of atoning death, He saw the members "with Him." Oh, the wonders of redeeming love! "He dieth no more," and "whosoever liveth and believeth in Him shall never die."

Now he who was a member in the purpose of God, has become a member in the power of God. A member by covenant, he is now a member in the new-creation. "Born of God, he doeth no sin." A new man, he has an ear to hear and to know and love the things of God. The sin that dwelleth in him, is a plague, and not a purpose. A thing hated, and not a habit. Holiness, though he fails in its perfect practice, is yet truly the perfect principle of his new life. He seeks "the things that are above, where Christ is, seated on the right hand of God" (R.V.).

When he apprehended, by the Spirit's teaching, his standing "as risen with Christ," he rose a new man, he breathed a new air, and looked out on a new morning.

THE SOCIETY'S MISSIONS.

V.—THE FUH-KIEN MISSION.



THE province of Fuh-Kien is one of the smallest of the eighteen provinces into which China is divided, and contains an estimated population of twenty millions. Its position may well claim for it the name of South-Eastern China, since its extensive sea-board stretches from the borders of Cheh-Kiang, one of the chief eastern provinces, to the great southern province of Kwan-Tung, while its north-west frontier is a chain of mountains, which completely cuts it off from the inland province of Kiang-Si. This mountainous district includes the famous Bohea Hills, on the slopes of which, as well as of the numerous spurs thrown off from the main range in a south-easterly direction across the province, is grown the bulk of the black tea that supplies the English market; while the Min River, which drains the greater part of Fuh-Kien, is the great highway for the tea traffic. The cities are numerous and large. Some are of the first class, "Fu" cities as they are called, such as Fuh-chow-Fu (the full name of the capital), Kiong-Ning-Fu, Iong-Ping-Fu, Hok-Ning-Fu; many others of the second class, or "Hien" cities, as Lo-Nguong, Lieng-Kong, Ning-Taik, &c.; besides countless smaller towns and villages. The capital of the province, Fuh-Chow, is said to contain 600,000 souls within the walls, and two millions if the suburbs and suburban villages in the Min valley are included. Fuh-Chow itself, and Amoy, the other chief seaport, were two of the five ports opened to foreigners by the Treaty of 1842. The people of the Fuh-Kien province may be briefly described as being in character, like their country, more rough and vigorous than their countrymen in the more level provinces of the north.

The Fuh-Kien Mission was commenced in 1850 by the Revs. W. Welton and R. D. Jackson. The latter was soon removed elsewhere, but Mr. Welton laboured for six years amid many difficulties, but with unfailing patience. He was the first to obtain a footing in the city itself. The American missionaries had preceded him by four years, but they had only been allowed to reside in Nantai, a suburb on a large island in the Min, which is communicated with by means of a rough but massive bridge, built of enormous blocks of granite, and no less than a third of a mile in length, called the Wan-Show-Keaou, or bridge of ten thousand ages. Mr. Welton, assisted by the British Consul, obtained the right to live on an eminence within the walls, called the Wu-Shih-Shan, or Black-Stone Hill, and there the headquarters of the Mission were established; and from that centre much faithful work was done. But at the end of ten years, two out of five missionaries had died, and two had retired, and the eleventh year found the work in charge of a solitary young missionary, unfamiliar with the language, and without a single convert or inquirer.

The abandonment of Fuh-Chow was now seriously contemplated; but the Rev. G. Smith, the solitary labourer, made an earnest appeal to be allowed to remain; and that very year it pleased God to reward his patience. In December, 1860, three inquirers appeared, and two of them were baptized on March 31st, 1861. Others came forward, and prospects began to brighten; but in October, 1863, Mr. Smith too was struck down by death, and once more the care of the Mission was bequeathed to a solitary new-comer, the Rev. J. R. Wolfe.

Now, however, there was an infant Native Church, comprising thirteen baptized members and five catechumens. A convert of the American Mission, Wong Kiu-Taik, afterwards admitted to holy orders, acted as pastor and evangelist. Early in 1864 a violent outburst of popular fury took place

against the little band of Christians, but not one wavered. In that year the Rev. A. W. Cribb joined the Mission, and in the following year, a church for the Mission, built by European merchants, was opened in the heart of the city. In 1866 there were some remarkable individual conversions, and the number of converts was doubled and rose to fifty. Meantime Mr. Wolfe had been zealously carrying the Gospel to other towns and villages, and in 1867 the first-fruits from these were gathered in of what has since proved an abundant spiritual harvest.

An important event in the history of the infant Church occurred when it received for the first time the benefit of an episcopal visitation. In 1868, Bishop Alford, Bishop of Victoria, Hong-Kong, held confirmations at Fuh-Chow and four of the out-stations, at which ninety were confirmed, and on Ascension Day of that year the senior catechist, Wong Kiu-Taik, was admitted to deacon's orders. When the Bishop paid a second visit in April, 1871, he was able to report that there were more than 300 members of the Fuh-Kien Church, besides fifty apparently sincere inquirers.

In 1874, Bishop Alford was succeeded by Bishop Burdon, and the latter's first visitation, in 1876, showed the remarkable progress made in five years. He found 1,443 adult Christians, with fifty-two catechists, eighty voluntary helpers, and seventeen students. On Easter Day, April 16th, four well-trying agents were admitted to holy orders; and during his tour 146 adults and thirty children were baptized, and 515 candidates confirmed; while 620 partook of the Lord's Supper. Such was God's gracious work in fifteen years since the first converts were baptized.

But the progress was not in the City of Fuh-Chow. It was in the cities and villages occupied one after the other by Chinese catechists. Almost all the time, there had been only two English missionaries at work, first Smith and Wolfe, then Wolfe and Cribb, then Wolfe and Mahood. Two of these had died, and in 1876 Wolfe was again alone. In that year, the Revs. R. W. Stewart and L. Lloyd were sent out. But the Chinese evangelists, new converts as many of them were, and practically untrained, had (upon the whole, and with some exceptions) worked nobly; and the cities of Lieng-Kong, Lo-Nguong, Ning-Taik, and Ku-Cheng, and many villages like A-Chia and Ang-Iong, were centres of expanding work. Congregations had been gathered, prayer-houses and chapels built, districts mapped out. The Gospel spread from family to family, and from village to village.

In 1878 a severe blow was dealt to the work in what is known as the Wu-Shih-Shan case. For twenty-seven years the Mission had remained in peaceable possession of its quarters on Wu-Shih-Shan Hill. When Mr. Stewart took charge of the Training Class for Native Agents in 1877 it was necessary that new buildings should be provided. The new college was almost completed, when it was deliberately destroyed by a riotous mob led on by jealous mandarins. Much trouble followed, and ultimately the mandarins succeeded in getting the Mission expelled from the city altogether, and new quarters had to be found in the suburb of Nantai before mentioned. The training of Native students has since been carried on with satisfactory results. The inmates of the College not only carry on studies, but go forth twice a week to preach in the various villages. The College holds fifty students, and its large hall will hold two hundred and fifty for Divine service.

In 1879, Dr. B. Van Someren Taylor, a medical missionary, arrived to reinforce the Mission. He began at once to devote himself to country work, visiting different stations, staying a few days at each. In 1882 he proceeded to Fuh-Ning, a "Fu" city on the coast, north of Fuh-Chow. In 1883 a dispensary was opened. Some medical students have been



C.M.S. BIBLE WOMEN AND CHRISTIAN WORKERS, FUH-KIEN MISSION.

received for training, and a hospital and Medical Training College have been erected. Other missionaries followed, and in 1882 seven European missionaries were at work, the Revs. J. R. Wolfe, R. W. Stewart, Llewellyn Lloyd, W. Banister, J. Martin, and C. Shaw, and Dr. Taylor.

Definite steps were now taken for the organisation of the Native Church, and Native Church Councils were established, composed of delegates from the various pastorates or groups of congregations, each pastorate having its own local Church Committee. In 1883, the districts of Lo-Nguong and Hok-Chiang established their own local Missionary Associations.

No less than ten Chinamen have received ordination in connection with the C.M.S. Fuh-Kien Mission, of whom seven are now living and labouring. *Wong Kiu-Taik*, ordained in 1869; *Ting Sing-Ki*, ordained April 16th, 1876; *Tang Tang-Pieng*, ordained April 16th, 1876, died 1880; *Ling Sieng-Sing*, also ordained April 16th, 1876, died 1878; *Su Chong-Ing*, ordained April 16th, 1876, died 1877; *Sia Sen-Ong*, ordained May 30th, 1880. *Ngoi Kaik-Ki*, a "literary man," who was deprived of his "degree" when he became a Christian, and who has been for eight years assisting in the Fuh-Chow College work, was ordained on February 25th, 1881. On November 27th, 1887, three Natives were ordained by Bishop Burdon, viz, *Ting Sing-Ang* (brother of *Ting Sing-Ki*), *Lau Taik-Ong*, and *Ling Sung-Mi*.

An important institution connected with the Native Church

is the Annual Conference of clergy, catechists, teachers, exhorters, and delegates from the congregations, which takes place generally in December of each year. The first report received by the Society was of the Conference of 1874. It was then stated that the system of self-support had been begun. The amount subscribed by the Native Church was \$150; for the year 1888 it was \$2,305 (about £460).

The Fuh-Kien Mission has owed very little to educational work among the heathen. For some time education was not a strong point, but there are now 82 schools in the province with a total of over 800 scholars, chiefly children of Christians. A *Boarding-School* for boys, near Fuh-Chow, is satisfactory in its results. Some of the students have been sent to work as medical students under Dr. Taylor, while others will, it is hoped, pass on to the College to be trained as Native evangelists. In connection with the school is an Industrial School established by the gifts of the foreign community. A *Girls' Boarding-School*, which has also been largely helped from the same source, is worked by the ladies of the Society for Female Education in the East. A Bible Women's class is conducted by the wife of the College Principal, assisted by Chitnio, widow of the Rev. Ling Sieng-Sing. Many of the Bible women have done good service.

In 1887 a missionary union formed among the students of Trinity College, Dublin, decided, by subscriptions collected by themselves, to support a Fuh-Kien missionary, and in

pursuance of this scheme a young Dublin University man, the Rev. J. S. Collins, B.A., a son of the Rev. W. H. Collins, who was a C.M.S. missionary at Shanghai and Peking from 1857 to 1880, was sent out. In 1888 the Mission was further reinforced by the Rev. H. S. Phillips, B.A., the Rev. H. C. Knox, M.A., Dr. Rigg, a young medical man, and Miss Goldie, a sister of Mrs. Martin. The present disposition of the staff is as follows:—Mr. Wolfe, who is now Archdeacon, superintends the Fuh-Chow, Lieng-Kong, Lo-Nguong, and Hok-Chiang Districts. Mr. Banister is in charge of the Ku-Cheng and other interior Districts; Mr. Martin of the Ning-Taik and Fuh-Ning Districts to the north. Mr. Lloyd and Mr. Shaw work the College at Fuh-Chow and the other educational institutions. Mr. Collins, the Trinity College (Dublin) missionary, will also be attached to the College. Mr. Knox and Mr. Phillips will take up extension work in the interior. Dr. Rigg is temporarily at Fuh-Ning, taking the work of Dr. Taylor, who, however, returns to China shortly. Mr. Stewart is at home. The ladies, besides the wives, and Miss Goldie (C.M.S.), at Fuh-Ning, are Miss Bushell (F.E.S.), at Fuh-Chow; the Misses Newcombe, Miss Bradshaw, and Miss Davies (C.E.Z.M.S.), at Fuh-Chow and Ku-Cheng.

Statistics of the Fuh-Kien Mission:—9 European Clergy; 2 European Laymen; 6 European Ladies (besides wives); 7 Native Clergy; 179 Native Lay Teachers; 6,845 Native Christians; 2,124 Native Communicants; 481 Baptisms; 82 Schools; 835 Scholars.



THE CHINESE FESTIVAL: FEAST OF LANTERNS. (See page 75.)

A Lady Speaker at a Chinese Church Council.

IN a recent report of the Annual Meetings of the Fuh-Kien Provincial Church Council held last December, Archdeacon Wolfe referred to what he calls a striking instance of progression on the part of the members of the Council. This was the discussing and carrying of a subject which in former years they declined to consider—the abolition of early marriages. A further instance of change is the fact that the discussion was taken part in by a lady. The Archdeacon writes:—

One of our ladies, Miss Bushell, the able and indefatigable superintendent of the girls' boarding school, addressed the council in an admirable speech of some length, pleading for the abolition of early

marriages in the case of girls. This speech was received with great enthusiasm, and I believe greatly helped the Native members to come to the happy conclusion of pronouncing against early and compulsory marriages in the case of girls. This was the first time in the history of our Mission that a lady made a formal speech in Chinese before a large meeting such as this Provincial Council happened to be. Not very many years back, the idea of a lady rising to address an assembly would have been considered simply ridiculous by our Native members; the subject-matter of her address would have been considered still more absurd and ridiculous; but the enthusiasm which it elicited, and the effect which it produced, show what a change has taken place and is taking place in the views and ideas of our Native Christians in reference to social questions.

THE EDITOR'S LETTERS FROM THE FRONT.

Wanted—Twice as Many for Fuh-Kien.

From the REV. J. S. COLLINS, Fuh-Chow.

I ENCLOSE a copy of a request for prayer proposed at our Week of Prayer, Jan. 6th—13th, and now signed by all the missionaries of all societies in Fuh-Chow (except seven up country, from whom an answer has not yet been received owing to distance). The determined effort of the Gleaners and others who joined in Mr. Mackay's request for twelve new workers has encouraged me to send you this copy, hoping that our request, and China's unmeasured need, will receive similar attention and response from all who read the GLEANER.

J. S. COLLINS.

"TWICE AS MANY."

January 1st to December 31st, 1889.

To the Labourers whom God has sent forth into His harvest field in the North Fuh-Kien Province.

"The battle is not yours, but God's."—2 Chron. xx. 15.

A PROMISE WITH COMMAND.—"Whatsoever ye shall ask the Father in My Name He will give it you. . . . Ask, and ye shall receive, that your joy may be full."—St. John xvi. 23, 24.

A REASON.—"Ye have not, because ye ask not."—James iv. 2.

A DIRECTION.—"Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest."—St. Luke x. 2.

A CHALLENGE.—"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

A MEASURE.—"According to your faith, be it unto you."—St. Matt. ix. 29.

A CONDITIONAL CERTAINTY.—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."—St. Matt. xviii. 19.

Brothers and Sisters in Christ Jesus—

Impressed by the possibilities contained in the above text, we earnestly and prayerfully ask you to consider the following propositions:—

1st. DURING THE LAST TWELVE MONTHS GOD HAS SENT OUT TO HIS WORK HERE 13 MEN AND WOMEN, IN ANSWER TO PRAYER. TAKING GOD AT HIS WORD IN SIMPLE FAITH, WE DESIRE TO ASK HIM FOR TWICE AS MANY IN THE COMING TWELVE MONTHS, viz., 26 NEW WORKERS!

2nd. BELIEVING SUCH A DEFINITE REQUEST TO BE IN ACCORDANCE WITH THE SPIRIT OF GOD'S WORD, AND IN OBEEDIENCE TO HIS EXPRESS COMMAND, WE INVITE YOU TO AGREE (St. Matt. xviii. 19) IN THIS MATTER, TO ASK THE THING OF GOD, FOR HIS GLORY, IN THE NAME OF JESUS CHRIST OUR LORD.

[Here follow the signatures of over forty missionaries of all the societies represented here, all (up to date) having consented to "agree" in this petition.]

Fuh-Kien Mission: Baptisms—Need for Prayer.

From ARCHDEACON WOLFE.

FOOCHOW, Oct. 5th, 1888.

I HAVE just returned from Hok-chiang, where I have been for some weeks, and during my visit I baptized 126, only twenty of whom were children. There seems to be a deeply interesting work going on in several parts of this miserable and blood-stained district. I had crowded meetings of the Christians and inquirers. Many of the latter I had never seen before—one village of fifty families, half of which (twenty-five families) have joined the Church as inquirers. I had all the adult members of these twenty-five families (over 100) at service last Sunday afternoon in a large house in the village, and they listened with intense earnestness for nearly an hour to my discourse on St. John viii. 12, "I am the Light of the world." In the morning I had service in an adjoining village, and I had nearly 200 present listening to a discourse on 1 John iii. 1—3. Many of these were Christians. I baptized twenty-four at this service. There are many causes for hope and encouragement, but, alas! there are also causes for much anxiety and many tears, especially in the Ku-cheng district, for which and the entire Mission I beg most earnest and continued prayer.

JOHN R. WOLFE.

A Leper Village in Fuh-Kien.

From DR. RIGG, Medical Missionary.

I AM a very late arrival in this field, but I thought perhaps the following narrative would be suitable to send you for insertion in the GLEANER.

Early in the afternoon of Nov. 26th, I started in the heat of a warm sun to join Mr. Crosset, of Pekin, and Mr. Millard, one of the community here, in a visit to the leper settlement about half a mile beyond the West gate of the city of Foo-Chow. We met at the large and well-stocked shop of Mr. A Hok, who is said to be the richest Native Christian in China,

and at once started over the granite bridge of Ten-thousand Ages, which connects the island on which we live with the mainland. We passed as rapidly as the busy and narrow path would allow, through the one-street-wide suburb which stretches out as an arm of the South gate of the city. We did not attract much attention, as foreigners are often seen in Foo-Chow; the sandalled feet of Mr. Crosset, who was dressed in Chinese costume, produced more interest than ourselves. In front went Millard and Crosset talking, and behind, looking intently on the varied and busy scene, teeming with objects of interest to the new-comer, came myself. Once only in passing through that vast city did we get the Christians' greeting of "Ping-ang!" (Peace!) In spite of numerous checks by the frequent passing of chairs and heavily laden coolies, and now and then the imposing show of fat Chinamen on horses led at a brisk walk, and jingling with bells, we got on with moderate ease, and after about an hour and a half's walking, turned aside into quieter streets, and ere long exchanged the close air and dim light of the city for open country.

Here a narrow, rough and flag-paved path leading through meagre plantations between steep hills was our way of progress. Soon we came to the leper village, and found the first representatives, two men and a boy, sitting at the doors of some squalid wooden houses. Little as we knew of leprosy, the swollen legs and maimed feet and hands told us we were at the outskirts of our destination. The boy seemed very miserable, and we gave him a few cash. One of the men constituted himself our guide, and we went forward to the larger block of houses. Here we entered a large enclosure by a gateway, at the entrance of which was a painting of a tiger, done in a dashing style, the eyes and claws and tail most life-like. Whether this represented the god or devil, to whose influence the leprosy was accredited, we did not know. Inside the courtyard a crowd quickly gathered round us, and the first inquiry they made was for books. Mr. Crosset had a bundle of simple catechisms and other papers, and gave them to those who could read. There were young children, middle-aged and old people, one child of a year or two, and an old man of over seventy; but the young children were not all lepers. Through Mr. Millard I learned that all the children brought there became lepers if they remained for any length of time; that several children came from the places about, but were not allowed by their parents to remain on account of the risk of getting the disease. Several of the people had the lion-like features produced by the skin-tubercles so often developed in the disease. Their fingers and toes were in many cases eaten off at the ends, and greatly swollen at the ends of the stumps. Several had only stumps of feet, swollen and brawny, their legs tensely swollen, the skin scaly and rough. All, except the two or three little children, were manifestly smitten, and the disease was only too apparent. In some cases large ulcers, usually covered with a fresh leaf, were to be seen. We were told that there were about 650 lepers in this village alone, and that there were other villages about the city. In the part of the village in which we were we saw only about 100 or 150. We went along the path to their joss, or idol-house, and saw some bad cases on the way. Mr. Millard asked one of the men what he worshipped, and was told "Nothing," and that he just passed his time as best he could. On being told of the God who made heaven and earth, and of His love, he said it was all very good, but he knew nothing about it.

After about half an hour spent in the painful exercise of interest in people to whom as yet medical science offers no kind of hope, and to whom only one of our number could speak in limited Chinese, we prepared to return. Before doing so we consulted as to the advisability of leaving a dollar or two with some man to be spent for the benefit of the community. We decided to give our money to one man in sight of all the rest, and tell them of the purpose of it; we did so, and were rewarded by a hum of applause. Poor things, it was all we could do for them; no, not quite all, we could pray for them. Let no one blame us, it was the best relief to our helplessness; we knelt down, and they all readily knelt down with us on the ground, and each of us prayed to God to bless these poor people with the knowledge of His Gospel. Mr. Millard prayed in Foo-Chow dialect, and now and then we heard a grunt of assent; Mr. Crosset prayed in Mandarin and English, and I in English also. Our Father heard, and we are sure that in some way blessing will result to these people from our visit. An impression was made on our minds which will not soon be effaced, and if God shall show us the way we will do what we can for

these and similar unfortunates. One of the lepers followed us a little way and asked for more good words, and when Mr. Millard told him there would be no leprosy in Heaven, he said that it was "very good."

FOO-CHOW, Dec. 1st, 1888.

JOHN RIGG.

A Wall from Hong Kong.

From the REV. J. B. OST.

HONG KONG, Feb. 5th, 1889.

I WRITE to tell you what a bitter disappointment we have just experienced. We learnt from the C.M. publications and from private sources that Miss Boileau had been appointed to Hong Kong, and were rejoicing in the prospect of so soon welcoming a second helper for our work amongst women and girls. You can easily imagine then how our hopes were dashed to the ground by the receipt of an official letter from Mr. Fenn informing me that the lady in question was going to Fuh-Ning. Were the Committee to adequately realise the nature of our work, and our pressing need for additional help, I feel convinced more than one lady would be sought out from amongst the Christian workers at home to come out here to our help. To render Miss Hamper's help efficient, another lady must be sent to Hong Kong, as she can hardly visit on the mainland alone. Do, then, strengthen our weak hands by commissioning at least another handmaid for our growing work here. We shall trust and not be afraid in this as in other matters, and be more earnest in prayer, that more labourers, male and female, may be thrust forth into the China harvest-field this year 1889 than in the previous decade. Why should we not expect large additions in answer to our prayers? The promise is, "According to your faith be it unto you."

J. B. OST.

To the above letter we may append an extract from a letter written by Miss Florence Barclay, a member of the Gleaners' Union, who has gone to Central China in connection with the China Inland Mission:—

"We had Sunday and Monday at Hong Kong. Two or three figures may interest some. There are eighty to ninety thousand women in Hong Kong, and Christ has six witnesses among them (women, three of whom have not yet learnt the language!). Do you think that is as many as He wants? Miss Hamper (C.M.S.) told us how greatly they are needing a fully qualified medical lady and two others for definite spheres there. It came to me so strongly the other day, that inasmuch as we are not passing on the message of life and love that has come to us, and is now in our hands (whether at home or out here, it is all the same), we are intercepting God's letter to some who may be waiting to receive it from us."

The Fuh-Chow Native Mission in Corea.*

From the REV. JOHN MARTIN, Fuh-Ning, China.

FOOCHOW, Oct. 8th, 1888.

I GREATLY enjoyed my tour in Japan and Corea. I spent eight or nine days in Corea, and greatly enjoyed my stay with our two Fuh-Kien brethren. On my arrival they seemed somewhat despondent. They said no one came forward to receive Christ, and they thought, after three years' residence there, they ought to have a few converts. I assured them our duty was to do God's will, to obey His commands, and to leave results in His hands. I spent most of the days with them. In the mornings, for two hours each day, they, with their wives and myself, met for Bible study. I took them through the Epistle to the Ephesians during the period I was with them. In the afternoons we went out for long walks, and this gave an opportunity of seeing the country. In the evenings we met again for prayers. I especially enjoyed having Holy Communion with the four on the Sunday morning I was there.

One day the younger of the two brethren took me to a Corean city about ten miles from the colony of Fu-Sau, and as it was market-day I had a good view of the people and their surroundings. The Corean is far superior to the Japanese or Chinese in physiognomy, both men and women being well built. Their dress, in some particulars, is somewhat similar to the Chinese. They live in very small round thatched houses, which are not very clean, and almost bare of all furniture. Their food consists of rice, fresh meat and fish, and vegetables. While I was in Fu-Sau I continually met men and women eating fresh vegetable marrows, as we would eat apples. The city I visited was thronged with the people from the surrounding villages; their wares were spread open in the roads on straw mats, and the sellers squatted on the ground by

their belongings. I passed to and fro without attracting much attention; were it in a Chinese city, I should have been investigated and handled by the score. The Chinese brother who accompanied me was noticed with respect, and I was pleased to see that the two brethren had made friends with several of the people. They tell me there are some fifty or sixty who are friendly with them, and who often come in to hear what they have to say. Of these, some ten are most friendly, and have said, were the king willing to withdraw his prohibition against Christianity, they would be willing to acknowledge Christ, but at present they feared the king and his officers, as the king has prohibited all preaching and teaching of Christianity; the catechists cannot go out for public preaching, but they speak privately to individuals. Some are regular visitors at the house, and while there, are willing to listen, and to look at the Bible or at tracts, but they say they dare not take the Bible or tracts away with them for fear of being seen with them. A few came in while I was there, and I said some words to them through one of the catechists. One very pleasant young fellow said he was anxious about his soul, and said he would like to come in to see how we prayed. We invited him in, and when we knelt in prayer he bent his knees. This is the first instance of a Corean bending the knee in prayer in Fu-Sau, and the catechists were led to hope he would be willing to continue.

The senior of the two brethren has got on very well with the language, but I am sorry the wives are at present unable to do any Christian work outside their houses. The Corean women are not allowed in the Japanese settlement, where the Fuh-Kien brethren are living, and they have not yet visited any of the villages. The catechists hope to get permission to have a house in a Corean village or city, but at present there are difficulties in the way, and the Chinese consul, or minister, would have to be asked first. I left Fu-Sau thanking God these two families were there, and praying that before long some Coreans might have the courage to come forward to confess Christ, and to be willing, if necessary, to suffer for Him.

JOHN MARTIN.

CHRISTIAN WOMEN IN CHINESE VILLAGES.

[This most touching letter is from Miss Newcombe to the Church of England Zenana Society, and we are kindly permitted by that Society to print it.]

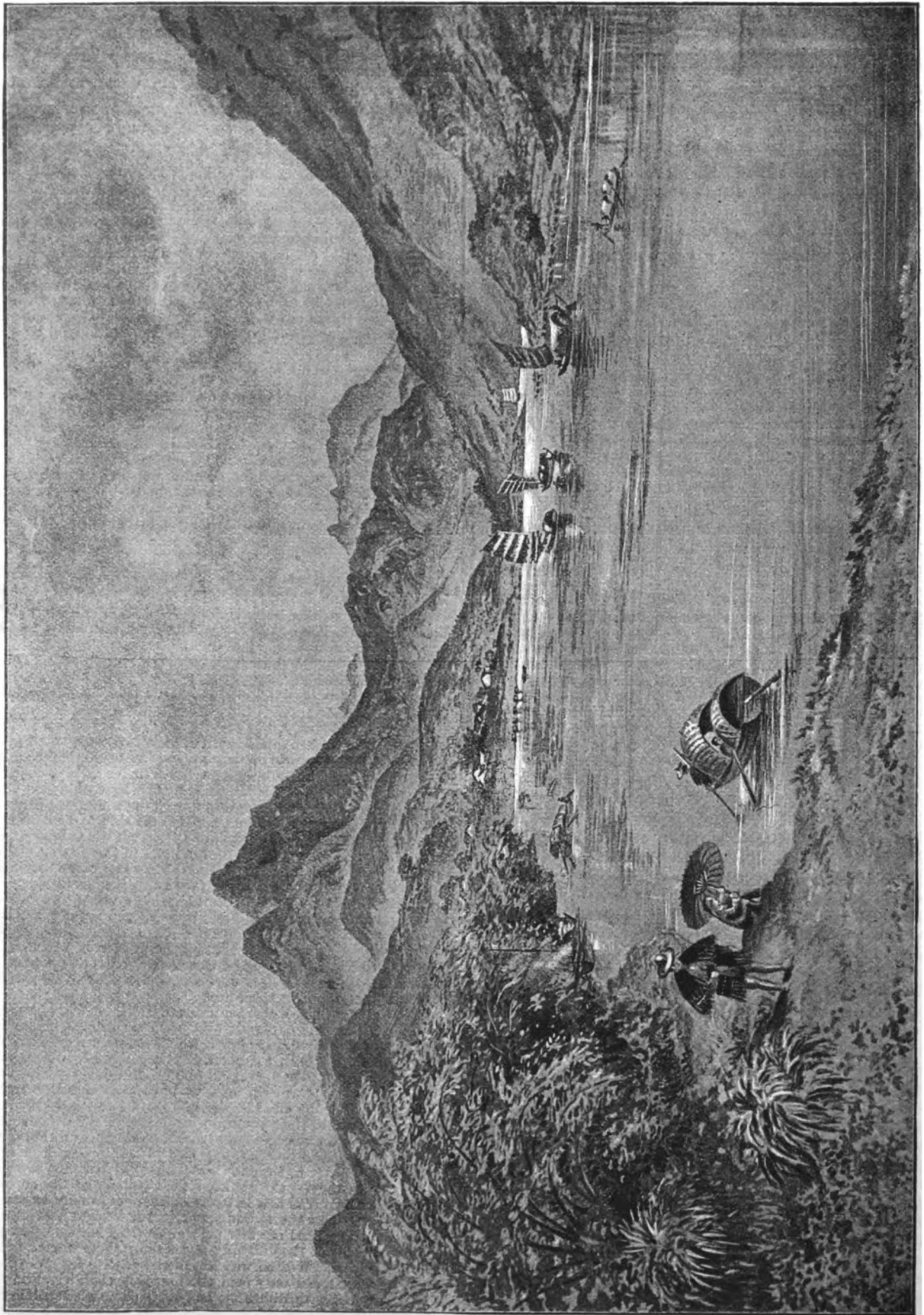


LAU-A was the next village we visited. We had been here before with Mrs. Stewart. The catechist's wife here is a foreigner, that is, she is a native of Ningpo, and speaks that dialect. She was married just as we came to China, and arrived in Foo-Chow a few days after us. I remember going to supper with Chitnio to meet her, and pitied her so much; she was far worse off than we were as regards language, as no one, not even her husband, could speak to her or understand what she said. She has a very good hold of the language by this time, though a very foreign accent, and of course will improve day by day. She was educated at the Girls' School (C.M.S.), Ningpo, and is well able to be a teacher to the women. In fact, I have heard since I left that she is beginning to teach some of the Christian women. I do rejoice in this as a special answer to prayer, for it struck me more at Lau-A than any place I visited that the women had no one to care for their souls. It seemed all the sadder when one remembered the fact that this village had sent out three or four women to be trained as teachers and Bible-women; and it did seem that, having given its best to the Lord, its own pressing need should be supplied. We had prayed very specially for it, and the answer is beginning to come. Will you, too, join in prayer for this young girl, that she may be wholly yielded to the Lord, for His work among her sisters there, and that His continual presence may cheer her?

One of these villages, about a mile off, had three Christian women. It took us quite an hour to walk over with the Bible-woman, whose feet were unbound some years ago, and who is considered quite a good walker for a woman; and when I remembered the miserable little pegs on which the women had toddled over to church the day before, and thought what an immense journey it must be to them, I began to realise something of the difficulties in the way of these Christian women. They are surrounded even in their houses by heathen men and women; no Bible to read, no one to teach them nearer than Lau-A, and so all the opportunities they have even to hear a chapter of God's Word is just the one on Sunday when they toil over to the chapel at Lau-A. If the Sunday is wet, they cannot go, as they could not keep their footing on the slippery paths.

Will those who read this letter remember, especially on wet Sundays, these lonely Chinese sisters, and pray that the workers here may be taught how to meet the need of their poor sisters? I am sure you must have heard something of the difficulty of teaching these women to read their character Bibles. Women who are in the schools for two years, if they get on very well, can only read the four Gospels fairly, the rest of the New Testament with difficulty, and other parts of the Bible scarcely at all. This after two years hard study, when they have been able to give their whole time to it. May we soon have a Bible in a simpler form to meet the needs of the many who cannot come down to school to study!

* This is a Mission undertaken, not by the C.M.S., but by the Fuh-Kien Native Christians connected with the C.M.S., aided by a Christian merchant from Australia.



SCENE ON THE YUEN-FU RIVER, FUH-CHOW. (From a Sketch by Miss C. P. Gordon-Cumming.) (See page 75.)



THE VEN. ARCHDEACON WOLFE.



THE REV. R. W. STEWART.



THE REV. LLEWELLYN LLOYD.



DR. B. VAN SOMEREN TAYLOR.



THE REV. W. BANISTER.



THE REV. J. MARTIN.



THE REV. C. SHAW.



THE REV. J. S. COLLINS.



DR. J. RIGG.



THE REV. H. C. KNOX.



THE REV. H. S. PHILLIPS.

OUR FUH-KIEN MISSIONARIES.

OUR FUH-KIEN MISSIONARIES.

OUR readers, we are sure, will be pleased to see the faces of the whole C.M.S. band in Fuh-Kien. (1) John Richard Wolfe, now Archdeacon of Fuh-Chow, is from the south of Ireland, and was in early life a Scripture-reader under the Irish Church Missions. Educated at Islington College; ordained May, 1861; sailed Dec., 1861. (2) Robert Warren Stewart is also an Irishman; was educated for the bar; B.A. and M.A., Trinity College, Dublin; for a year also at Islington; ordained June, 1876; sailed Sept., 1876. Mrs. Stewart is one of the Smyly family, of Dublin, so well known for all good works there. (3) Llewellyn Lloyd: Islington College; ordained June, 1876; sailed Sept., 1876. (4) B. Van Someren Taylor: M.B. of Edinburgh University; sailed Nov., 1878, as Medical Missionary. (5) William Banister: Islington College; ordained

June, 1879; sailed Oct., 1879. (6) John Martin: Islington College; ordained June, 1881; sailed Oct., 1881. (7) Charles Shaw: Islington College; ordained May, 1882; sailed Sept., 1882. (8) J. Stratford Collins: son of the Rev. W. H. Collins, formerly C.M.S. missionary at Peking; B.A., Trinity College, Dublin; ordained Sept., 1884; sailed Sept., 1887. (9) John Rigg, M.B., C.M., Edinburgh; sailed Sept., 1888, as Medical Missionary. (10) Herbert C. Knox, nephew of Dowager Lady Dynevor: M.A., Balliol College, Oxford; ordained 1885; Curate of Holy Trinity, Richmond; sailed Oct., 1888. (11) Hugh Stowell Phillips, grandson of Canon Hugh Stowell: B.A., Corpus Christi College and Ridley Hall, Cambridge; ordained Sept., 1888; sailed Oct., 1888. There is one other name on the C.M.S. list, Miss Emma Goldie, sister of Mrs. Martin; but the wives of the six senior men have done excellent service, and must not be omitted when we mention the ladies.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Editor.*

"The Great Unwashed."

"NOW, my dear, for the first time in your life you are entering 'the Great Unwashed,'" said a clergyman to his little daughter, as the train ran in to Waterloo station.

Carlyle, it was, who stigmatised our great and marvellous, million-peopled London with this unsavoury name.

Children, which do you belong to, the Washed, or the Unwashed? What could this writer mean? He meant, what, I fear, is the truth, that by far the larger number of people living in London are not very fond of soap and water, so he divided them into the Washed and the Unwashed. [Here give your class a thorough lesson on the benefit to the body of a constant wash. Say, "Of course there is 'tub' Saturday night, but *clean* people like a wash *every* day," &c., &c.]

There is a great deal about washing in the Bible. We are told to wash our bodies in pure water, see Heb. x. 22. In Nehemiah we read about putting off the clothes for washing, see Neh. iv. 23. This means not merely face and hands, as so many of the "Great Unwashed" do. We read of washing hands before eating, see Mark vii. 5. We read of a large sea, or washing-place, for the priests in the temple, built by King Solomon, containing 3,000 baths, see 2 Chron. iv. 2-5 (a bath here means about seven gallons and four pints of water), so that they might use plenty of water (see illus. No. 1).

In the ceremonial law, both in Leviticus and Numbers, there is a great deal about washing—both of the body and of the clothes. Now, dear children, if God thinks so much about our bodies being washed, how much more important He would have us to see that our souls need cleansing. Here, again, all Sunday-school children are divided. They are either the Washed or the Unwashed. Your souls are either washed in the blood of the Lord Jesus, or they are not yet washed. Do think to-day, "Which am I?" Each dear boy or girl must, each for him or her self, come to be washed.

What a wide subject this is for our C.M.S. lesson! The whole earth may be divided into two classes—the Washed or the Unwashed. For all souls there is only ONE FOUNTAIN opened for sin and for uncleanness. So we want to tell those in distant lands of this precious only Fountain. When you put your halfpennies into the C.M.S. box to-day, say, "Lord, wash some heathen soul clean."

Now the heathen, north, south, east, and west, think a great deal about washing and bathing in sacred streams (see illus. No. 3). In India our Government has to make provision for the tremendous crowds of pilgrims who gather to bathe in the river Ganges, or "Vishnu's Tears," as it is called, and so many thousands wash in the same spot that the water is soon thick and filthy; it is no longer pure water. No wonder, then, one of themselves said, when he heard of *The Fountain*, our blessed Saviour, "I have found out at last that all other religions are but dirty puddles, and that Christ is the only great flowing stream, which cleanses from all sin, and from which man can drink and be satisfied." We want to tell these heathen that all the bathing of their bodies will never wash their souls clean, Job ix. 30, 31, and Jer. ii. 22. *His blood only* can wash and cleanse and feed their souls. Dear children, ask God to give you faith to come and be washed; to come and drink of this Fountain—this living water of life (see illus. No. 2).

Illustrations.

1. Mrs. Greaves, at a C.E.Z.M., told us how little some of the poorer castes in India know or think about washing. It happened that she was called to minister to a sick child, who was suddenly taken with convulsions. "Get a bath of warm water quickly!" The women, half crazed from fright, rushed to carry out her orders, and with difficulty at last found a bath for the dying child. What do you think it was? A plate of water. Now only fancy if your mother's tub on Saturday night was only a willow-pattern plate!

2. A young New Zealand girl lay dying; her father, still a heathen, heard her calling for "Water! water!" He thought she meant some of the sparkling river running close by, and when he brought it in a calabash, with tears streaming down his tattooed face, she said, "Oh, father, dear, I mean that water of which Jesus spoke—the Living Water springing up into eternal life."

3. The North American Indians are so fond of bathing that it is considered a proof of friendship to ask another to bathe. Children, imitate spiritually the North American Indian, and ask your friends to "Come and Wash."

DEATH OF MR. A HOK'S MOTHER.



ANY readers of the GLEANER will remember the name of Mr. A Hok,* probably the most influential and wealthy member of the Protestant Church in China.

Most of our converts are quite poor (*yet they are rich*—Rev. ii. 9) and have little social influence, and we are very thankful that Mr. A Hok has a large circle of relatives and friends, whom he constantly endeavours to interest in the "Doctrine of Jesus."

A few weeks since his mother died. She was eighty-six years of age, and until a few years ago a worshipper of idols. Even after her son's conversion she refused to have anything to do with what was to her a foreign religion, and replied to all invitations with the statement that it was too late, was too old to learn to read, and although all that was told her might be quite true, she could not be expected to understand it. At length, however, when a number of her relatives had been baptized, she became a willing learner, and acquired sufficient knowledge to admit of her admission into Christ's visible Church. Her death was very calm and peaceful, and we cannot doubt that she is safe at home; she was of those to whom "little had been given, and from whom little, therefore, will be required."

I want now to tell you something about the mourning which is taking place for this old Christian lady, for I am quite sure it will interest you.

In this land of Sinim a mother must be specially lamented for seven weeks, and during this time the sons may not shave their heads or their beards, and the whole house and the furniture, as far as possible, must indicate the presence of death.

A few days ago large mourning cards were sent to us and to the Native students, &c., inviting us to visit Mr. A Hok's house on the 19th day of the 8th Moon to comfort him by praying and reading God's Word with him. Accordingly, at 9 o'clock A.M., the time appointed, I went thither, accompanied by Rev. Mr. Ngoi and Mr. Chio, tutors at the College and Boys' School, and also some twenty-five of the Theological students and bigger boys. Two large white lanterns and a coat of white paint over the front door were convincing signs of the mourning within. On admittance we were ushered by a servant clad in white, into the inner part of the large house, where a subdued greeting from Mr. A Hok awaited us. Here we found all the necessary preparations made for a meeting, and Mr. Ngoi having been invited to preside, we commenced by singing in Chinese the beautiful hymn, "For ever with the Lord." Then Mr. Ngoi offered prayer, after which Mr. Chio read part of the 4th chapter of 1st Thessalonians, and reminded us that we Christians need not sorrow for our departed friends as others who have no hope; that death is really but a falling asleep, a separation for a short time of body and soul, and that we ought to comfort one another with such words. Prayer having been again offered, Mr. Ngoi mentioned a few facts concerning her whose death had lately taken place, and urged us to follow all those who, through faith and patience, inherit the promises. I then pointed out why it is that we do not pray for the dead, viz., because they do not need our prayers, being delivered from the burden of the flesh, and being in joy and felicity. I also said how overjoyed my heart was, even in a house of mourning, at the thought that among the great multitude before the Throne there would be many from Foochow, and how the thought of that time made us realise more fully than ever our oneness in Christ.

I must mention that all this time the members of the family were invisible to us, although they could hear what was going on, being screened from us by white cloth curtains and by the carved lattice-work of the side rooms; thus many heathen listened to the Christian's belief with regard to the future.

At this point a curtain was drawn aside by an attendant, and revealed Mr. A Hok kneeling upon the ground weeping bitterly; several of us were invited to draw near and speak words of consolation to him while he knelt beside his mother's coffin. I ought to have said that the lifting of the curtain also exposed her coffin to view; she will not be buried for some weeks, but as the coffin is hermetically sealed, this, to us, strange practice has no harmful results. Before leaving we were all supplied with tea, cakes, &c., and were escorted to the door with great ceremony.

* See GLEANER for February, 1883.

The house was, so to speak, clothed in white, almost every part of it being pasted over with paper, and every particle of red, the Chinese festal colour, being carefully covered; even the candles were of a funeral colour. On the walls of the various halls, &c., were numerous scrolls, or banners, of different colours, suitable for the occasion, such as mauve, drab, green, blue, but chiefly white. These are the gifts of sympathising friends, and generally contain a highly complimentary statement respecting the deceased.

May we not hope that some at least of those who, during these weeks of mourning, have listened to the Gospel and heard of the Christian's Hope, may be led to put their trust in Him, Who, by His own Resurrection, has assured us of ours, and Who has changed the dark grave into a quiet resting-place for the body until that day?

FOOCHOW, September 24th, 1888.

L. L. LLOYD.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE Consul-General at Zanzibar recently sent a peremptory request up to Mr. Wray at Taita, Mr. Fitch at Chagga, Mr. and Mrs. Roscoe and Mr. Wood at Mamboia, and Mr. Price and Mr. and Mrs. Cole at Mpwapwa, to abandon their stations and come to the coast. Mr. Fitch and Mr. Wray declined, affirming that they were in no such danger as would justify them in leaving their work. No communications have been received from the brethren up country, but a telegram was received from Mr. Price on April 1st as follows:—"Letters Usamiro January 22 Mamboia March 19 all well"; meaning that letters had been received from the missionaries at those places, and that all were well.

BEFORE this number appears, the Rev. W. S. Price, we hope, will have arrived in England. He was to leave Frere Town on April 2nd.

JUST as we go to press a letter has come from the Foreign Office to the effect that the Acting Consul-General at Zanzibar has telegraphed that the Mpwapwa and Mamboia missionaries had left the interior and had nearly reached the Coast; but no names are given.

NORTH INDIA.

WE regret to say that Mrs. Hoernle, of the Mission at Mirat, and the Rev. J. Tunbridge, of the Santal Mission, are compelled to leave India on medical certificate. Also that the Rev. Jani Alli, of Calcutta, has been ordered by the doctor to take a month's sea voyage. Mr. Hoernle will return to England with Mrs. Hoernle. Mr. Tunbridge's departure reduces the staff in Santalia to two; but it was hoped that Mr. Cole, who is temporarily at Mandla among the Gonds, would shortly return to the Santals.

PUNJAB AND SINDH.

THE following extract from a Native paper, *The Sindh Times*, published at Karachi in Sindh, has been sent to us by a friend:—

The (weekly) Evangelistic meeting (for English-speaking Indian gentlemen) held last evening (Jan. 17th) in the Max. Denso Hall was well and densely attended. The address, "A Wonderful Miracle" (the raising of Lazarus), was delivered by Mrs. Bambridge, lady of our popular missionary. The subject was well and thoroughly handled by her, and attracted the marked attention of the large audience, who were so well pleased with her delivery, that, at the conclusion of the address, Mr. Udaram Mulchand, Vice-President of the Municipality, proposed a vote of thanks to Mrs. Bambridge on behalf of the audience in a very appropriate speech. We hope that other ladies in the station will follow Mrs. Bambridge in the good work she has now commenced since her advent from England not very long ago.

THE Rev. E. Guilford, of Batala, is, we regret to say, medically ordered to England for a thorough change.

SOUTH INDIA.

WE are glad to hear that Bishop Sargent preached for the first time on March 10th since his illness. He was terribly weak, and had to be taken in a chair from his bungalow to the church door. After Morning Prayer he entered the church leaning on the arm of the Rev. T. Kember, and took his seat just within the communion rails, on the spot where so often in the days of health and vigour he had stood to preach the "Gospel of the grace of God." "It was," writes Mr. Kember, "an affecting sight; the strong, vigorous man, bowed down by age and the infirmity of protracted illness, meekly acknowledging his weakness and patient acquiescence in the will of God." He preached from John xi. 28 to a congregation of over 1,000 persons.

THE Rev. E. S. Carr has, we are glad to say, made rapid progress towards recovery. But it is necessary that he should come to England for a few months' change. He will have arrived, D.V., by the time this number appears.

ON March 6th the Rev. T. Walker started on an itinerating campaign in the southern and eastern parts of the Tinnevely district. He expected to be absent several weeks.

CEYLON.

THE Bishop of Colombo has been visiting the Jaffna peninsula of Ceylon, and has confirmed some ninety candidates connected with the C.M.S. Mission in the north of the island.

THE Rev. E. M. Griffiths, of Nellore, writes that there has been great sickness in Jaffna. The oldest resident cannot remember the fever being so virulent. No less than 1,950 deaths occurred in December and January. Many of the C.M.S. schools were closed from fever alone.

MID CHINA.

IT was mentioned last month that the Rev. J. H. Horsburgh was about to open up new ground in the Kiang-Si Province. It may be mentioned that Kiang-Si is west of the two Provinces of Cheh-Kiang and Fuh-Kien. The two latter are on the East Coast of China; Kiang-Si is immediately behind them westward. On Feb. 1st Mr. Horsburgh wrote from Nan Chang Fu, a large city in the Province, which he had made for the time being his head-quarters, and where he was living in a boat. He was purposing to visit some south-eastern districts towards Fuh-Kien.

JAPAN.

A SERIES of special Evangelistic services have been held at Tokushima, an important town in the island of Shikoku. Work was begun there in 1881, and until 1888 was in the charge of a catechist. But in view of its growing importance as a Missionary station, it was occupied last year by the Rev. W. P. Buncombe. In connection with the special services there were separate daily meetings for young women and young men and boys, and on every evening in one of the theatres for all comers. The attendance at the former averaged fifty, at the latter a hundred. At some of the evening meetings a thousand must have been present. There was great opposition from the Buddhist priests, who did all they could to interrupt the speakers, but their efforts were of no avail. The Rev. C. F. Warren writes:—"It was a great privilege to share in such a work, and I was much refreshed by the intercourse I had with those taking part in the work. We received many visitors privately, and more than a dozen have asked for baptism."

WE have received an interesting letter from "A Gleaner" in Tokio, Japan, relative to the proclamation of the new constitution in that country, on February 11th, the day annually observed in honour of Jimmu-Tenno, who is regarded as the first Emperor of the country, and from whom the Japanese claim an unbroken line of descent for their Emperors down to the present time, and from whose reign they date their era. That this day should have been chosen for the promulgation of the new constitution, an event looked forward to with the greatest eagerness by the whole nation, is remarkable. We must give this letter in full later on, but here it may be briefly stated, that the new constitution is formed somewhat on the lines of that of our own land, provides for a House of Peers and a House of Representatives, confers many civil liberties on the people, and, what is more interesting to readers of the GLEANER, contains a clause granting to all the subjects of Japan freedom of religious belief. Of late years there has really been no interference with religious belief, nor any obstacle placed in the way of Christian teaching, but this is the first official proclamation of full liberty. The writer gives an interesting account of the observance of the day, with its festivities and fêtes; but his must be deferred till the letter appears.

Notes on the Pictures.

THE picture on p. 68 shows us the Bible-women and Christian female workers connected with the Fuh-Kien Mission. That on p. 69 introduces us to a Chinese New Year scene called the Feast of Lanterns. The Chinese New Year is a very movable feast, varying from January 22nd to February 20th. The festival is kept up for about a fortnight. One feature of the festival is the general use of paper lanterns of every conceivable form. Parents who have been blessed with offspring in the past year, buy lamps and present them as thank-offerings to the nearest temples. Those who crave additions to their family also buy lanterns, and present them to one of the temples, where they are lighted from the sacred fire of the altar-lamps and suspended for some days, after which they are sent back to the house of the suppliant. The picture on p. 72 is a view of the Yuen-Fu river. Some miles above Fuh-Chow the great River Min separates into two streams, and the divided waters unite again fifteen miles lower down, thus forming the island of Nantai, the foreign settlement. This separated branch of the Min is the Yuen-Fu. A graphic description of its beauties is given by Miss C. F. Gordon-Cumming in her "Wanderings in China," vol. I., pp. 129-149. The four rough sketches on pp. 76 and 77 are views in the Fuh-Kien Province.

INCIDENTS OF A PREACHING TOUR.

BY THE REV. J. MARTIN, *Fuh-Ning, Fuh-Kien Province of China.*

1.—Preaching to Thousands

IN February, 1888, the Fuh-Ning catechist, a student from the hospital, and myself, with a colporteur supported by the National Bible Society of Scotland, started for a preaching tour towards Seu-Ning, the most north-western city in this prefecture, and the nearest city to the Kiong-Ning-Fu Prefecture. We called at several villages on our way, and, as on previous occasions, preached the Gospel and sold copies of the Scriptures and other tracts to thousands who had never heard of Christ before. We were, on the whole, very well received, and our message listened to with interest. Only in three places was there anything bordering on excitement. At Sua-K'ang, where we stayed three or four hours, and where we proposed having dinner, several literary men came to the inn to see us. They heard what we had to say, saw our books, and then told the people not to buy them. On leaving, some of the people behaved rather rudely. I made inquiries as to the reason of their treatment, and was told by some of the villagers that they thought we were Roman Catholics. On hearing to the contrary, they altered their tone, and many came forward to buy our books. At Nang-long, the most important village in the district, and where there are more than 100 B.A.'s, we were at first met with sneers and a few rude words.

2.—Crowds in an Ancestral Hall.

On arriving we made our way to an inn to deposit our luggage, and, as a great crowd was following us, we made inquiries as to whether there were some large open space where we could address such a number at once. A miserable dirty opium-smoker, to the amusement of the onlookers, offered to guide us to such a place. Thinking we had better accept his offer, we followed him, and he led us up and down the streets for some time, so that we wondered whether, after all, he were not joking with us. To all our questions he returned answer, saying, "We are getting nearer the place." At length, to our relief, he brought us to the ancestral hall, which had an open court capable of holding about 1,000 people. The whole hall and court were soon crowded with people of all classes and descriptions. Women and girls were standing on planks used for drying clothes on the tops of the houses, and one or more persons were looking out of almost every window within view on to the proceedings. I made my way to a platform, and, having obtained the attention of the people, I spoke to them for some time on the love of God in sending Jesus to save us from our sins. While I was speaking those present were very quiet, and several in the crowd nodded their assent; others did not look quite so happy, and as

soon as I stopped to rest my voice, a whole string of questions came from various portions of the assembly. The catechist and colporteur tried to get a hearing, but to no purpose; so I again said a few words in answer to some of the questions, and brought forward our books for sale. At this moment a few men who were in the hall drinking wine rushed out into the midst of the people, and made them reel to and fro. Some made a rush at the catechist and colporteur, and somewhat bruised them; others opened a way for me, and permitted me to pass through without any harm. At the close of the day, when we met for prayer, we thanked God for preserving us, and asked a blessing on the seed sown.

3.—A Stronghold of Satan.

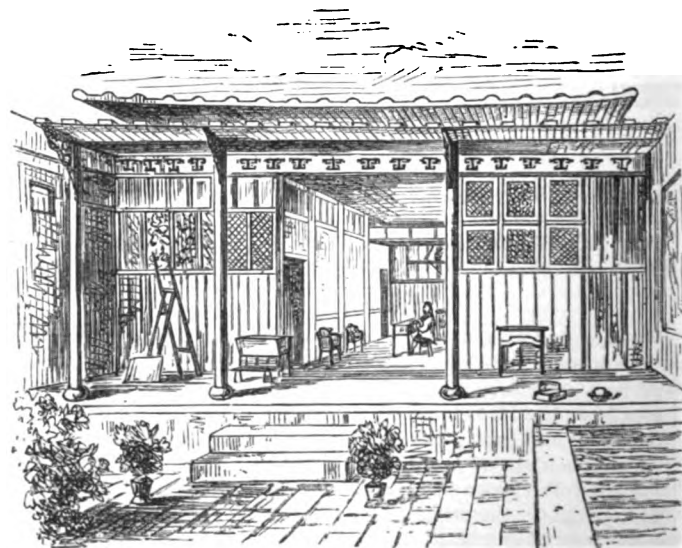
Just a week after leaving Fuh-Ning we arrived in the city of Seu Ning. Our first impressions were not favourable. The whole city—men and women—seemed to be wholly given up to idolatry, gambling, and opium-smoking. While some of our party were looking for lodgings, I went into a shop and preached till our reconnoitring party returned, and led me to some dirty and smoky rooms on the upper storey of an inn. Here, after depositing our goods, we sat down to our mid-day meal, and we had just finished when the owner of the inn came up and said he was in great fear for our lives, the people were very rude and rough, and he was sure if we attempted to preach they would molest us. We thanked him for so kindly warning us, and assured him we were not afraid. We then prayed, and went out to call at all the shops to sell books, and to preach as opportunities arose. We went from shop to shop, but very few bought any books. Some treated us with silent contempt, while others ordered us out of their shops.

4.—Under the Auspices of a Mandarin.

On reaching the top of the main street a messenger from the Yamen [court-yard] accosted us, and told us the officer in charge wished to see me. We followed him, and on nearing the Yamen, the Mandarin, with his secretary, came to meet me. The Mandarin said he was sorry we were in the city, for the people were very turbulent, and he was afraid they would trouble us. "Now, as you are here," said he, "it cannot be helped, but I must ask you not to preach; if you do, I shall not be responsible for the consequences." I said I was very sorry, but as my message was one of peace, I did not fear the people, and would like to speak to them. He still persisted, and urged me not to preach. As he was fearful of what might happen, I asked him whether he would permit us to stand by the Yamen door and say a few words to the crowd congregated there. He gave his consent, and moved to my right, while his secretary placed himself in front of me and amused himself by examining my clothes. I asked the catechist and colporteur to begin; they said a few words to the point, and I followed them. While we were preaching the people were most attentive, and there was no rude-



ROUGH SKETCH OF THE VILLAGE OF SIU CHUO. (See page 75.)



ROUGH SKETCH OF A HOUSE AT LO-NGUONG, USED AS A SCHOOL. (See page 75.)



ROUGH SKETCH OF LO-NGUONG VALLEY. (See page 75.)

ness. As soon as I finished the Mandarin said, "Now, as you have heard what the foreigner has to say, let me advise you to return quietly to your homes." We thanked the Mandarin, and then went for a walk round the city, speaking to a few we met on the way.

5.—A Midnight Intruder.

At dusk we returned to our inn, and, after supper and prayers, retired to rest, but not to sleep, for the whole city seemed to be dissipating in the streets around us. Just before midnight we heard some one running up the ladder, and then there came heavy blows at our doors. On inquiring as to what was wanted, a man said, "I bought some of your books, and, on reading them, find I cannot understand them; so I want to return them, and have my money back." We, after a time, pacified him, and persuaded him to accept other books in exchange. We rose the next day at daybreak, and, after prayers and breakfast, left the city with sad hearts. At the same time, we thanked God for giving us the privilege of preaching Christ in this stronghold of the devil.

"GLEANINGS FROM CHINESE HOMES."

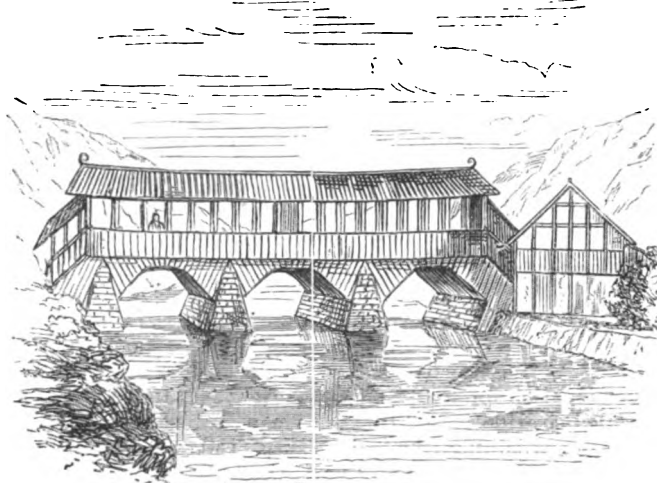
[We have received from Mrs. Taylor, wife of Dr. B. Van Someren Taylor, Medical Missionary at Fuh-Ning, a most interesting collection of her experiences among Chinese women in their homes. The narrative will be printed separately, but meanwhile these few extracts may be given.]



It has been truly said, it requires a heart of stone to go amongst the poor and be really useful to them; so much has to be ignored and so much suffering has to be seen that cannot be alleviated. Of no place I think can this be more truly said than of Chinese homes.

I wish a few of my friends could accompany me in some of my visits, they are very varied. We come in contact with different faces and different characters, some happy, jovial natures, others dull and sad, the same as we meet with in old England. I will try to give a few instances, and perhaps you can, in fancy, come with me.

About two o'clock in the afternoon my faithful old Bible-woman joins me. After a few words of prayer, asking guidance as to where to go and what to say, we proceed down some of the narrow streets. We find some women perhaps at the door of their houses or in the court-yard; we stop. The usual politeness which always characterises the Chinese is gone through; we are invited in, an invitation which we at once accept, are soon seated, perhaps in a close dark room, or if warm enough, in the court-yard. After a few minutes' conversation we find ourselves surrounded by quite a crowd of women and children—where they all come from is often a puzzle to me—two or three come out of one door in the court-yard, another few out of another door, and so on until we have quite a little company. Tea is generally brought, and after the usual questions as to age, name, children, friends, what I eat, what I wear, are all satisfactorily answered, I then tell them I have come to talk with them about the religion of Jesus. As I think a Native can better under-



ROUGH SKETCH OF A WOODEN BRIDGE ON THE ROAD TO NING-TAIK FROM FUH-CHOW. (See page 75.)

stand the Native mind, I ask them to listen to the Bible-woman while she tells them about the only true God. All are, for a few moments, in rapt attention, and we think they are deeply interested, when suddenly a woman springs up and asks if I will have a smoke. Quieting her with the assurance that it is not my custom to smoke, we proceed again, only to have another fresh interruption, the result of a thought regarding how much my clothes cost and how long they wear; having answered these questions we go on again. When I have got the Bible-woman to lay the foundation by telling of the love of Jesus, I then join her and show them how vain and useless their idols are; of God who made all the world, and how He sends the sun and the rain which makes their rice grow and provides them with food. Some more intelligent ones will ask such questions as, Can we see God? what is He like? how often do you worship Him? After talking in this strain for sometimes more than an hour, we rise to leave, when some one will say, "This doctrine is very good, but if we follow it how much money will you give us?" This question opens up a new theme of the love of God, and how He freely gave up His only Son to die for us. The Bible-woman tells them, "When you worship you have to pay out money, to make feasts, and burn incense; when we worship we have nothing to bring, for God is a Spirit, and they that worship Him must worship Him in spirit and in truth." With a few more words of exhortation, and inviting them to come and see us, we take our leave and pass on into the next court-yard.

Here we are also well received, old and young women and children gather round us; the same politeness, the same questions, the same answers, must all be gone over again, and again we make the object of our visit known; we show them books and picture cards, and explain to them the text. The Bible-woman has a special liking for exhorting the old women. She tells them, "God has been very lenient with you, and has spared you to hear of Him; you will soon die, and what will become of your soul? you ought to put forth strength and believe."

Some of these old women get very angry when you say their idols cannot help them. One poor old lady, with a very angry look, said to me, "The idols do help me, I know they do." I laid my hand quietly on her shoulder and said, "Old woman (a term of respect), how can they help you? they cannot hear, they cannot speak, they sit where you place them year after year; if they fall they cannot rise again, if they break they cannot mend themselves." "True, true," she said, and with these thoughts we left her.

Entering another home, we passed through a shed where two or three coffins were placed containing all that remained of those who were once the main-stay of the family. Here we find a poor old woman, widowed for many years, her daughter-in-law also a widow, several half fed, half clad little children running about with that sad, anxious look upon their young faces, which showed that they had already become acquainted with sorrow. I inquired how they existed, and found that some friends helped them with rice, while the mother of the children earned a few cash by washing. As we try to tell these poor creatures of the love of God, how we long to say to them, "Be ye warmed and filled." But how can we? if we gave money or rice in one house, we must give it in many houses, for many are the homes where the same tale of poverty is told; then we become a charitable institution, and people would say we bribed them to become Christians. In cases of this kind we do need hearts of stone; and how hard it is for us to tell them of God's love and pity, when their only idea of love and pity is help for their bodies.



AFTER consultation with several clerical and other friends who are entirely working the GLEANERS' UNION, we have arranged a modification of our rules. Now that the UNION has extended so widely, and that in so many parishes considerable numbers are joining (we had a list of 150 names at once the other day from a Lancashire parish), we find that it will not do for the Society to give so much for one penny. Our original idea was that, although the penny would not cover the expense of the Cards, the indirect advantage to the Society of enrolling so many active workers would far more than compensate for the outlay; but while we are heartily glad to find that the Union is proved to be a valuable agency for inviting Christian people generally in parishes and fostering their missionary interest, we feel that a largely increasing number of members involves the Society in expense that cannot be justified. We propose therefore for the future to require an *entrance fee* of 2d. instead of 1d., in return for which the Member's Card, Motto Card, and Manual will be forwarded. The *annual fee* will continue to be 2d., but only the Motto Card will be sent out in the first instance with the renewal form. The Manual will be sent subsequently to those who indicate on the form that they wish for it.

We have accordingly prepared entirely new prospectuses, forms of application for membership, &c., and local Secretaries should write for copies.

We wish to draw the special attention of our Gleaners to the new series of Gleaners' Union Tracts and Leaflets advertised on our last page. We shall continue all the different series, and hope thus gradually to furnish members, and other friends of the cause, with all sorts of papers for use in various ways.

Many letters from Gleaners are in type, but must be again deferred for want of space.

LETTERS FROM GLEANERS.

From a China Missionary.

Shanghai, Jan. 31st, 1889.

Allow me to bear testimony to the suitability of our Gleaners' motto for 1889. I have during this month been much perplexed as to my future. It seemed that I was to stay in Shanghai, and I longed to go to a different station. In my difficulty the motto came home to me. "In the place where the Lord shall choose, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee." I prayed to be willing to stay here, and I feel that God heard my prayer; and having taught me the lesson of submission, He has now most graciously directed my path so that the desire I had to go to extension work is to be fulfilled. It may be that there are Gleaners who long to go abroad as missionaries, and that they cannot be sent until they are willing to stay at home. I thank God for the message contained in our motto.

EPHRAIM P. WHEATLEY (No. 11,233).

A Gleaners' Art Union.

I have started a "Gleaners' Art Union." The name is rather too pretentious perhaps at present, but we do hope it may be the beginning of great things. At present there are only ten members. We meet every Tuesday afternoon to paint pretty saleable things, and find great pleasure in thus devoting what little talent we possess to the Lord's work. Perhaps other Gleaners might start a similar painting party, or would send us contributions towards ours.

Lyndhurst, Kew Gardens.

F. MAY GRIMES.

Looking up Old Subscriptions.

I sometimes wonder if all Gleaners carry out 3rd and 4th rules of our Union. I would like to suggest a way I think some Gleaners, who have leisure, might carry out at least No. 4 rule. Some, who in past years have dropped their subscriptions, simply because they have not been asked, might be sought out and asked to again subscribe. How? perhaps, will be asked. Get the old reports and carefully look them through and make inquiries why such and such a one does not now subscribe. Of course it would involve a little trouble, but surely for the sake of our Master, and the increase of His kingdom, it would be worth the trouble. There could probably be found one Gleaner in each county who could do this.

M. E. C.

Thursday Afternoon.

The Thursday Prayer Meeting seems quite a familiar gathering to me, although I have never actually been there. Thursday afternoon is always so arranged as to leave, if possible, some "quiet time" between four and five. My sister, who is much of an invalid and seldom able to be out, often looks up from the sofa on Thursday afternoons when it gets near four o'clock with the reminder, "You know this is Salisbury Square day."

B.

On the Motto for 1889.

In the place which the Lord God shall choose,
Let the offering by fire be made;
Let thy will be consumed in the flame,
And thy self on the altar be laid.
So the smoke shall rise up to the Lord,
With a savour accepted and sweet,
Of a life that is ruled by His Word,
And a heart that is laid at His feet.

ONE HELPED BY IT.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending February, 1889.

SECOND CLASS.
Competitor who has gained two-thirds marks.

THIRD CLASS.
Competitors who have gained half marks.

Miss M^e-M^e Fleming, Leeds.

Miss E. M. Godden, Eastbourne.
Miss Edith M. Hunt, Canonbury.
Miss Emma Parkyn, Plymouth.

Questions on the April Gleaner.

1. Who started C.M.S. work in India? Who and what was the first Native of India ordained to the ministry of the Church of England?
2. Where is Faizabad? Give the histories of Janki and Prem Das.
3. What is the size and population of Bengal? Who was the first missionary there? What stations have the C.M.S. there now? How many Native clergy and lay agents are there? Give particulars of missionary work in the Krishnagar district.
4. What caused the establishment of most of the missionary stations in India? What does a late Viceroy say respecting what missionaries have done for India? What different agencies have been employed? Which has been the most fruitful among men of the upper classes?
5. Give a short account of the conversion and subsequent history of Isar Singh.
6. What are the best qualifications for missionaries?

[NOTICE.—We intend, in future, to give certificates only to those who are placed in the first or second class. Those in the first class will receive prizes. The highest prizes will be of the value of 10s., which will be given to all who obtain five-sixths marks, in the aggregate, on twelve months' answers.]

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

73. What is the only reference in the Scriptures to the death of Leah?
74. What body of men told a most painful falsehood of their father after he was dead, causing the person to whom they told it to shed tears?
75. In what unworldly, magnanimous refusal does the spirit of Abraham reappear in Daniel? Give both references.
76. On what two occasions was the Lord Jesus positively "hungry"?
77. "Self-will" is mentioned only three times in the Bible, once in the Old Testament and twice in the New Testament, but each time with strong condemnation. Give the passages.
78. Where does the Saviour speak of "Mine own will," and in what three beautiful passages do we find the words "His own will" used of God?

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Balcomb, Rochester, No. 2,461, Sept. 8th, 1888.

Miss M. A. Parker, St. George's Road, Cheltenham, No. 4,145, Jan. 11th, 1889.

Thanks.

We thank those friends who, in response to our request in the April Gleaner, have returned their copies of the Gleaners' Union Manual. They have saved us the expense of a reprint.

THE KENSINGTON MISSIONARY EXHIBITION.

THE Missionary Loan Exhibition arranged by the Kensington C.M.S. Association (including South Kensington), and the accompanying Sale of Work arranged by the Ladies' C.M.S. Union for London, were held as announced on April 10th—12th, at the Town Hall, Kensington.

Three large rooms were used. In the largest, a spacious hall, was the Exhibition. Around this hall were arranged eight courts, viz., Africa, India, Ceylon, Palestine, China, Japan, N.W. America, and the Zenana Court. Each court was filled with articles of all kinds from the respective countries—dresses, curios, relics, idols, &c., &c., the description of which would fill many columns of the GLEANER. Missionaries and other friends were in attendance to explain the various objects, and crowds listened to their constantly repeated little lectures at the stalls. Archdeacon Hamilton and the Rev. C. H. V. Gollmer in the Africa Court, the Rev. W. F. Connor in the Palestine Court, Dr. Van Someren Taylor in the China Court, and Archdeacon Phair and the Rev. J. Lofthouse in the N.W. America Court, were especially active. The Zenana Court was arranged by Mrs. Beynon, wife of General Beynon, formerly H.M. Political Agent in Rajputana, who was the Treasurer of the Exhibition. It contained an admirable model of a large Indian house, with dolls dressed to represent its inmates in the various rooms, all done by Mrs. Beynon herself. Large numbers of persons expressed their astonishment at the variety and interest of the exhibits, and evidently went away with entirely new ideas of the extent of the mission field. In this hall also was a stall for the sale of missionary books, under the charge of Miss Fry, who did a large trade, taking no less than £50.

In a smaller hall was the Ladies' Union Sale of Work. The stalls were furnished by different quarters of London. The Belgravia and Chelsea stall was superintended by the Countess of Harrowby and Mrs. Gage Brown; the Kensington stall by Mrs. Carpenter and Miss Litchfield; the Marylebone stall by Miss Wellesley; the Hampstead stall (including Paddington, Kilburn, Harrow) by Mrs. Durrant; the Bloomsbury stall (including Islington and North London), by Mrs. Barlow and Miss Wharton Thompson; the City and East London stall by Miss Pratt and Miss White; the South London stall by Mrs. Forrester, Miss Hewett, and Miss K. Boyson. There was also a Missionary Leaves Association stall, superintended by Miss Hooper; two stalls filled with choice foreign goods imported specially from India, China, and Japan, by Lady Emily Williams, Lady Kennaway, and Mrs. R. Williams; a Produce stall by Mrs. Abel Smith; a Confectionery stall by Mrs. Dashwood; a Flower stall by the Dowager Lady Dynevor and Mrs. Webb-Peploe; and a Refreshment stall by Mrs. Round, Mrs. C. T. Ware, and Lady Fox.

In yet another hall, lectures were given at intervals on various mission fields, viz., by Mr. Stock on Uganda, Archdeacon Hamilton on West Africa, Rev. W. Allan on Palestine, Rev. H. D. Williamson on the Hill Tribes of India, Dr. Van Someren Taylor on China, Archdeacon Phair on N.W. America, Rev. H. Burnside on Japan, Rev. C. C. McArthur on Ceylon. Musical performances were also given, chiefly arranged by the organists of St. Mary Abbots and St. Barnabas, Kensington, and St. Paul's, Onslow Square.

The Exhibition was to have been opened by H.R.H. the Duchess of Teck; but she was prevented from coming by the death of her mother, the Duchess of Cambridge. The Marchioness of Dufferin kindly took her place at short notice. On the second day the Countess of Darnley opened the proceedings, and on the third day Lady Kennaway.

Prayer meetings were held in the adjoining Vestry Hall each day before the opening; it being the earnest desire of the local committee that all should be done to the glory of God, and nothing without His blessing. The Hon. and Rev. E. Carr-Glynn, the Rev. H. W. Webb-Peploe, and the Rev. G. R. Thornton, presided at these meetings.

An admirable Handbook was issued, prepared by the Rev. H. Stapleton, one of the Hon. Secretaries, giving brief descriptions of the C.M.S. mission-fields. The success of the Exhibition was largely due to his untiring labours, and to those of the other secretaries, the Rev. G. F. Whidborne, Colonel Petrie, and Mr. A. R. Pennefather, and also Mr. H. G. Malabar, Secretary of the Missionary Leaves Association. The amount taken for tickets and at the stalls was £1,100, which, after paying all expenses, leaves a handsome contribution to the Society.

HOME NOTES.

THIS number, though dated one day after the Society's Anniversary, will be in our friends' hands a day or two before it. We trust that those at a distance will remember in prayer the gatherings of April 29th and 30th, and ask for a rich blessing upon all the proceedings.

THE following have been accepted for missionary work:—(1) Dr. W. P. Mears, M.D. (Durham), M.R.C.S. (Eng.), Professor of Anatomy in the Newcastle Medical School connected with Durham University, a gentleman of the highest reputation in medical circles. His wife also is a qualified medical practitioner, having after her name the mystic letters "L.K.Q.C.P.I., and L.M."; and they both desire to consecrate the talents and distinctions God has given them to medical missionary work in China. They will carry on and develop the work of training Chinese Christian medical evangelists at Fuh-Ning, so well begun by Dr. Van Someren Taylor. (2) The Rev. Donald J. Mackenzie, of the London College of Divinity, Curate of Christ Church, Derby. (3) The Rev. James Hind, B.A., of Queen's College, Cambridge, Curate of All Souls', Langham Place. (4) Another clergyman, who wishes his name not published at present. (5) Dr. Wm. W. Colborne, M.D. (Lond.), M.R.C.S. (6) Miss Blanche Emily Bullock, daughter of the Rev. C. Bullock, Editor of *Home Words*, &c. (7) Miss Ellen Dunkley, who has offered for the Annie Walsh School, Sierra Leone.

OUR veteran brother, James Frederick Schön, whose portrait we gave in the March GLEANER, with an account of him by Dr. Cust, was taken to his rest before that month was out, early on the morning of March 30th. We are glad to have done honour to him while he was yet alive, and we know he was gratified by it.

WE regret also to report the death, on the previous day, of Mrs. Annie Roper, widow of the Rev. Edward Roper, formerly of the Yoruba Mission.

THE oldest of all our retired missionaries has also been taken home, at the age of ninety-seven. The Rev. William Adley went out to Ceylon in 1824, at an age (thirty-two) older than most missionaries. He laboured twenty-two years in the Tamil Mission at Jaffna, and then retired. In 1857 he became Rector of Radbaxton, Pembrokeshire, and held that post till his death. We hope shortly to give a portrait of this veteran servant of the Lord.

Two other vacancies in the C.M.S. "Hundred," that is the list of Honorary Governors for Life, "having rendered very essential services to the Society," have occurred by the deaths of the Rev. H. W. Sheppard, Rector of Emsworth, Hants, and the Rev. C. Overton, Vicar of Cottingham, Hull. Both were ardent friends of the cause.

THE anniversary of the Society for Promoting Female Education in the East was held on March 20th. That of the Church of England Zenana Missionary Society is to be on May 3rd, and that of the Indian Female Instruction Society on May 9th, both at 3 P.M., at Prince's Hall.

THE Lay Secretary lately wrote to remind an annual subscriber of £100 that his subscription was due. He replied as follows, sending the usual cheque at the same time:—"Probably you will pardon my *lapsus memoriæ* when I inform you that I was born in the last century, and age has blunted my remembrance."

ONE of the boys in the Church Missionaries' Children's Home at Limpsfield, Wilfred Roxburgh Menzies, aged 13, son of the late Rev. A. Menzies, of West and East Africa, has gained a classical Foundation Scholarship at Rossall School, of the value of seventy guineas a year, tenable for the whole time he remains at the School.

MANY of our readers know that admirable little book, *Are Foreign Missions doing any good?* Many thousands of copies have been sold in the last two years. They can now be had for 2d. each, or eight for 1s.; or in cloth boards, 1s. each. Messrs. Kegan Paul & Co. are the publishers, but they are sold at the C.M. House.

WE wish to mention an admirable tract by one of our Gleaners, Miss Spiller, of Hampstead, entitled *Shelved Christians, a Word to Invalids* (Partridge & Co.), of which a special note should be made for use at suitable times.

WE would again draw attention to the General Index of the fifteen volumes of the C.M. GLEANER, 1874—88 (see advertisement). It has been compiled with a view to assist those preparing missionary lectures, &c., and will be found most useful for that purpose. It is issued by the Hornsey Rise Branch of the C.M.S. Lay Workers' Union for London, and can be had at the C.M. House, price 4d., post free 4½d.

At Thorpe Hamlet, Norwich, a missionary band of fifty young people has been formed to spread information about the C.M.S., and collect offerings and subscriptions.

At Manor House School, Hastings, the contents of the boys' missionary boxes for last year amounted to over £32, an increase on the previous year of £12.

WE thank E. G. D., Australia, for her letter about Mr. Joseph Hannington's fund raised in Melbourne for work in South Africa. With every sympathy for all work for Christ, the GLEANER is obliged to confine its very limited space to accounts of C.M.S. work.

THE Principal of the Church Missionary College at Islington writes:—"When speaking lately at the Box-opening at St. John's, Hampstead, I made a request on behalf of our gardening students for some seeds or plants which friends could spare. A box has arrived with this label, 'For the student who loves gardening from a helper at Hampstead.' On the box itself is written the text, 'Blessed are ye that sow beside all waters.' As I cannot thank our kind friend for her gift, and for the lesson, will you do so for me? Will some more such friends kindly think of us in this way?—T. W. DUBRY."

Topics for Thanksgiving and Prayer.

Thanksgiving for all the way wherein God has led us during the past ninety years; for the men He has given; for the work He has enabled them to do.

Thanksgiving for increased income; for the many tokens of "confidence" from friends everywhere (p. 65). Prayer for His continued favour. Prayer for the Fuh-Kien Mission; for the staff, European and Native; for the Christians, lay agents, students (p. 67, &c.).

Prayer for "Twice as Many" (p. 70); for the lepers (p. 70); for the Native Mission in Corea (p. 71); for Chinese women (pp. 71, 77).

Prayer for the sick (p. 75).

Thanksgiving and prayer for missionaries in Eastern Equatorial Africa (p. 75).

Thanksgiving for news from Japan (p. 75).

Contributions received by the Editor.

To April 10th.

<i>In connection with the Gleaners' Union:—</i>	
For Union Expenses: Gleaner No. 9,501, 5s.; Mrs. Allbut, 12s.; Gleaner No. 10,171, 5s.; Mrs. C. Tierney Elton, 5s.; Mrs. H. E. Fox, 5s.; Captain Shellabeer, 9s. 10d.; Rev. W. E. Rowlands, 5s.; Didbury Gleaners, per Rev. C. Dunlop Smith, 11s.; 86 sums under Five Shillings, £4 2s. 5d.	£7 0 3
For Our Own Missionary: "A Sick and Aged Gleaner," 5s.; New Chapel Working Party, 10s.; Gleaner No. 9,501, 5s.; Mrs. H. E. Fox, 5s.; Capt. Shellabeer, 10s.; Walton Gleaners, after Service of Song, £1 12s. 6d.; Mrs. Wardlaw Ramsey, £1 1s. 6d.; Ramsgate Gleaners, per Mr. A. E. Moya, £4 3s. 4d.; Mrs. Wartsaby, 7s. 6d.; Miss Wiseman (collected), 6s. 9d.; Miss B. Newcombe, 5s. 48 sums under Five Shillings, £3 16s. 5d.	12 8 0
For C.M.S.: Gleaner No. 14,094 (in confidence), £5; Gleaner No. 9,501, 10s.; From a Gleaner for training a lady missionary, £50; Rev. E. J. and Mrs. Peck, 9s.; Gleaner No. 6,898, contents of box 7s. 7d., sale of work 10s.; Mrs. Allbut (contents of box), 8s.; Ramsgate Gleaners, per Mr. Moya, £9 9s. 1d.; Misses E. B. and E. C. Miller, £1 5s.; Gleaner No. 10,457 (contents of box), 7s.; 10 sums under Five Shillings, £1 6s. 9d.	69 12 5
422 Renewal Fees	3 6 2
Membership and Examination Fees	3 16 11
Total in connection with Gleaners' Union	£96 3 9

The Editor has also received:—

For C.M.S.: Golden Grain for Africa ("in confidence"), £1,000; Miss S. E. Neve, Pelham Institute, £3 14s. 6d.; Mr. and Mrs. N. E. White ("in confidence"), £21; Rev. J. F. D. Hoernle (sale of his father's Memoirs), £1 1s.; Mr. Thomas Allen (subscription), £5 5s.; A. B. Iver (sale of gold chains), 16s.; Mrs. A. Wilson, 7s. 6d.; Mr. and Miss Leader, £1 0s. 6d.; Pembury, per Rev. J. Harford Battersby, £3 2s.; Mr. G. H. Aldridge, 5s.; Gleaner No. 476, West Cowes, parcel of needlework; Hon. W. and Mrs. Scott (annual subscription), £5	1,039 11 6
For the Hannington-Parker Memorial Church at Frere Town: Keynasham Gleaners, per Rev. J. H. Gray, £10 5s.; Rev. A. Downes Shaw (collected), £205 2s. 6d.; Hon. Mrs. W. Scott, £1	246 7 6
For the Deficiency Fund: Gleaner No. 14,067, £1	1 0 0
For Bishop Crowther: J. Vahl, 11s.	0 11 0
For Uganda: Miss A. Macpherson, £5	5 0 0
Total	£1,388 13 9

Forthcoming Sales of Work.

Mrs. Shirer, 8, Pittville Lawn, Cheltenham. Sale May 2nd and 3rd.
Rathgar, Zion Church School House. Sale May 15th and 16th. Contributions to the Misses Stephens, 1, Cremorne Villas, Rathgar, Co. Dublin; or, the Misses Poole, 45, Rathgar Road, Co. Dublin.
Mrs. Sandford, Edleston Rectory, Aahbourne. Sale last week in May.
Mrs. Rumpf, Bluntisham Rectory, St. Ives. Sale middle or end of May.

C.M.S. PUBLICATIONS.

GLEANERS' UNION SERIES OF TRACTS AND LEAFLETS:—

SERIES A.—32 pages, post 16mo., in coloured wrapper, price One Penny each; 1s. per dozen; 50, 3s.; 100, 5s. No. 1. My Visit to West Africa. By the Rev. W. ALLAN, M.A.

SERIES B.—8 pages, post 16mo., price One Halfpenny each; 4d. per dozen; 2s. 6d. per 100. No. 1. The Tukudh Indians. A Poem. By BISHOP BOMPAS. No. 2. A Finished Course of Four Months; the Story of J. B. Read. No. 3. William Tytherleigh; or, a Triple Call from God. No. 4. What I saw in Tinnevely. By the Rev. A. B. CAVALIER.

SERIES C.—8 pages, fcap. 8vo., price One Halfpenny each; 6d. per dozen; 3s. 6d. per 100. No. 1. Eight Missionary Hymns and Poems. By SARAH GERALDINA BROCK. 1. The Joy of the Awakened Church; 2. "Behind" and "Before"; 3. Glad and Sad; 4. The Master's Call; 5. The Battle Cry; 6. A Call to the Gleaners; 7. "I am Debtor"; 8. The Launch of the Life Boat.

SERIES D.—Leaflet form, price 2d. per dozen, or 1s. per 100. Nos. 1, 2, 3 are Reprints of Poems, Nos. 1, 2, and 4, from No. 1, Series C.

THE GLEANER PICTORIAL ALBUM. A selection of the best pictures from the C.M.S. Publications and other sources, grouped together in Countries, and illustrating Natural Scenery, Habits and Customs, and Religious Ceremonies of the People, Scenes and Incidents in Missionary Life and Work, &c., &c. Complete in Three Volumes. Vol. I. contains Africa, Egypt, Arabia, Palestine, and Persia; Vol. II., India and Ceylon; Vol. III., China, Japan, New Zealand, N.W. America. Each Volume is handsomely bound in cloth, crimson and gold. Price 5s. each, post free, or the three separate volumes, price 12s. 6d., post free to members of the Society, direct from the Church Missionary House. The three volumes may also be had bound together in one, price 12s. 6d., or 10s. 6d. post free to members direct.

THE STORY OF THE UGANDA MISSION, and the Church Missionary Society's Work in Eastern Equatorial Africa. With 23 Illustrations and a Map. Price Sixpence, post free. To friends of the Society, taking a number of Copies direct from the Church Missionary House, the following reduction will be made:—12 copies, post free, 4s.; 25 copies, post free, 7s. 6d.; 50 copies, post free, 12s. Also a pamphlet containing Letters from the Uganda Missionaries describing the Revolution and their Expulsion. Price Threepence.

ANNUAL LETTERS OF C.M.S. MISSIONARIES FOR 1888-9. In a series of Pamphlets, as last year. Parts I., II., and III. now ready, price 3d. each.

[ADVERTISEMENT.]

MEMOIR OF THE LATE CHARLES ANDREW GOLLMER, for 22 years C.M.S. missionary in the Yoruba Country. A record of his Life and Missionary Labours. By his Son, the Rev. C. H. V. Gollmer, late C.M.S. Missionary at Lagos. With Portrait and Twenty-nine Illustrations, and a Preface by T. Fowell Buxton, Esq. Cloth gilt, price 2s. 6d. London: Hodder & Stoughton, Paternoster Row, E.C.

APPEAL FOR BOOKS.—The Secretary of a Missionary Temperance Library in a poor East of London Parish will be grateful for any Books for use of poor. Parcels should in all cases be prepaid. Address—C., 10, Bradstock Road, South Hackney, E.

SALE OF WORK to be held early in June towards building Girls' School at Ellore, Madras, under Miss Alexander. Contributions in money or work gratefully received by Miss Hagen, 47, Eaton Rise, Ealing.

GLEANINGS FROM THE OCEAN. Beautiful Microscope Slides containing from 50 to 70 different Foraminifera from Atlantic Mud; mounted under movable glass cover, to be sold for C.M.S. at 1s. each. 10s. packets of Mud, containing over a thousand Foraminifera (about 50 species), with directions for washing, mounting, &c., post free, 1s. 1½d.—Rev. A. H. Delap, Strabane, Co. Tyrone.

IN AID OF C.M.S.—Pretty Wall Brackets for Light Reflectors, or Fairy Lamps, called "C.M.S. Forget-me-nots." Greatly admired. 6s. 6d. and upwards, according to size. Order of Miss Emily P. Leakey, Exeter.

"FIGURE PATIENCE." This game can still be obtained from Miss C. E. Coombe, Villa Marina, Worthing. The price, with rules, is, one set (4 bags), 1s. 6d., postage 2d. extra; two sets, 3s., postage 2½d. extra; three sets, 4s. 6d., postage 3d. extra. When more than three sets are ordered to be sent to the same address, parcel post is available, and extra expense is avoided.

GENERAL INDEX TO THE CHURCH MISSIONARY GLEANER, Vols. 1—15 (1874-1888), (for use in preparing Histories of C.M.S. Missions). Published by the Hornsey Rise and District C.M.S. Lay Workers' Union, and may be obtained at the C.M. House, Salisbury Square. Price 4d. per post 4½d.

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To carry on the work of this Society at its present rate requires about £12,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid. JAMES I. COCKER, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 30, Brixton Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

JUNE, 1889.

EDITORIAL NOTES.



WE have indeed to thank God for a happy and successful Anniversary. "Happy" is the word to apply to it. There may have been more thrilling and solemn gatherings, as when (in 1885) Mr. Hall gave his reminiscences of General Gordon, and then rushed off "to catch his train for Jerusalem," or as when (last year) the telegrams arrived announcing Bishop Parker's death. There may have been more memorable speeches, like those of Canon Westcott and Sir M. Monier-Williams two years ago, not to speak of the old times of McNeile and Stowell. But never perhaps were there happier assemblies than this year; and not for one moment did either the morning or the evening meeting drag. It was wonderful to see a crowded hall (still crowded, and many standing, after four hours!) calling upon the last speaker, with loud applause, to "go on." But then Canon Howell is a Welsh orator who holds his audience in the hollow of his hand. As to the attendance, people *said* that both St. Bride's on Monday and Exeter Hall on Tuesday morning and evening were fuller than ever; but when, year after year, you have crowds standing in aisles and passages the whole time, it is not easy to make comparisons.

But the special features of the Morning Meeting were (1) the powerful address of the Bishop of London on the Divine plan for the Church at home taking its share in the work abroad; (2) the noble testimonies to the excellence of our missionaries borne by two such eminent servants of the Queen as Colonel Euan Smith and Sir Charles Bernard; (3) the reception given to Mr. Salter Price, and his admirable survey of the position in East Africa; (4) the delightful speech of Mr. Fox. We give some extracts on another page, and a verbatim report of all the speeches appears in this month's *Intelligencer*.

The subject of Mr. Webb-Peploe's sermon was very striking. "What is man?"—not in his littleness, but in his greatness, as the consummation of God's creation, and therefore *worth saving*. If God stooped down to save man, what ought we to be doing to make His salvation known? Mr. Webb-Peploe's statistics, too, were very impressive. The annual income of Englishmen 1,255 millions a year: a tenth of that, consecrated to God's service, would be 125 millions! That is the exact amount of our Drink Bill! Probably a tenth of that is given to all religious objects; and a tenth of that again, or one thousandth part of the whole income, is, roughly speaking, given to the Evangelisation of the World!

The Church of England Zenana Society, and the Indian Female Normal School Society, both had successful anniversaries. Both reported the largest income ever received. At the C.E.Z.M.S. meeting, Colonel Van Someren gave remarkable testimony to the missionary work he had seen in India. At the I.F.N.S. meeting, that eloquent American lady from Ceylon, Miss Leitch, so powerfully backed Mr. Paton's appeal for money, that £700 was subscribed in the room. The C.M.S. depends upon these two societies (and the F.E.S.) for almost all the work among women in its Indian mission-fields, except what is done, and admirably done, by missionaries' wives. The C.E.Z.M.S. undertakes Bengal, the Punjab and Sindh, and the Central and Southern Provinces. The I.F.N.S. supplies most of the ladies for the North-West Provinces and Bombay. They have, therefore, strong claims on the support of C.M.S. friends. Of

course the C.E.Z.M.S. also works in China and Japan; and the F.E.S. helps in India, China, Japan, Persia, and Palestine.

Our readers will heartily congratulate Mr. Drury and his colleagues, and the students in the C.M. College, on their brilliant achievement in the Oxford and Cambridge Theological Examination (see page 95). There were seventy-eight candidates from all quarters who were passed by Canon Westcott and his fellow-examiners, nineteen of whom were placed in the 1st Class. Islington sent up ten, eight of whom gained a 1st Class, a success never before attained by any college. Another first classman was Mr. Edmund Wigram; and although the particular marks of individuals are not published, we may venture to state that in seven out of the eight subjects of examination, either Mr. Wigram or one of the Islington men stood absolutely first.

On another page will be found a succinct summary of the recent movements of our brethren in Eastern Equatorial Africa, which, in the newspaper telegrams, must have puzzled our friends not a little. Let these main facts be noted:—(1) Our Missions in the interior are not one of them abandoned, and seven men (one of them with wife and two children) are still at their posts; (2) the only three persons who have come away are Mr. and Mrs. Roscoe, she being in delicate health, and Mr. Douglas Hooper, who is now on his way home to beat up recruits; (3) it was these three who were seized and detained by the Arab chief Bushiri, together with Mr. Taylor and Dr. Edwards from Frere Town, who had gone to meet them. Their safety is a matter for profound thankfulness to God; and we also owe gratitude to Colonel Euan Smith, the British Consul-General at Zanzibar, who used all his influence to secure them a safe passage through the disturbed territory,—to the German Admiral, through whom alone the Consul-General could communicate with the mainland under the circumstances of the blockade,—and to the French Roman Catholic missionaries at Bagamoyo, whose influence with Bushiri procured the release of the party when detained by him.

There are a few Public and Private Schools where, through the energy of friends, the GLEANER has a very limited circulation; but, in the vast majority, missionary magazines are utterly unknown. Could not our friends make a determined effort to obtain for them an entrance? We shall be glad to supply a few copies of the GLEANER gratis for two or three months to any public or private school desiring it. Perhaps many of our readers have influence with the Head Masters or Mistresses of schools, and could obtain their consent to receive copies.

Last year we put a copy of the Society's short Report (i.e., the General Review read at Exeter Hall, and the Abstract of the Reports of the Missions) in every copy of the June GLEANER, so that every one of our readers might have one. Whether they were valued we do not know, for we never received a single letter mentioning them! So this year we do not repeat the experiment! It cost the Society £50 last year, an expense quite worth incurring if the copies are used, but not justifiable if they are not noticed. They will, however, be given with the *Intelligencer*, and we will gladly forward a copy to any of our own readers who may like to send a stamped envelope.

The Mission described and illustrated in this number is Travancore and Cochin, *à propos* of the appointment of the Rev. E. N. Hodges to the vacant Bishopric.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, June 6: There.

Deut. xii. 14: "There shalt thou do all that I command thee."



Y thought on the Motto Text in April was, I think, perfectly legitimate. "There," to the Christian, means "all the world." "Go ye" there "and preach the Gospel to every creature." The thought has been intensified in my mind since I wrote that "Study."

For we have had our Missionary Meeting. A brother whom I knew years ago came. He told us of the large congregations gathered within a few years in heathen Lagos. As I listened, with thankful heart, I thought, I have been eleven years in this parish a witness of Christ, and how many souls have been added to the Lord? I will not say. But the contrast is startling. It seemed to say to me, as an English clergyman, "Go 'there,' and 'do all that I command thee.'"

I thought again. At the time when I came here, the first Uganda band was going "there." And behold the fruit "there," a noble army of martyrs! Again the contrast between here and "there" startled me.

Ought I to go "there," where the work is commanded, and the blessing is great? On that point I am clear, but let me do the next best thing in furthering the work as much as I can. Reader, are you clear about this? Perhaps you are doing what God commanded *here*, when you should be doing it "there." Is there no contrast between your fruit here, and the fruit vouchsafed to missionary brethren "there"?

Thursday, June 13: The Believing Maid.

2 Kings v. 3: "He would recover him."

I GREATLY admire this "little maid." She was an Israelite, but a captive in Syria. Far from her home she did not forget her God. Her master was afflicted with a sore disease, beyond the power of man to cure. She knew that it was not beyond the power of her God, of Israel's God, to heal her master. She told her mistress, for faith has no fears. "Would God," she said, "my master were there. The prophet of my God would recover him."

Notice but one point. Her mistress believed her. Then she must have been a faithful servant, to have won her confidence thus. And the "great man," her master, believed her word. And it came to the king; and he believed her. And the "mighty man in valour," with many attendants and much riches, went to the prophet. "And he was clean." His leprosy was healed, and he became a worshipper of Jehovah.

All this arose out of the word of a little captive maid. She believed in God. How much good a believing servant may do. The greatest philanthropist of modern times, the late Lord Shaftesbury, traced all his religious convictions to the influence of the nurse in his father's house.

You may be but a "little maid" in the kitchen. Do your duty faithfully. Serve God diligently. This "captive" child in a heathen land "waited on" her mistress there. Her mistress saw that she was true. And see what followed.

Thursday, June 20: Melzar.

Dan. i. 16: "Melzar . . . gave them pulse."

LOOKING at this from a merely human point of view, the "prince of the eunuchs" was doing a very foolish, a very dangerous thing. He was imperilling his own life. He, a heathen, in a heathen land, under the imperious rule of a luxurious heathen king, and yet he forsook the ordinary and fixed maxims of his office, and the direct appointment of the king, out of regard to a godly Jew, a captive in his care.

How came Melzar to care so much for Daniel, as to regard his wishes rather than the king's commandment? Let me remember this when I have no helpers, and no hope. My heavenly Father holds all hearts in His hand. "God had brought Daniel into favour and tender love with the prince of the eunuchs." Remember this, missionaries, in your times of danger.

Melzar risked his life for Daniel. And shall I fear loss, whether of life or of living, when I may further the work of one of the least of the Lord's servants? A heathen "prince" puts me to shame, teaches me a lesson. A lesson of love to the Lord's people. I daresay Melzar's boldness is paralleled by many incidents in our missionary journals.

Is a witness of Christ a sufferer for His sake? "Be thou" also "partaker of the afflictions of the Gospel, according to the power of God."

Thursday, June 27: Epaphras.

Phil. iv. 12: "A servant of Christ."

ONLY three times is this good man named. It may seem a small matter to be a servant. But it is a high privilege to be a servant of such a Lord. How did he become His servant? Not by serving, but by the calling of the Holy Ghost. We must be servants before we can serve.

Such was Epaphras. And in what direction did his service lie? Not in some lofty employment beyond our reach, but simply in those things which you and I may do every day. His chief labour, apparently his day by day service, was at the throne of grace in prayer. "Always labouring fervently for you in prayer." His was not mere prayer-saying, or offering a few collects, nor lip-babbling, as I fear much prayer is. His praying was "striving." Heart-work, not merely lip labour, therefore not lost labour.

He was a valued helper. "Our dear fellow-servant," says the Apostle. Not standing apart, working as if he had no connection with other workers, but working with, yea suffering with, his brethren, "My fellow-prisoner in Christ Jesus."

And his prayers were not indefinite. Using a "cycle" formally, uttering words and names which had no meaning, seeking meaningless "blessing" on unknown workers, but pleading for that which is most surely needed by all brethren, whether sowers or reapers or gleaners, "that ye may stand perfect and complete in all the will of God."

FORWARD!



ORWARD! delay not, the labour is vast,
The toilers are few, and the time fleeting fast;
Vain are regrets for the way you have trod,
Live for the future, the past is with God.
Forward! He calls you, the work is not yours.
Men pass away, but the Master endures;
Changes may hinder and troubles assail,
But in His strength you shall surely prevail.
There are the valiant ones, first in the fray,
Bearing the heat and the burden of day;
Yet all who will in their service may share,
Aiding the cause with their substance and prayer.
Think of the dying unhelped from above,
Sorrow unsoothed by the Gospel of love,
Men groping onward from cradle to grave,
Point them to One who came, seeking to save.
Live not for numbers, but live to obey,
Let fruit or barrenness come as it may;
Failure—success—alike work out His will,
"Lo, I am with you," He promises still.
Work, for your labour is never in vain:
Look where the harvest lies white on the plain;
They who have sown in tears joyfully bring
Many a golden sheaf, ripe for the King.
Work, for the glorious day is at hand
When He shall gather from every land
Teacher and follower, both to be blest
In the glad haven of infinite rest.

A. E. D.

THE EDITOR'S LETTERS FROM THE FRONT.

Mission Services at Trichur, South India.

From MR. LAKSHMAN RAO.

YOU will be glad to hear that the Lord once more has permitted me to hold some special services at Trichur on the invitation of Mr. Bower.

Trichur services were over yesterday. We had very happy meetings. The presence of the Lord was fully realised, and I trust souls have been brought to the knowledge of the Saviour, and that believers have been strengthened. "All things are of God." So all glory belongs to Him. Mr. and Mrs. Bower were most hearty and earnest in these meetings, and did all they could to make this time a means of much blessing to the Native Christians here. There is much in Trichur to praise God for; and I am thankful to see how much the present missionary and his wife, Mr. and Mrs. Bower, like their predecessors, Mr. and Mrs. Bishop, are seeking to advance the cause of our Lord and Saviour. Mr. Bower is particularly strong on the matter of conquering the heathen strongholds, such as Brahmanism, &c.

I have much enjoyed my visit and service here, having had on the average between three to four meetings a day. Mr. Bower, Mr. Joseph—the earnest and devoted pastor of this place—and I, are going to-morrow to Kunankulam for holding some special services there. God grant us victory!

F. E. LAKSHMAN RAO.

TRICHUR, Oct. 22nd, 1888.

[Mr. Lakshman Rao is a converted Brahman who was in England two or three years ago, and will be remembered by many.]

Mission to the Hill Arrians: The Lost Ear Gleaned: Baptisms.

From the REV. A. F. PAINTER, Travancore.

KORTABEL, S. INDIA, Dec. 5th, 1888.

I SEND you a short account of what I can only call "a gleanings of the Lord Jesus Christ Himself," which I think may interest and encourage others, and call forth more prayer and faith. Such incidents are more than a reward for years of toil.

In 1882, when I first visited and preached to the Mankompu people the Lord Jesus Christ, among the first to believe in His name were an old man and his wife named Ellampillakel. Soon after, the two grown-up sons and their wives and children also joined them. The whole family have been among those whom we could unfeignedly rejoice over. The old mother was one with whose bright face and intelligent answers the Bishop was particularly pleased. The eldest son, Samuel, was one of the four whose portraits appeared in the GLEANER,* but there was a daughter (the only one) who still continued a heathen. She had married a heathen man of Wellani, and he was not willing to become a Christian. We sent for, talked and prayed with them, but the man was determined, and said he would not let his wife live with him if she became a Christian. So after a struggle she too, in spite of her mother's entreaties, rejected Christ and went away with her husband.

The sheaf had been gathered in, but one ear had fallen from it. Would it be lost? Prayer was made through the five years that followed, and last month the answer came.

When I reached Mankompu, about the middle of November, I was asked to go down to Ellampillakel's house to see the daughter, who had just been brought there. She had come, but so changed, such a wreck of what she was. When I saw her before she was a fine, strong, healthy young woman; now she had lost the sight of both eyes, and was little more than a skeleton, scarce able to crawl about. She had had fever badly, then her sight became affected, and her husband turned her and her little child out. Her old father and mother went and brought her home. It was one of the most affecting sights I have ever seen. The tears ran down her cheeks as, when I spoke to her of the great love of Christ, she expressed her trust in Him. "I believe He has received me," she said, "He will not cast me out though I refused His call so long"; and when I told her how Christ had received the poor, the weary, the sick on earth, and healed and blessed them, she said, "Sahib, I shall never see again on earth, but I shall in heaven." There was no complaining of God's dealings with her; her weary soul was, I truly

believe, resting in Christ, and she had rest. Her old mother stood by, a look of real happiness on her face, even amidst tears, that God had, even in this way, brought her daughter to the knowledge of Christ. I baptized her and her little child the next day, for who could refuse water in such a case? and I don't think she can live long. And so the lost ear was gleaned by Christ. It is one of those marked instances of God's goodness, which He permits us to see from time to time to increase our faith, nay to rebuke our want of it. Tokens to us that He is working as of old, that He hears and answers prayer; pledges that He will gather in His own, and complete His work, and establish His Kingdom.

Dec. 11th.

I much grieve to say that the Pooshari who came and brought his implements and became a catechumen, has relapsed, I trust only for a time. The people say that the "Chattan" entered into him as before, and that under its influence he declared that he had done wrong in abandoning the worship of the evil spirit, and is now living in the jungle. Such "possessions" seem very real in some cases; some of those accustomed, as he then, to practise devil dancing, and who are now, as far as one can judge, true Christians, have told me that after their conversion they have at times felt the peculiar feeling of excitement and trembling coming on, and have, with difficulty, prevented its overcoming them by prayer. The Pooshari was not baptized. There is in nearly every case long probation. His younger brother is steadfast.

The total of baptisms in the district this year amounts to 107 adults and 76 children (many children baptized with their heathen parents). Two-thirds of these are Arrians, the remainder chiefly Palayars. They all need your prayers that God would lead them safely Home. There are 500 catechumens, chiefly Palayars.

A. F. PAINTER.

[Respecting the Arrians, a wild hill-tribe, see GLEANER, June, 1879. The Palayars or Palayans are the out-castes of the low country of Travancore.]

Baptism of an Indian Washerman.

From the REV. W. J. RICHARDS, Alleppey, Travancore.

TIRUWILLA, Feb. 22nd, 1889.

WE had the pleasure lately of baptizing the dhoby, or washerman, of Tiruwillia, close upon sixty years of age. Mrs. Caley describes him (and she lived several years, as you know, at Tiruwillia when it was her husband's charge) as having "lived a more honest and consistent life than many Christians"; "I believe he has been a Christian at heart for years." He said before his baptism, and they are suggestive words, "fourteen missionaries have spoken to me of Christ." Had he died without baptism we could not have numbered him in the visible Church, and surface observers, as we are all apt to be, would have seen fruitless work. The prayers of friends are desired for his widow, that she too may come to the Lord Jesus before it be too late to witness for Him.

Kunnani, the place incorrectly printed Kanana in December GLEANER, is very interesting. I lately spent half a day there, teaching and examining the people. Fifty-one are professed catechumens, of whom thirty-three are men, only seven women, and there are eleven children. The outsiders, literally so, for they stood outside the prayer house, said, "All will join, some every week." Again, "Those who have first entered must not frighten us!" That is, not make the outsiders "out of love for" Christianity. I think this is "very good." As to sorcerers, "Ye must not summon their aid, and when the jungle is cleared away, the evil spirits will go." "If the teeth are gone, the mantram (incantation) fails": I suppose the sorcerer not being able to say it correctly. Mantrams are in Sanskrit, and therefore difficult to pronounce, and a mispronunciation fatal to its worth. Here the "teeth" stand for the offerings to demons, and so, if no one calls in the aid of witchcraft, the power and trade of the wizard will cease; the uninformed heathen being also compared to the dark jungle, the favourite abode of "devils," Christian instruction is the cutting down or clearing of it.

For two years we have had no adult baptisms in the Tiruwillia district, except in very rare cases, but many have been under instruction for baptism; but this year, please God! we shall admit numbers. Already, on three Sundays I baptized eighteen adults, aged from sixty to fifteen, and these in three places more than a day's journey apart.

It is a very serious thing bringing men and women into the Church. If St. Paul was disappointed in Elymas and a greater than he in the man of Kerioth, how shall we avoid so likely a danger? Therefore the brethren should pray for us that the Word of the Lord may run and "BE GLORIFIED," and "that we may be delivered from unreasonable and wicked men."

If every home clergyman who baptizes a child would remember us abroad when he prays, "Grant that whosoever is here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues and everlastingly rewarded." It is a very comprehensive prayer to mind.

W. J. RICHARDS.

* See GLEANER of June, 1888.

THE NEW BISHOP OF TRAVANCORE AND COCHIN.

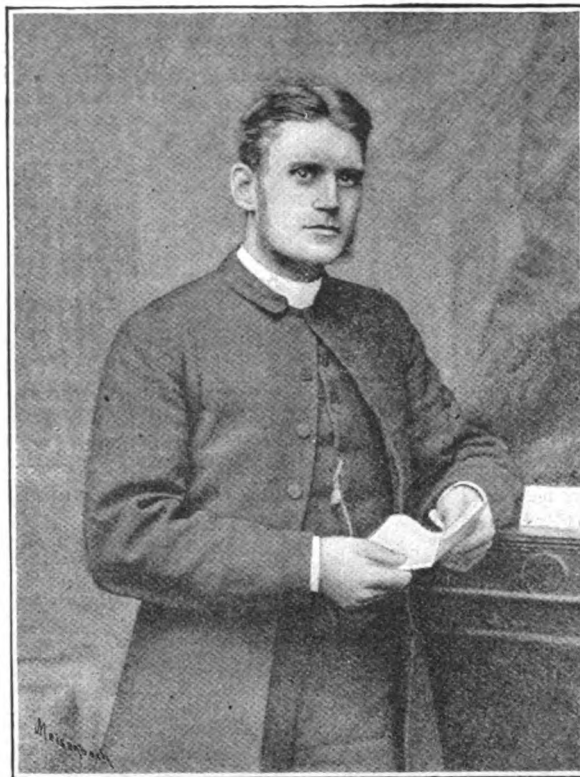


are getting too much into the habit, when we speak of candidates for missionary service from the Universities, of calling them "Cambridge men." Certainly Cambridge has sent forth more missionaries than all the others put together; but we must not forget the devoted men from Oxford, Dublin, and Durham.

Some eighteen or twenty years ago, six or seven Oxford undergraduates agreed to meet together and pray for Foreign Missions. We believe the suggestion came from one of them who, with his sister, had been wont to pray for the heathen from childhood. That one is now an S.P.G. missionary; his sister is a C.E.Z.M.S. missionary; three of the others became C.M.S. missionaries; one went to India as a chaplain, and has been there and at home a most active missionary worker; and one is a London clergyman who is an ardent advocate of the cause.

One of the C.M.S. men from that praying band was Edward Noel Hodges, of Queen's College. He took his degree in honours in 1873, and for the next four years worked as Tutor in the C.M. College at Islington. In 1877 he offered for missionary service, together with his friend, Arthur William Poole, of Worcester College. They were appointed to go together to Masulipatam, South India, the head-quarters of the Telugu Mission: Mr. Hodges to take the Principalship of the Noble High School, and Mr. Poole to work among the educated high-caste Hindus by means of lectures, visiting, &c. Three years later Poole came home invalided, and subsequently he was appointed by the Archbishop of Canterbury first Bishop in Japan. In 1885 Mr. Hodges was transferred to Ceylon, where he took the Principalship of Trinity College, Kandy, and now he too is raised to the Episcopate, the Archbishop having selected his name from two which were submitted to him by the C.M.S. Committee.

It is interesting also to note that Mrs. Hodges is a sister of another of that praying band at Oxford, the Rev. F. A. P.



THE REV. E. N. HODGES,
Bishop-designate of Travancore and Cochin.

Shirreff, Principal of the Lahore Divinity School. And a brother of the Bishop-designate is chaplain of the English Church at Shanghai, where he renders cordial help to Archdeacon Moule and other China missionaries.

We do not remember hearing Mr. Hodges speak at a C.M.S. meeting when he was in England in 1883, but members of the C.E.Z.M.S. will not forget the deeply spiritual address he gave at a meeting of that society in the Lower Exeter Hall.

The Bishopric of Travancore and Cochin was founded in 1879, and the Rev. J. M. Speechly, who had been a C.M.S. missionary there, was consecrated to be the first Bishop. He has done much to foster the Native Church, and to infuse a spirit of devotion into the Native clergy. May much grace be given to the new Bishop to carry on the work so well begun. How large and important that work is will be gathered from the sketch of the Society's Travancore and Cochin Mission given on pages 87—90 of this present GLEANER.

OUR TRAVANCORE PICTURES.

ALL the pictures in this number are illustrative of the Travancore and Cochin Mission. The portrait of the Bishop-designate of Travancore and Cochin is noticed above. The picture under it shows us one of our younger men, the Rev. C. E. R. Romilly, studying the language with his munshi or teacher. The pictures on page 85 are from photographs sent home by the Rev. W. J. Richards of Alleppey. Alleppey, with a population of more than thirty thousand, has been for over seventy years the head-quarters of a missionary. At present the Native congregation numbers 347. There are about 4,000 Syro-Romanists, and about 7,000 Mohammedans, the remainder being Hindus.

What the palmyra tree is to Tinnevely, that the cocoa-nut tree is to Travancore—wood for the house and thatch, rope for fastening the parts together, oil for the lamp and for the curry, some of the white part going to form the material of the food. Then it is cooked over a brisk fire of cocoa-nut shells, and stirred and served with a spoon of the same. The rice is bought by the sale of coir fibre made from the husk of the nut, and the quarrel in the neighbouring garden is that caused by excessive drinking of arrack or strong toddy from the blossoms of the tree. No. 1 shows a group of women sorting the coir yarn referred to. These women are of the Chogan caste, and if the picture were a little more distinct it would be noticed that most of them have their hair made into a knot on the right hand side of the head, indicative of their being still heathen. The woman with a cloak thrown



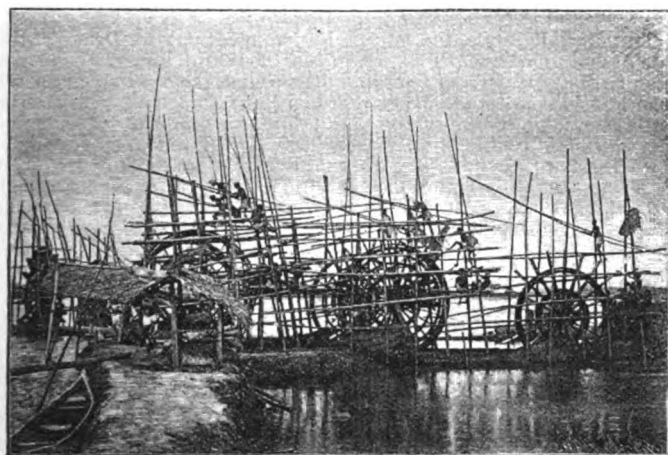
THE REV. C. E. R. ROMILLY AND HIS MUNSHI (NATIVE TEACHER).



ALLEPPIE SKETCHES: (1) COIR WORKERS AT WORK.



ALLEPPIE SKETCHES: (2) A NATIVE HOUSE.



ALLEPPIE SKETCHES: (3) TRAVANCORE WATER WHEELS USED FOR DRAINING RICE-FIELDS.



ALLEPPIE SKETCHES: (4) THE BEACH AND CUSTOM-HOUSE.

over her head is probably a Mohammedan or Christian.

No. 2 is a typical Native house at Cottayam, embowered in coconut, tallpot palms, and plantain trees.

No. 3 shows the water-wheels used in draining the rice fields after the rainy season has passed. The wheels are worked by relays of men of the Pulayan caste day and night to the accompaniment of noisy choruses. Some four hundred people in the Alleppie district are from the Pulayan caste who were formerly slaves bought and sold with the land, and to the present day, though nominally free, they are not allowed to walk on the high roads. Seventy-two feet must be the distance between a Pulayan and a high-caste man on the king's highway! The consequence is that they are perpetually being driven from the road into the jungles to travel by the jackal's path whenever they hear the "Po Po!" of the Brahmin or Nair wayfarer. If the Pulayans chance to be working close to the road, he puts a few green twigs and leaves in a prominent spot weighted with some stones, so that his work may go on while the traveller incurs no defilement! We trust this



ALLEPPIE SKETCHES: (5) A TAMIL TEMPLE.

horrible caste custom is yielding to our efforts and to the co-operation of the Native Government.

No. 4 gives a view of the beach and Custom-house at Alleppie, with men carrying down bales of coir to cargo boats for loading a steamer in the roads, and No. 5 is a view of a Tamil temple where Mr. Richards and his helpers sometimes preach to the heathen.

At the top of page 88 we have a group showing the Travancore missionaries. Taking the back row first, from our left to right, we have the Rev. F. Bower of Tiruwella; then Mr. S. Baker, superintendent of the Cottayam Press; then the Rev. C. E. R. Romilly; then Mrs. Neve and Mrs. Painter; then the Rev. C. A. Neve, Principal of the Cottayam College; then the Rev. J. and Mrs. Thompson. The four sitting in the second row are (on the left) Mrs. Bower, Mrs. H. Baker, Mrs. Caley, and Archdeacon Caley. The

three in front are (on our left) the Rev. A. F. Painter, of the Hill Arrian Mission; on our right, the Rev. W. J. Richards, and Miss T. Baker in the middle. The Mrs. Baker in the centre of the group is the widow of the late Rev. H. Baker, founder of the Hill Arrian Mission, the lady in

the front row is her daughter. On the same page we have all the Native pastors but two engaged in the Mission. On page 89 the two groups illustrate respectively a Young Men's Christian Association presided over by the Rev. K. Kuruwella of Cochin and a mothers' meeting superintended by his wife at the same place.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE missionaries at Mamboia and Mwapwa duly received the letters from the Consul-General at Zanzibar (Colonel Euan Smith) advising them to come away, and that he had taken steps to get them safely through the disturbed districts; but the Rev. J. C. Price, the Rev. H. Cole (with Mrs. Cole and two children), and the Rev. A. N. Wood, determined to stick to their posts. Mr. and Mrs. Roscoe, however, felt obliged to take advantage of the Consul's interposition, as she much needed medical assistance. Meanwhile, Mr. Douglas Hooper had arrived at Mamboia from the Victoria Nyanza, having resolved to come to England to stir up men to go out; so he joined them, and the three together proceeded to the coast. On arriving near Bagamoyo they were seized by Bushiri, the Arab chieftain who is in revolt against the Germans; and so also were the Rev. W. E. Taylor and Dr. Edwards, who had come from Frere Town to meet them. However, through the very kind interposition of the French priests at Bagamoyo, Bushiri released Mr. and Mrs. Roscoe but detained the others for a ransom. All, however, were ultimately let go. Mr. Hooper is on his way to England, and the rest went to Frere Town.

None of our stations, therefore, are abandoned; and there are seven missionaries still in the interior, viz., Mr. Mackay, Mr. Gordon, Mr. Walker, and Mr. Deekes on the Lake; Mr. J. C. Price and Mr. Cole (with his family) at Mwapwa; Mr. Wood at Mamboia.

MR. MACKAY writes that reports from Uganda state that Kiwewa had been killed, and that Kalema, chosen by the Arabs, had been established on the throne. Mwaanga had escaped from Magu, where he had taken refuge, and was with the Romish missionaries at Ukumbi.

PALESTINE.

THERE is an interesting religious movement at Kefr Yasif, a village near Acca. The Rev. T. F. Wolters, who has lately visited the place, was much encouraged by what he saw and heard. There are some seven or eight who gather round God's word on Sundays and in the week; but schools are wanted both for boys and girls. The movement is likely to call forth active opposition to the C.M.S. schools at Acca.

PUNJAB.

THE Rev. R. Clark has been on a tour through Ajnala, Narowal, and Fathgarh. Everywhere he found the work most encouraging. The churches at these three places are full of Christian converts, where a few years ago there was not one baptized Christian; and villages in many districts have some Christians in them. "What is now needed," Mr. Clark writes, "is teaching power. The new Christians must be taught, and it is towards this that our energies must be directed."

WE regret to hear that the health of the Rev. A. Lewis of the Beluch Mission, has given way, and that he is ordered to Cashmere for complete rest.

MID CHINA.

THE Rev. J. C. Hoare writes that in Tai-Chow, the city where he baptized thirty-one persons in December last, has now seventy or eighty regular worshippers, twenty or thirty of whom are earnest inquirers, and nearly twenty are candidates for baptism. Bishop Moule was hoping to visit the district in May to confirm those who were baptized last winter. (The deeply interesting narrative of the beginning of this work appeared in the *C.M. Intelligencer* for April.)

JAPAN.

WRITING upon the promulgation, on Feb. 11th, of the new Constitution in Japan, Mr. Warren says, "We may rejoice and thank God that under it the people of Japan will enjoy full religious toleration. It is now rumoured that the revision of the Treaties is practically completed. With a Constitution giving Christianity a fair field, and the present restrictions on the residence of the missionaries in the interior

removed, it will be more than ever the duty of the Church of Christ to send her representatives to win Japan to Christ."

A THIRD visitation of the Mission stations on the island of Kiusiu was made in March by Bishop E. Bickersteth of Japan. He has promised to send an account of it, which will be printed when it arrives. Speaking of what he saw, he says, "I do not know that any tour which I have undertaken has left more on my mind the impression that the day may be at hand of a very large ingathering. I can scarcely doubt that it will be so if only the Church enables you to take advantage of the God-given opportunity."

NORTH-WEST AMERICA.

ON April 13th a eulogistic article appeared in a Manchester daily paper on Lord Lonsdale's North American travels. Next day a letter appeared in the same paper pointing out that almost the whole of the ground traversed by him had already been passed over by a lady, the wife of the Rev. T. H. Canham, C.M.S. missionary to the Tukudh Indians. The article in question spoke of Lord Lonsdale as "commencing a journey through ice, snow, and rain to Rampart House on the Porcupine River, which he intended to descend, and, all being well, to travel along the Youcon River to its mouth, which is south of the Behring Straits." This journey, too, except its latter and easier part, was accomplished by Mrs. Canham in the winter of 1887 in company with her husband. Mrs. Canham is the only white woman who has lived north of the Arctic Circle, and who has crossed the Rocky Mountains north of the Circle in winter.

THE Rev. J. Settee, the veteran Native missionary at Dynevor, the late Archdeacon Cowley's station in the Diocese of Rupert's Land, has been visiting Scantbury to open a little church there. Though an old man and bent with age, he travelled on foot from ten in the morning until sunset, when he reached the catechist's house. After a short rest he visited a Native Christian lying on his death-bed, to whom he administered the Lord's Supper, and afterwards gave a lecture to the Native Christians on the Sacraments. Not a bad day's work for an old man of over eighty! The next day, Sunday, Dec. 16th, he baptized several infants, and opened the church. At the close of the service there were sixteen Native communicants.

WHY IS ST. MATTHEW XI. 22, &c., CHOSEN AS THE GOSPEL FOR ST. MATTHIAS' DAY?

From the REV. W. J. RICHARDS, *Travancore*.

ALLEPPEY, Feb. 28th, 1889.

THE following thoughts, the basis of sermons in English and Malayalam, preached by me on Sunday, 24th, St. Matthias' Day, and also to a young congregation when I baptized two adults on the 25th, may be interesting to some as they have been to me. They were suggested to my mind as I prayed for a message from God for Sunday last, and I do not recollect having seen them worked out before. But I fear they are rather unpolished for the GLEANER.

W. J. RICHARDS.

St. Matthias was probably one of the seventy disciples mentioned in St. Luke x., and so heard the Lord's words of thanksgiving, x. 21, &c., same as St. Matt. xi. 25. It is very encouraging to missionary workers, collectors, and preachers, who recollect that 1 Cor. i. 26, 27 is still true, and that mistaken critics measure results by heads, to know that our Lord and Master "rejoiced exceedingly" (*ἀγαλλίασαι*, translated in St. Matt. v. 12 as "Be exceeding glad"), because God the Father had revealed Him, and the news of Him, unto babes, i.e., such as the poor Pulayan converts of Travancore, babes in power and knowledge, and "base" in the sight of men. The only other occasion in which so strong a word is used of the Son of God is quoted by St. Peter in Acts ii. 26 from Ps. xvi. 9: "My tongue (or My glory) rejoiced because Thou wilt not leave My soul in Hades." How dear to our Lord is then this work of gathering and instructing the little ones who believe in Him!

May the thought cheer us in these "days of rebuke," and nerve us in hours of weariness, and rouse us in times of sloth! The R.V. says He rejoiced in the *Holy Spirit*. So the Father revealed these things to the babes. The Spirit opened their hearts as that of Lydia. Christ rejoices therein exceedingly. The blessed Son our Saviour, "anointed" with the Holy Spirit to "preach good tidings to the poor" (St. Luke iv. 18), proves indeed that He is "anointed with the oil of gladness above His fellows" when He suffers His followers to see that exceeding gladness whence the Holy Angels have learned to rejoice "in the presence of God over one sinner that repenteth." May this oil upon the head of Aaron descend even to us the skirts of His garments. Besides rejoicing, He added yet the comfortable words, "Come unto ME all ye that labour and are heavy laden, and I will give you rest."

THE SOCIETY'S MISSIONS.

VI.—TRAVANCORE AND COCHIN MISSION.



T the southern end of the Malabar or western coast of India are the kingdoms of Travancore and Cochin, separated from Tinnevely—as described in our January number—by the Western Ghâts.

No two contiguous regions present greater contrasts than may be seen from those mountains in the two opposite directions. While Tinnevely is a flat and uninteresting plain, with a sandy soil and dry climate, Travancore boasts of some of the most beautiful and diversified scenery in the world, and is emphatically “a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.”

Travancore and Cochin are two of the semi-independent protected states of India. The Rajahs of both kingdoms took the side of the English in the wars with Hyder Ali and Tippoo Sahib at the close of last century, and were accordingly confirmed in their thrones. Indeed, the war of 1790 originated in an attack by Tippoo upon Travancore. The last two Maharajahs of Travancore have shown an enlightened spirit in many ways, and a desire to improve the condition of the people and promote Western refinement. A Census of the kingdom taken in 1875 was the first ever made by an Indian Native Government; and a report of the results—a volume of 330 pages—which was published in English, gives much valuable information respecting the country and people.

This Census brought to light a fact which makes Travancore unlike every other part of India, viz., that the “Native Christians” (i.e. as statistically reckoned) are one-fifth of the whole population. This is mainly owing to the existence on this coast of the ancient “Syrian Church of Malabar.” The exact figures were—Hindus, 1,700,317; Mohammedans, 139,905; Jews, 151; Native Christians, 466,874; European and Eurasian Christians, 1,644. The Native Christians comprised 299,770 Syrians, 109,820 Romanists, and 61,284 Protestants. In Cochin the proportion was still larger, the number of “Christians” being returned as 140,262, out of a total population of 601,114. These were not sub-divided, but the great majority were Romanists. Both in Travancore and Cochin, at least one-half of the Romanists are probably descendants of the Syrian Christians.

In another respect Travancore has a pre-eminence in India. Nowhere else is the caste system so elaborate. In a Hindu population just half that of Lancashire, the local Census enumerates 420 distinct castes. And although the differences between some of these are minute, a list is given of 75, “which,” says the compiler of the Census Report, “can be broadly distinguished from each other, and which serve to show the different strata in the formation of Hindu society.” And nowhere else is the tyrannical power of caste more manifest. The *Nairs*, a branch of the *Sudras*, form the most important section of the population. They comprise the bulk of the landed gentry and almost the whole class of Government officials, civil and military. None of them engage in trade. The *Chogans* are the largest of the castes in number. Most of them are “toddy-climbers,” climbing the cocoa-nut tree as the Shanar of Tinnevely does the palmyra. They are an industrious people, and some of them are influential. While low in the social scale as compared with Brahmins and Nairs, they in their turn are reckoned far above the out-caste “slave” population—or rather “ex-slave,” for legal slavery is now abolished, though the people thus nominally free are still much oppressed. The caste distinctions are enforced by a rigorous system of distances to be observed by lower castes in approaching the higher. Thus,

a Nair may approach but not touch a Brahman; a Chogan must keep 36 steps from a Brahman, and 12 from a Nair; a Pulayan (the name of one of the slave communities) must keep 96 steps from a Brahman or Nair, and must not approach even a Chogan closely. Even a Pulayan is defiled if he is touched by a Pariah. And besides all these there are the wild jungle and hill tribes.

The most interesting feature of Travancore as a mission-field, and that which led to the establishment of the C.M.S. Mission, is the existence of the “Syrian Church of Malabar,” or, as its members call themselves, Christians of St. Thomas. There is a tradition that the Apostle Thomas carried the Gospel thither, and that his martyred body was buried at the now familiar St. Thomas’s Mount, near Madras, but it is not accepted by the best authorities. But the Church is certainly very ancient. It is called a “Syrian Church,” because it looks to the Syrian Church of Antioch as its mother, and to the Patriarch of Antioch as its earthly chief.

When Vasco de Gama reached India by sea round the Cape in 1498, he found flourishing Christian Churches in South India, which though not free from many errors and superstitions, knew nothing of the Papacy, the adoration of the Virgin Mary, or transubstantiation; but early in the sixteenth century an army of Portuguese priests followed, and the Malabar Church was subjugated by the Papal power. But this only lasted some sixty years. In 1661 the ports of Quilon and Cochin were captured by the Dutch, who expelled all the Romish priests, and thus made way for another Syrian Bishop, who arrived from Antioch in 1665, and was welcomed as a liberator by the majority of the Christians. They have from that time been free from Papal domination, but have acknowledged the supremacy of the Jacobite Patriarch of Antioch. Others, however, remained in connection with the Church of Rome, and became the progenitors of the body of Romanists now in the country.

When Travancore and Cochin came under British protection in 1795, the Syrian Church began to attract attention, and in 1806 Dr. Claudius Buchanan (one of the missionary-hearted chaplains connected with the East India Company) was sent by Lord Wellesley to visit it. His speeches and sermons in England—particularly his speech at the C.M.S. anniversary in 1809—and his published *Christian Researches*, awakened among Christian people a strong desire to enter into friendly relations with an ancient Church which seemed to offer a promising base for the extension of Christianity in India; and a few years afterwards an invitation from the British Resident in Travancore, Colonel Munro, who took a great interest in the Syrians, led to the establishment of the C.M.S. Travancore Mission in 1816.

The object of the Mission was expressly to benefit the Syrian Church—not to amalgamate it with the Church of England, not to interfere with its liberty to “ordain rites and ceremonies,” but to encourage and aid it to reform itself—“not to pull down the ancient Church and build another, but to remove the rubbish and repair the decaying places.” For though free from some of the grosser errors of Rome, it was overlaid with most of the corruptions of doctrine and practice common to the Oriental Churches; and its lack of spiritual life was evidenced by the total absence of any effort to evangelise the surrounding heathen. It was proposed to undertake the training of youths for holy orders in a college which Colonel Munro had induced the Native Government to endow; to translate the Bible—which the Church only possessed in Syriac—into Malayalam, the vernacular of the country; and generally to influence clergy and people in favour of purer doctrine and simpler worship. The missionaries entrusted with this noble task were Benjamin Bailey, Joseph Fenn, and Henry Baker.

At first all went well. The missionaries were cordially received by the Syrians, and during the lifetime of two successive Metrans (bishops) their educational and translational work went on prosperously, and there seemed good hope of a gradual reform. But after the death of the second in 1830, his successor headed a reactionary movement and opposed the Mission. In 1835, Bishop Daniel Wilson visited Travancore, and made a definite proposal, "that the Syrian Church should reform itself of all errors that had been acquired by their connection with the Nestorians, and in later times with the Portuguese; in short, that they should restore their own ancient canons, which were extant, and thus return to the periods nearest to the apostolic times." A synod was accordingly held, but the Metran succeeded, by bribes and intimidation, in securing a majority against the proposal; and the result was that the Syrian Church formally dissolved the arrangement with the C.M.S. Mission.

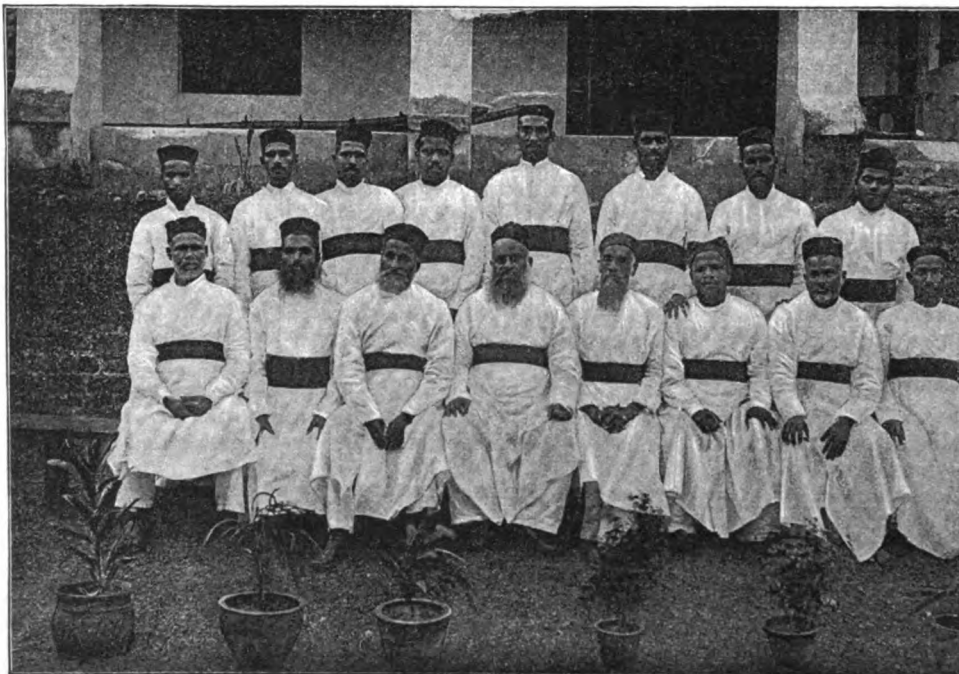
The Society was now free to devote itself to the heathen population; and the Travancore Mission proper was begun. The separation resulted ultimately in more friendly intercourse with the Syrians. Some thousands of them have joined the C.M.S. congregations, without forfeiting the regard of their fellows. Several Syrians have received Anglican orders, but are still frequently invited to preach in the Syrian churches—as also are the English missionaries. In



C.M.S. MISSIONARIES, TRAVANCORE. (See page 84.)

the Society's Cottayam College, founded after the separation, Syrian youths study for the Madras University. In the Mission schools, the children of Syrians, boys and girls, are educated in large numbers. After awhile, an important reforming movement sprang up in the Syrian Church itself. In a few churches a revised Liturgy, translated into Malayalam, is now used; the Lord's Day is better observed in many places; Sunday-schools, Bible-classes, and prayer-meetings have been introduced, C.M.S. catechists being sometimes asked to conduct them; and there is a large sale of Bibles and Testaments. Nevertheless, the Syrian Church, as a body, still clings to its mediæval superstitions.

In the C.M.S. Mission to the heathen of Travancore, some eminent missionaries have laboured. Besides the three already named, viz., Benjamin Bailey (1816-50), Henry Baker, sen. (1817-66), and Joseph Fenn (1817-26), three others should be also especially mentioned, viz., Joseph Peet (1833-65), John Hawsworth (1840-63), and Henry Baker, jun. (1843-78), all of whom died at their posts. Peet founded the station at Mavelikara, Hawsworth that at Tiruwella, and H. Baker, jun., the interesting Mission to the Hill Arrians. T. Chapman (1840-52) should also be named; he was Fellow of St. John's College, Cambridge, Principal of Cottayam College, and, on his return home, became Secretary of the Society; and R. Collins



C.M.S. NATIVE PASTORS, TRAVANCORE. (See page 84.)



A MOTHERS' MEETING, TRAVANCORE. (See page 84.)

(1854-67), Principal of Cottayam College, and author of important literary works, and afterwards Principal of Trinity College, Kandy. Still more noteworthy is the missionary career of Mrs. Baker, sen., who was a daughter of J. C. Kohlhoff of Tanjore, was married to H. Baker, sen., in 1818, started a girls' school two years after, and for seventy years continued to conduct that same school (see GLEANER, August, 1885). She died in April, 1888.

The Society's principal station is at *Cottayam*. Here are the church, school, and printing-office, erected by the Rev. B. Bailey, the translator into Malayalam of the whole Bible, which was printed under his direction from types he had himself made. Here is the Cottayam College, where a high-class Christian education is given to about 300 Native youths, Hindus, Syrians, Romanists and Protestants. Here too is the Cambridge Nicholson Institution for the training of mission agents, named after the Rev. T. Y. Nicholson, formerly C.M.S. Secretary at Cambridge. Other centres are *Pallam*, *Tiruwella*, and *Mavelikara*. Around these chief stations are grouped a number of pastorate stations, where Native pastors reside; and in connection with these there are more than 100 congregations. About one-third of the persons composing them are from the Syrian community. The majority of the remainder were either Chogans or Pulayans (slaves), or children of parents who were so; but Brahmans and Nairs have also contributed some members

to the Church. The first "slave" baptisms took place in 1859.

Another interesting branch of the Travancore Mission has been the work among the *Hill Arrians*, an aboriginal tribe found in the recesses of the Gháts. To give the Gospel to these people Henry Baker, junior, devoted the best energies of his life. He first went up to them in 1848; and ten years later, when the Bishop of Madras visited the Mission, he found 800 Arrians under instruction, of whom 450 had been baptized, and 173 were confirmed on the occasion. More than 3,000 of this tribe have been brought in from first to last. Baker's central station was at *Mundakayam*, but several other places have since been occupied by Native evangelists. The Mission is now under the charge of the Rev. A. F. Painter (see GLEANER, April, 1884).

The oldest of all the stations is *Alleppie*, the seaport, which was occupied in 1816 by T. Norton,

one of the first two English clergymen to go to India as missionaries. He laboured there twenty-five years, and died at his post. *Cochin*, the British port, is the seat of a Native pastorate. In the north of the kingdom is an extensive district which is the field of the *Always Itinerancy*, worked for some time by R. H. Maddox.

In the smaller state of Cochin, the Society occupies two stations, *Trichur*, occupied in 1842, and *Kunnankulam*, in 1854. Trichur is an important centre of Brahmanism, and probably nowhere in India (scarcely excepting even Benares)



A YOUNG MEN'S CHRISTIAN ASSOCIATION, TRAVANCORE. (See page 84.)

are Hindu bigotry and superstition more conspicuous. H. Harley laboured there twenty-five years, with little fruit. An admirable work has latterly been carried on by the Rev. J. H. Bishop. At the two stations there are over 1,100 Native Christians.

In Travancore, as in Tinnevely, considerable advance has been made in Native Church organisation, the Councils being in full operation; but in self-support the Malayalam Christians are as yet far behind their Tamil brethren, owing to the poverty of so many of the people. Twenty-five Natives have been admitted to holy orders, of whom twenty-two are alive and nineteen at work, three having retired. The first of those ordained was the Rev. George Matthan, who was ordained in 1844, and died in 1870. The second, the Rev. Jacob Chandy, was ordained in 1847, and died in 1869. The third, the Rev. Koshi Koshi, was ordained in 1856, and in 1885 was appointed Archdeacon of Mavelikara, the first Native of India appointed to that office. He has done valuable translational work, including a Malayalam version of Butler's Analogy.

The name of another Native clergyman suggests sadder thoughts. The Rev. Justus Joseph was one of six brothers, Tamil Brahmans, who were baptized by Mr. Peet in 1861. He was ordained in 1865, and gained much influence by his zeal and eloquence. In 1873 a religious revival took place both among the Syrians and the C.M.S. congregations. It promised to have a wide-spread and blessed influence, and undoubtedly much good actually resulted from it. But great extravagances ensued; some who professed to be prophets proclaimed the Second Advent of our Lord in six years' time; a sect called the Six-years' Party was formed, which was joined by 5,000 Syrians and 300 Protestants; and of this party Justus Joseph became the leader. It was soon discredited by the failure of some shorter predictions; and in 1881, when the long-expected day, Oct. 2nd, passed by without the appearing of Christ, it almost entirely collapsed. But much mischief was wrought by this master-stroke of the great Adversary.

In 1879, Travancore and Cochin, which had been episcopally visited up to that time by the Bishops of Madras, became a missionary diocese, and the Rev. J. M. Speechly, M.A., C.M.S. missionary from 1860, and for some years Principal of the Cambridge Nicholson Institution, was appointed the first Bishop. He has now retired, and will be succeeded by the Rev. E. N. Hodges (see page 84).

No Society except the C.M.S. is at work in North Travancore and Cochin (except the C.E.Z.M.S. at Trichur); but in South Travancore, especially in the Tamil-speaking districts near Cape Comorin, the L.M.S. has a flourishing Mission, with 45,000 adherents; and the C.E.Z.M.S. is at Trevandrum. The statistics of the C.M.S. Mission are: European clergy, 9; Lady, 1; Native clergy, 18; Native Lay Agents, Male and Female, 311; Native Christian Adherents, 20,691; Communicants, 6,517; Schools, 153; Scholars, 5,042.

The Church of England Zenana Missionary Society has 3 missionaries, 2 assistants, 9 Bible-women, and 16 Native teachers in Travancore and Cochin. The missionaries are Miss Blandford at Trevandrum, and Miss Coleman and Miss E. Coleman at Trichur. At Cottayam the Zenana Society's Bible Women and Schools are under the direction of Mrs. Caley and Mrs. Neve, wives of C.M.S. missionaries.

“Not from one of the grand folk.”

AT the close of a C.M.S. meeting held at Oatridge, in Gloucestershire, on Easter Monday last a letter without name or address was put into the vicarage letter box, which on being opened was found to contain a guinea, and these words: “For the Oatridge Church Missionary Society—not from one of the grand folk, nor from one who nobut gives 6d. a week, but from one who gives when they can.”

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Exeter.*

“Hunger-bitten.”

A STRANGE word that is found in the Bible, see Job xviii. 12, where this remarkable expression is used—“His strength shall be hunger-bitten.” Another translation of this text is, “Famine shall be the fruit of his pains.”

Children, have any of you been hunger-bitten? Ah, you say “Yes,” but I say “No,” you have never felt this. You may have been hungry. To be hungry, and know there is nice bread and milk or bread and butter for breakfast, or a good hot meat and pudding dinner coming after school, is a very nice sort of hunger. Amongst the poor in England and in America or India there are isolated (that is single) cases of poor children, or of persons who are hunger-bitten; but these are from neglect or ill-treatment (see Note 1), from drunkenness or improvidence, or even deep poverty, but this is not the Bible meaning of “hunger-bitten,” which means FAMINE—gaunt, bony FAMINE. Turn to Gen. xliii. 1, and you will see eight words which gives us the true meaning of hunger-bitten: “and the famine was sore in the land” (see Note 2).

There are two sorts of Famine. Famine of earthly bread, and famine of heavenly bread. Which is the worst sort of famine? You say true, “the want of the Bread of Life.” Jesus is this Bread that came down from heaven, see John vi. 33. Every boy or girl who has not yet received Jesus into the heart is hunger-bitten for the heavenly Bread. Unhappily they do not feel this hunger sometimes. This is the reason we have Sunday-school; it is to try and make each boy and girl hunger for the True Bread. Now, on this missionary Sunday, we want each class to think of the spiritual famine raging throughout the world, just as there is at this very time a real earthly famine raging in North-East China, five whole provinces, containing millions and millions, who are dying by thousands and thousands every day (see Note 3). They, poor, dear, sad heathen, are dying of both sorts of famine. Oh, children, ask God to melt your hearts in prayer for these hunger-bitten people! They have no food, none whatever, for the body. What do you think hundreds of thousands of Chinese are trying to live on? Chaff!

Now the religion of the Bible may be called the true Bread of Life—the Word of God—the Gospel—the Good News. All other religions are but “chaff,” as it were. The soul dies on it, just as the body *must* die if only fed on chaff (see Note 4). Children, turn to a very sad verse in Amos viii. 11. This verse tells us of a fearful famine, a famine of “hearing the words of the Lord.” Take my advice, fill your memories with God's Word ere that famine comes upon the world. If you have God's Word in your hearts no one can take it away. Don't you think you will be very ashamed if you were to die to-night, and if the Lord Jesus were to ask you, “How many chapters of My Word can you say?” and you could only answer, “None!” Would not that word “None” show that your soul was hunger-bitten?

Notes.


1. One of our lady missionaries on visiting a Chinese house saw a heap of straw in the corner, and thought a poor dog was lying there; but presently a little foot passed through the straw. Horrified, the lady said, “It is a child!” “Oh, yes,” said the heathen mother, “it is *only* a baby girl; we are not giving it any food, she will soon be dead!” Now this child was hunger-bitten from neglect and cruelty! The lady took the child and brought it up, and now she is well, healthy, strong, and a Christian.

2. Some years ago, in N.W. America, there was a famine. Archdeacon Cowley tells of a family that walked for days and days with scarcely any food but a little moss. The father's strength became hunger-bitten, he had to lay down to die. The mother urged her way on to bring relief, if possible, leaving one little girl to care for the dying man. He died, and the child was left alone in that ice-bound wilderness. When found, she was neither hunger-bitten nor afraid. “For,” said she, “a man with a shining face and bright clothing brought me bread. He said ‘Fear not.’” Whether an angel, or the Lord Jesus Himself, none can tell.

3. The distress in China is greater than in 1877, when thirteen million died of famine! Whole plains have been devastated and become one mass of yellow mud, owing to the Yellow River, which is called the “curse of China,” having flooded the country. All crops have been destroyed. You say, “Can't they eat rice?” Yes, if they could get it. When there was a partial famine in France about a century ago, a young princess said, “If I were starving I would eat bread and cheese.” Dear child, she could not understand that famine means no bread and cheese. So all is gone in North China, even the millet and the sorghum, besides the rice and the corn.

4. Hundreds of thousands are now feeding literally ON CHAFF! which as literally kills men and women, unless mixed with grain. Fathers and mothers are trying to relieve this *bodily* hunger.

THE SOCIETY'S ANNIVERSARY.

 HE best Anniversary you have ever had." Such was the expression again and again uttered by those who were privileged to attend the Society's Annual Gatherings on April 29th and 30th. And looking back upon more years than we care to count, we feel that, in many respects, such was the case. Everything, weeks beforehand, seemed to point to it. A subtle kind of enthusiasm pervaded the preparation for it, which somehow was communicated to friends of every degree all over the country, and the Ticket authorities had not been at work many hours before they began to wish that Exeter Hall had three times its sitting capacity.

The Anniversary proceedings began, as they should begin, with a Prayer Meeting, held at Sion College, at four o'clock on Monday. The large hall there, now so familiar to C.M.S. friends, was filled. Mr. Wigram presided, and an address, dwelling upon the unique possibilities the missionary had of glorifying God's name, was given by the Rev. W. A. Bathurst. After the address, prayer was offered by the Revs. C. Jex-Blake, J. E. Sampson, and F. Baldey.

From Sion College some hundreds made their way to the Society's House, where tea was provided for those going to St. Bride's. All were alike welcome, and the crowded Library and Committee Rooms presented an animated scene.

The doors of St. Bride's are opened at six; but quite forty minutes before that both the avenues leading to the church were thronged. The passer-by must have wondered what was happening, for the people outside solaced themselves while waiting by singing hymn after hymn. Within a few minutes of the door opening the church was full, and many had to stand throughout the service. The GLEANER has before spoken of the wonderful effect of the responses being uttered by a congregation including some hundreds of clergymen. We wish all our readers could hear them.

The service was taken by Mr. Wigram, the Rev. B. Baring-Gould, and the Vicar of St. Bride's, the Rev. E. C. Hawkins. Exactly at 7.15 the Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Square, entered the pulpit. His text was Heb. ii. 6. With no notes he kept his hearers in rapt attention for fifty-five minutes. His subject was, "Lord, what is man, that Thou art mindful of Him?" He spoke with great power, not of the littleness, but of the greatness of man, as created, and in his future destiny, and contrasted with it our puny efforts to tell the fallen race of the Man Christ Jesus.

But Tuesday is the great day. Long before the proceedings begin, anxious eyes scan the horizon for a forecast of the weather. The programme begins with the clerical breakfast in the Lower Exeter Hall, the lay members of Committee and the House staff breakfasting separately. The Rev. Handley C. G. Moule this year gave a valuable address to the clergy on the Message to the Church of Philadelphia. At ten the large hall was opened, and filled as if by magic; and many had to stand the whole time.

At a few minutes to eleven the President, Vice-Presidents, and speakers ascended the platform, and were welcomed with much hearty applause. The Bishops of London, Rochester, Lichfield, Exeter, Bedford, Antigua, Ballarat, and Moosonee were among those present. After the devotional exercises Mr. Wigram explained that the short "General Review of the Year," which does duty as a Report, would this year be read by the Secretary with the best voice, and that this was the Rev. R. Lang. The reading, which occupied thirty-five minutes, was frequently interrupted by loud applause.*

* Copies of this General Review, with the Abstract of Mission Reports appended, may be had free from the Society's House.

Then came the speeches. Sir John Kennaway's first, of course. He dwelt mainly on affairs at home, the Society's organisation and administration, not omitting a quiet but brief allusion to the attacks upon it in the past year. "But God," he said, "has been better to us than our fears, and the new year finds us more attached to our principles—yet willing to accept any necessary improvements in our practice. To be told that we are faulty in our methods, and unsuccessful in our aims, is not pleasant to our ears or flattering to our vanity; but it is far better than to be engrossed in self-complacency, and lost in admiration of our own efforts."

The Bishop of London followed. His speech was a powerful argument on the Church's duty to fulfil the Lord's command to preach the Gospel to all nations. He ably pointed out that if Christ had intended missionaries always to go out as the apostles did on their first Galilean tour, there would have been no place for our help; but His will is that we shall have a share. Here is the Bishop's argument:—

The Bishop of London on Christ's Plan of Missionary Work: all His People to share in it.

You will remember that when He sent the disciples forth to prepare the way for Himself, to the various towns and villages to which He Himself was to go, He commanded them to take nothing with them, to make no special provision. They were to take no money in their purse; they were not even to take spare garments to wear. He afterwards asked them whether they had lacked anything, and they told Him they had lacked nothing. But now, He said all this was to be changed. They were not to go forth relying simply on the providence of God to supply their needs. On the contrary, they were to use all the human means that men would ordinarily use, and using these means they would still have His blessing. He did not withdraw from them at that time the power of working miracles; but it passed away from the Church as the ages have rolled on; and of course the withdrawal of it is implied in the very words which our Lord then used. He allowed it to remain for a little while, but from that day forward it is clear that the Church was intended to rely upon the use of the ordinary means which would be used by men in fulfilling any other duty that the heavenly Father had imposed upon them. They were to go forth to preach the Gospel to the world. They were to go forth to make known the glad tidings which they had received themselves, the glad tidings in which all the human race was so deeply interested. They were to go forth, and He would be with them to the very end of the world; but for all that they were not to expect anything like a miraculous interposition; they were to make provision just as men would have to make provision for any ordinary undertaking whatever.

Now see what is thus implied. If men were sent forth simply relying upon God's interference to supply their needs, the work would be theirs only, and all the rest of the Church could do nothing but wish them God speed. The Church, the great body of the people employed of necessity in all the various occupations of life, would have to be simply passive, while those special instruments were fulfilling their appointed labours. But the Lord would not have it so. He would put it upon the Church as a body. There would be ministers sent forth to do the work, but the Church would have to send them forth, and the Church would have to choose them. The Church would have to supply the means of their support and for the extension of their labours. Every member of the Church would have his share of the great duty thus imposed upon the whole. These that could not go forth in person could supply the money to send out those who could. Those who had no money to give could, at any rate, give their prayers, their sympathy, and their encouragement. There would be many who would be still at home who could supply by literary labours the necessary appliances for the work of the missionaries abroad. There would be many who could do, as it were, fragments and portions of the work here and there, and all should be welcome alike. The work would be carried on by the varied agencies that have been described in the General Review which has been read to you. Whatever a man's gifts might be, he would not be able to consider himself excluded from his share of this great and blessed duty. If he could teach, there would be room for the teacher; if he could preach, there would be room for the preacher; if he could explain the work that was done, and make it clear to others, there would be room for the speaker. Every man should have the means, if he chose, of doing God's work and doing it for God's sake, and prove by his exertions that he valued that Gospel which

had come to him, and valued it so truly, and knew its meaning so well, that he could not rest until he had taken his share in making that Gospel known to others.

That is the position which our Lord assigned to His Church henceforward; that is the position in which we are standing now; and it is in the recognising of that position that this Society goes forth to do what it can to fulfil the Lord's command to preach the Gospel to all nations, to do what it can in the Lord's name, to do what it can to prove the gratitude that swells in the heart of every true Christian for what the Lord has done for himself.

The Bishop was followed by the Rev. W. Salter Price, who had arrived from East Africa only a few days before. He began by saying, "I have one advantage in standing here to-day, in that I come direct from the scene of war." He described the great development of the work, and thus referred to recent difficulties:—

Mr. Price on Anxious Times in East Africa.

The past year has been very memorable in the history of East Africa, and especially in the history of East African Missions. Many stirring events have combined to make it such. There have been many new departures, and it has been, I must say, a year of very peculiar trial. In the Report it is spoken of as "these very anxious times." That is a true Report, for they have been very anxious times to all concerned. They have been very anxious times to those in authority. I am speaking now in the presence of the Consul-General of Zanzibar, whom I am sure we all delight to see on our platform to-day; and I know they have been very anxious times for him. We thank God who has given him strength to weather the storm and to conduct the operations of Government in these very difficult and anxious times. But they have also been very anxious times for your missionaries, scattered all over the country. From various causes the country has been in an unsettled state. It is not my province to enter into these causes. They would lead me into the branch of politics, and you know that it is a very wholesome rule of the C.M.S. that their missionaries have nothing to do with politics. But the causes have existed, and in consequence of them, the country has been in a very unsettled state. Travelling has been dangerous, and there has been, I may say, a hostile feeling against all white men, missionaries included, if not missionaries especially. Their lives have often been exposed to danger, whether in the far-off station or even on the coast; and I was told by my good friend the Consul-General—I do not think it was in confidence—that there were several occasions when our lives were exposed to danger, and he did not see fit to let us know about it. Well, in all these troublous times, it might have been that I might have come before you to-day with the doleful story that the missionaries on the coast and in the interior are all safe and sound, that not a hair has been injured, but that your Missions have all been abandoned. I thank God I have no such doleful story to bring before you to-day. Your missionaries, through the kind interference of the Consul-General in the exercise of his powerful influence, are all safe and sound, not a hair of their heads has been injured, and *your Missions are all intact.*

It was fitting that Mr. Price should be followed by Colonel Euan Smith, British Consul at Zanzibar. He had only come to England the day before. He dwelt mainly upon the troubles in East Africa; but his words were words of hope. And he caused some merriment when, referring to Uganda and the deposed Mwanga, he said, "I think it is within the bounds of probability that the king may come back, and if he does I am perfectly certain that he will come back again inclined to his old allegiance with the Church Missionary Society and with missionary enterprise. He has had enough of what the Mohammedans can do for him and for Uganda."

After Colonel Euan Smith's speech, the hymn, "Lord, Thy ransomed Church is waking," was sung, during which the collection was taken. The second resolution was proposed by Sir Charles E. Bernard, one of our Christian rulers in India, late Chief Commissioner of Burmah, who spoke on the importance of Missionary Education in India, and also gave striking testimony regarding the missionaries:—

Sir Charles Bernard's Testimony to the Missionaries, and to the Simplicity of their Lives.

For more than thirty years I have lived in India, and for some of these years I had the honour of being a member of your Corresponding Committee in Calcutta, and I can assure you that your missionaries,

whether employed in evangelising work or in educational work, are valued and respected by the Natives among whom they labour, and by the European Christians who are witnesses of their labours. In India the people are a religious race. They exercise great self-denial, and they spend a great deal of their income in promoting their own religion; and even those who do not accept the missionary's message—even those who hate the very idea of conversion to Christianity—appreciate the self-denying efforts of the missionaries who come and live among the people and work for the people, who live poorly compared with other Europeans in India, and who do that solely and entirely for the love of the Master they serve, for the love of the fellow-men among whom they work, and in order to win souls for the Gospel.

I have seen a good deal of missionary work during the thirty years I have been in India, and I am able to tell you that your missionaries do live self-denying lives, not in any way lives of luxury. Thirty-one years ago, when I first went to India, I was in the camp of Sir John Lawrence, in the Punjab, and when we came into the station at Rawal Pindi, and a sheep was killed, Sir John Lawrence ordered that a part of it should be taken to an old missionary who lived near, and he said he did so because he knew that the missionary was in such circumstances that often he and his family had no meat on their table. That struck me as showing that missionaries lived in a different way from other Englishmen in the Punjab and elsewhere. Of this I can give a few concrete instances. In Calcutta there is a missionary who is a brother-in-law of my own, and that man, who for six years lived on twenty-five shillings a week, took no salary from the Society. It is often said that missionaries enjoy large salaries. We know very well that if any missionary goes out, to whom God has granted a small competency, he takes no salary from the Society; and on the list of your missionaries there are those who either take no salary whatever, or spend the whole of their salary on the mission work around them. The missionary I mentioned, who is in Calcutta, who is a Cambridge graduate, and has been twelve years in your employment, now gets one-third of what my son, in the Indian Civil Service, got within two years and a half of his landing in the country, so that you see the salary of a missionary is very small indeed compared with that of other Europeans working in India.

Missionaries have been censured because they kept pony carriages; but in India these carriages—sometimes ox-carts or other country vehicles—are not pleasure carriages in any way, but are merely kept up in order that missionaries may be able to do their work in a country where the distances are large, where there are no buses, or tramcars, or underground railways to carry you about, and where the climate would make it impossible for a European to walk from place to place with safety to his health. I can assure you, of the Church Missionary Society, that you may give your subscriptions without any fear in your mind that any part of them will be devoted to paying missionaries large salaries or keeping them in luxury in the field.

Then came the Rev. H. E. Fox of Durham, who, as one of the Special Missioners in 1887-88, had to tell of his own personal experiences in India. He said that he went out as an independent critic; and here is the result:—

The Rev. H. E. Fox on Missionary Failure.

If I have come to one conclusion more certainly than another, it is this, that whatever failure the great missionary enterprises of this nineteenth century may show, wherever the Gospel in its unadulterated purity is preached, and wherever the Divine gift of sanctified common sense is exercised, there is no evidence of failure.

Failure, my friends! Do you call it a failure to see, as I so often have seen, the lordly Brahmin and the outcaste eating at the same table and drinking out of the same cup at my hand, in memory of the Lord Jesus Christ, in whom there is neither bond nor free?

Failure! Do you call it a failure when the Native Church itself becomes a missionary agency? Two of the finest Christians I ever met during my visit to India were Native catechists. One, alas! is no more, and I fear both are. They were sent forth by the Tinnevely Church to be, in the truest sense of the word, missionaries, as true missionaries as any. They went from their own land, leaving home and kith and kin, learning a new language, and living in the fever-haunted jungles, amidst dangers of which you have no conception.

Failure! Was it a failure when last New Year's Day I met a party of Native Christians, twenty in number, who had marched through the country for fourteen days to be present at our missionary service, who had given up their work at the time of harvest, and had paid others to

get their harvest in for them, so hungering and thirsting were they for the Word of Life?

Failure! Is it a failure that of all the educational agencies, schools, and colleges of India, those which are most trusted and sought after, are the colleges conducted by Christian missionaries?

It was so pitiable to see that thin white line which you have stretched across India, broken by so many a gap; pitiable to see the solitary outpost in the distant station, where you ought to have massed your men in companies and squadrons—to have the request made to me, which I could not answer, from the Brahmins themselves, who were willing to hand over to us, without charge or condition, a prosperous high school of their own, and to be obliged to reply to them with the stereotyped "We cannot." It was pitiable to see the villagers following us and pleading for the Gospel—their words will ring in my ears to the day of my death, and I would that I could send them ringing through England, and through every heart here to-day.

One lovely summer morning in January, we rode out to one of the innumerable villages in the great Kistna delta, not only to bring the Gospel of the Lord Jesus Christ, but to be the bearers of the heavy tidings that we must take away their teacher, their only catechist, from whose lips they had heard the Word of Life. There was another village, where there seemed to be a more earnest need, and we must take him from this village. If you could have seen these people running beside us as we rode away, and with that plaintive pleading of the Natives, which is irresistible to Europeans—at least for the first six months of their residence in India—saying, "Master, Master, what are we to do? You are taking away our teacher. Master (turning to me), tell the people of England to send us more teachers when you get home." There was a poor woman carrying her child, and I said to the men, "Some day that woman will put that child down; it will grow up to be a man, strong enough to carry its mother. So it should be with you. We have been carrying you, and now we want to put you down. You must walk. We want you to support a teacher yourselves. And the time may come when you will be able to carry us, and send out teachers in India." The reply was unanswerable:—"Master, we are so lame; we cannot walk; you must carry us." And what can you say to men who are only earning twopence a day in the rice fields of the Kistna?

The Rev. H. D. Williamson from North India followed, and gave a most graphic and simple account of his work among the Gonds; and the concluding speech was given by Canon Howell of Wrexham, who spoke with all the fire and vigour and native humour of a Welsh orator. Canon Howell's speech was full of good points, all being received by the audience with hearty demonstration, notably when, turning to those on the platform, he said, "I would say to my brethren on the Committee—Don't be afraid of a little enthusiasm, my friends!" And again when he said, "I do believe that the time will come when the Missionary cause in England will have the first choice of the highest and noblest types of English manhood, and the very choicest of England's sons and daughters. May God speed the day! Will you not, my friends," he continued, "say Amen to that?" And they did say "Amen," with a force that was startling.

In the afternoon a conference of representatives from several branches of the GLEANERS' UNION was held at the Society's House (see next column).

At six o'clock the Society's friends once more crowded into Exeter Hall. The audience in the evening differs altogether from that of the morning. It is composed mostly of Sunday-school teachers of both sexes, young men predominating. But a large number of the younger clergy were again present. The Bishop of Moosonee (Dr. Horden) took the chair, and, after Scripture had been read and prayer offered by the Rev. W. Gray, gave a forcible account of missionary labour in the Great Lone Land. "In my diocese," the Bishop said, "the missionaries must do everything. In turn I have been blacksmith, doctor, schoolmaster, deacon, priest, and bishop; and," he continued, "I can tell the ladies present that I can knit a very good pair of stockings." The Bishop also gave a graphic account of one year's journey through his diocese when the thermometer at one time stood at 50° below zero. He wished some of his audience had been with him. The

list of subscriptions would have been augmented, for any one who had experienced one hour of it would have given a hundred pounds to escape a second.

It is usual at the Evening Meeting for the Report not to be read, or even extracts from it, but for one of the Secretaries to give a summary of the year in a short speech. This was done this year by Mr. Stock. He told us of the Society's Foundations, Forces, Funds, Failures, and Fruits, and appealed for more Fellowship, Fidelity, Fervour, and Faith. One of the "fruits" mentioned was thirty-nine baptisms in North-West America, amongst a tribe of Indians whose name Mr. Stock would not attempt to pronounce, but he had had it printed that the audience might do that for themselves. Some merriment was evoked as he and Mr. Wigram held up a roll some four feet in length, on which was printed in bold letters the name:

TRUBTSYIKKWITCHIN.

He was followed by the Rev. J. B. Wood, from Lagos, who spoke on the Yoruba Mission; the Rev. A. J. Shields, from Godda, North India, who described the work among the Santals; the Rev. W. Salter Price, who gave a graphic account of his experiences in East Africa; Dr. B. Van Someren Taylor, from Fuh Ning, who said he was taking back with him a practical answer to cavillers—a Professor in an English Medical School; and Archdeacon Melville Scott, of Lichfield (grandson of the Commentator).

Thus closed the Society's ninetieth Anniversary; a day long to be remembered; a day of gratitude and rejoicing. May He who gave it grant His continued favour!

R. J. I.

Gleaners' Union Conference at the C.M.S. House.

ADVANTAGE was taken of the presence in London for the Anniversary of many C.M.S. friends from the country, to hold a Gleaners' Conference at the C.M.S. House on the Tuesday, between the two great Exeter Hall meetings morning and evening. Some said, No one would come to a third meeting!—but others said, Try! No public announcement of it was made, beyond the one line in a general paragraph in our April number, and a circular notice sent to a few leading members, such as clergymen and local secretaries; and no one anticipated more than a comfortable Committee-room gathering. However, not only was the large room packed, but many failed to get near the door. The ladies who superintended the tea in the adjoining room had to double and treble their supplies while the meeting was going on; and they state that they gave out three hundred cups of tea. The Conference itself was short, and very practical. The Editor of the *Gleaner* presided, and no less than seventeen short speeches were made in less than an hour and a half. The Rev. J. Hall Shaw, Vicar of St. Paul's, Balls Pond, described the work of his local branch of the UNION, declaring that it had poured fresh life into his Missionary Association. His neighbourhood is "going down," through the removal of middle-class people; yet his C.M.S. contributions are increasing,—which he attributed to the UNION. Mrs. Percy Brown, who lives in the heart of the country, on the borders of Surrey and Sussex, gave a remarkable account of the influence of the UNION in stirring the hearts of the poor villagers, which excited great interest. Miss Crichton-Stuart described the spreading interest among ladies and others at Bournemouth, since the UNION was started there. Among the other speakers were the Rev. H. C. G. Moule of Cambridge, Colonel Cotton of Weymouth, Dr. Kinsey of Bedford, Miss Leakey of Exeter, the Revs. H. A. Bull, J. M. Challis, C. C. McArthur, H. Sutton, G. H. Tredinnick, &c.; and the foreign field was represented by Miss Alice Sampson, who told of her little Gleaners' Branch in the Christian Girls' Boarding School at Calcutta.

Mr. Wigram's Breakfast.

ON the Thursday in the May Meeting week, Mr. Wigram entertained the Committee, Association Secretaries, Hon. District Secretaries, Missionaries at home, &c., at breakfast at the Cannon Street Hotel. Some three hundred gentlemen were present. After breakfast, short papers were read by the Rev. A. J. Robinson, Rector of Whitechapel, and Dr. R. H. Kinsey, of Bedford, on the Home Work of the Society. Open discussion followed, and various practical suggestions were made.



TWO hints to active and leading Gleaners, who are doing so much to push the UNION and its influence. (1) As regards members: quality is more important than quantity. We care little for hundreds and thousands being enrolled, unless they are really "Gleaners," or going to be so. Only we mean by "Gleaners," not those who do much, but those who do what they can: the invalid who lies still and prays, the cottager with a missionary box, the boy who stands up for his Master's cause, the teacher who interests his class in the work, &c., &c. (2) As regards collections, sales of work, meetings, and all sorts of agencies and methods for raising money: let every branch of the Union, and every individual Gleaner, try and foster and help existing local organisations, not interfere with or supersede them. Let new workers honour old ones.

We have received a good many letters from Gleaners in response to our request for information as to the influence of the UNION in helping forward the general work of the Society's Local Associations. We shall print extracts from these shortly, and meanwhile shall be glad to have more. It is of great importance to remember that the UNION does not exist for itself. The mere multiplication of members is a small thing. What we want is that Gleaners should take the missionary cause upon their hearts, and seek to infuse life and earnestness into every agency for promoting it.

We have been asked by some Gleaners to suggest a Scripture passage again for their special study, and that they may send us their thoughts upon it; just as was done last year with John xi. 9. Well, we shall be glad to receive comments on the words of Malachi iii. 10: "Prove Me now herewith," &c. A member writes with reference to the quotation of this verse in the Appeal from Fuh-Chow, printed in our last number, and points out a portion of God's "challenge" which is often omitted and ignored. Further, if any members would like to write their thoughts on Matt. x. 9, 10, compared with Mark vi. 8, 9, Luke x. 4, and Luke xxii. 35, 36, we shall be glad to have them. But every writer must send his name, whether it is to be printed or not.

The following hints for the guidance of Secretaries of Local Branches of the UNION have been kindly drawn up by the ladies who keep the Union Registers, &c.:

1. In forming a branch of the GLEANERS' UNION, it would be well to write to the Church Missionary House for the names and addresses of any persons living in the neighbourhood who are already Gleaners, in order to ascertain if they would be willing to join the Local Branch.

2. A Secretary should be appointed who is willing to undertake all the correspondence with head-quarters.

3. Application for membership in connection with a Local Branch should in every case be made through the Secretary (but this is not to prevent individual members from corresponding directly with head-quarters, if they wish).

4. In sending names to be enrolled, it should always be clearly stated whether they are old members of the Union who are now joining the Local Branch, or new members altogether.

5. Secretaries should keep a register of the names, addresses, and Gleaners' Union numbers, of all the members of their Branch.

6. In sending to head-quarters the names of those who wish to join the Union, Secretaries should always give the addresses, but in after communications, the name and Gleaner's Union number will be sufficient, if the address remains the same.

7. Notices of alterations of addresses, or of status (as in the case of marriage, ordination, &c.), or of the decease or withdrawal of members, should be sent from time to time to the Church Missionary House.

LETTERS FROM GLEANERS.

From a Missionary "on the other side Jordan."

SALT, PALESTINE, March 21st.

I send a Bible illustration for the Gleaners. [This we will print hereafter.] Thank you for the G.U. Text. It has just fitted me, coming here beyond Jordan; and the last part of the verse connects with my own year's motto, "Whatsoever He saith unto you, do it," St. John ii. 5.

HENRY SYKES.

Efforts to Interest various Classes.

The idea of interesting the tradesmen in the C.M.S. sale at B— originated with Miss —, and to her prayerful interest and careful arrangement I believe the success of the C.M.S. sale is mainly due. It had been her wish for some time past, and last year at her request a short address was written by an old and honoured friend of the C.M.S. to "Our friends in business," inviting their co-operation, and setting before them the privilege of the work. These addresses, with notices of the sale, were left by ladies at the houses and shops of the tradespeople who were seat-holders or Church members. They responded with much pleasure, with very few exceptions. A coal merchant gave three tons of coal, sending a specimen in a basket to the "tradesman's table," with the condition that the coal should be sold in 3s. 6d. tickets, and given away to the poor. The tickets were rapidly sold, and thus both the C.M.S. and the poor were benefited.

Another way of extending the interest has been the Church Missionary working party, where recent information carefully gleaned from the *Intelligencer* and *Gleaner* is read aloud, and these readings are much enjoyed, and have created an interest unknown before, and many of these ladies have become Gleaners.

Some young friends have found a delightful way of interesting children, and this is, I think, of great importance. Early impressions are deep and lasting. They have two gatherings in their house, one for children from seven to twelve, to whom they read aloud *The Children of Africa*, and missionary tales. The other gathering is for older girls from twelve to twenty, and these are engaged in some kind of work while a book is read. From fifteen to twenty are gathered at each, and the little ones are specially interested.

GLEANER.

A "Lily Society."

In connection with St. Saviour's, Fitzroy Square (Rev. Thomas Turner), there is a "Lily Society" which meets weekly every Thursday Evening during the autumn and winter months. The "Lilies" are young women of fifteen years of age and upwards, and the object of the Society is to bring the young people under Christian influence, to give them a pleasant and enjoyable evening, and at the same time to lead them to think of and work for others. "Work and Play," is in fact the motto of the Society. The plan adopted is as follows: the "Lilies" meet at half-past seven, when a large proportion of them at once set to work for an hour or so at all kinds of plain needlework, which has been cut out and prepared beforehand by the lady superintendent; sometimes, while this is going on, a book is read, or the piano played; then, whilst the elder ones work on to the close, the younger members enjoy a quiet game.

The needlework thus done during the session is considerable, and a Sale of Work is held every year in December, when garments are sold to the poor of the parish at a moderate profit above the cost, and the proceeds, after providing for the purchase of material for the next year, are given to Christian work. Those who work this "Lily Society" are Gleaners, and therefore much interested in C.M.S. work. Year by year, after helping various parochial charities, they give a substantial donation to the missionary cause. Last year they gave £15 to the C.M.S. The "Lily Society" is still growing, and now numbers between eighty and ninety members, besides a large junior division, and is also possessed of a good library of some two hundred volumes.

It may serve as a hint to others, and indicate another way by which good parish work can be done, and, at the same time, the opportunity afforded for materially helping the Church Missionary Society. P.

A "Tiny Twig."

I wonder if our fellow-Gleaners might be interested in hearing of a very tiny twig of the C.M.S. in one of our country towns. It meets on the first Sunday of every month, when there assemble in a certain drawing-room a young mother, her only son, aged seven, and curly-headed girl of six, and two servant-maids. The "Meeting" in January opened with a missionary hymn, which sounded well in spite of the smallness of the choir; the report was given by the mother, and a visitor was captured and installed in the most imposing chair to give an address to an unusually attentive and original audience, which interrupted the speaker now and again with quaint questions and remarks. The collection was not forgotten, and the small box-holders went round peeping over one another's shoulders at the contributions, and ended by proclaiming, "Ann gave the most; she put in two pence!" Then followed the opening of some boxes sent in by local collectors.

One of these boxes aroused curiosity by containing 2s. 3d., the exact sum it had produced last year. This was afterwards explained in a visit to its

owner, a dear old lady whom we found propped up in bed, rejoicing in God's mercies to her. "Every penny in that box," she said, "is a thank-offering; whenever I get a letter from my son I put in a penny as a thank-offering that he is such a dear good son to me." We could but wish that she might get even more than the fortnightly letters in future! After kneeling together to offer to God the money collected, and to ask His blessing on its use in the mission-field, the small gathering dispersed.

This is all true, and might possibly stir others to begin early to interest their children in God's great work, and so rear a generation of missionaries, if such be His will. We are so touched with some of the letters from working men and servants that you have published; it is good to know what warm support the work has from all classes.

A MAIDEN AUNT GLEANER.

Local Branches.

WALTON (BUCKS).—This branch of the GLEANERS' UNION was formed in October last, when an address was given by the Rev. F. Young. In November addresses were given on the text, "Go ye into all the world," and on the Missions in China, Eastern Equatorial Africa, and Arabia. In December there was an address on missionary work in India, illustrated by the magic lantern; in February an address on Japan, Punjab, and Bishop Hannington's first journey; and in March a Service of Song on the Sierra Leone Mission was held.

HASTINGS AND ST. LEONARDS.—The branch here was started in November, 1888, after a meeting addressed by the Editor of the *Gleaner*. Meetings have since been held monthly, and have been addressed by Archdeacon Phair, Dr. Harpur, and by several of the local clergy and friends. The Gleaners now number 107.

CANTERBURY.—Meetings for "Gleaners" were held in the schoolroom of St. Mary Bredin on March 22nd, when the Rev. J. Sanger Davies gave a lecture on the New Zealand Mission; and in the Parish Room of St. Dunstan's, the address being given by the Vicar, the Rev. T. B. Watkins. Subject: "Uganda."

MARGATE.—The last monthly meeting of "Gleaners" for this season was held in Trinity Schools on April 5th. The Rev. Walter Senior, Vicar of Holy Trinity, gave a lecture on the Che-Kiang Mission, illustrated by the magic lantern. At the close of the lecture the Hon. Sec., the Rev. W. H. Windle Cooper, spoke upon the work of the GLEANERS' UNION. The report of the meeting states that £6 6s. 10d. has been raised by the Gleaners, made up mostly of very small sums, most of which would never have been collected but for the GLEANERS' UNION.

WOOLWICH.—A new Branch was started on May 9th, at All Saints', Plumstead (Hon. and Rev. W. Talbot Rice). Mr. Stock addressed a large meeting; and thirty-seven persons joined the UNION on the spot.

Monthly Gleaner Examination.

Questions on the May Gleaner.

1. Describe the geographical position of Fuh-Kien. Give a short sketch of the history of the Fuh-Kien Mission.
2. Describe visits to a leper village in Fuh-Kien, and to Christian women in the villages.
3. Give a list of our missionaries in Fuh-Kien.
4. Tell what you know of the life of Mrs. A. Hok, and the mourning that took place after her death.
5. Relate a striking instance of progress on the part of the Native Church Council in Fuh-Kien.
6. What special causes for thanksgiving have we this month?

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

79. The two shortest verses in the New Testament form a remarkable contrast. They consist of two words each. Where are they?
80. The word "richly" occurs only twice in the whole Bible. Give the two precious passages.
81. What express reference is made in the New Testament to the blood which the children of Israel put on the lintel and on the two side posts in Egypt?
82. We are thrice referred to in the New Testament as having been "bought," and twice as having been "purchased." Give the five passages.
83. In what remarkable New Testament passage does a person speak of himself as "sold"?
84. Where in the Epistles is the awful possibility referred to of a person being able to forget that he was once forgiven?

Gleaners' Union Roll Call.

"They rest from their labours."

Ann Money, Faringdon, Berks, No. 6,776, March 27th.
Mrs. Charlotte S. Galbraith, Powerscourt Rectory, Enniskerry, No. 4,630, April 4th.
Miss E. Warboys, Cambridge, No. 8,683.
Mr. E. Rouse, 5, Norman Terrace, Strood, No. 2,460, Mar. 18th.
Mrs. Annie M. Roper, Cheetham Hill, Manchester, No. 3,151, April.
Mrs. Emilie J. Gray, Keynham Rectory, Bristol, No. 4,656, May 5th.
Miss Susan Jenkinson, Ambleside, No. 3,568, May 4th. Aged 24.

HOME NOTES.

THE following have been enrolled as new Vice-Presidents of the Society:—The new Bishops of St. Asaph, Bedford, Guildford, Beverley, and Tasmania, *ex-officio*, being members of the Society; and, appointed by the Committee, Lord Halsbury, Lord High Chancellor of England; the Ven. Archdeacon Long, and the Ven. Archdeacon Smart.

To fill the vacancies in the list of One Hundred Honorary Governors for Life, the Committee have nominated the following:—The Rev. F. Bourdillon, Old Warden; the Rev. E. C. Ince, St. Albans; the Rev. H. E. Fox, Durham; the Rev. G. F. Head, Hampstead; the Rev. J. Hewitt, Dublin; the Rev. G. B. James, Bristol; James Stuart, Esq., Harrow; George Skey, Esq., Malvern; Major-General Burn, Paddington; and Major-General George Hutchinson, who retires from the office of Lay-Secretary on June 30th next. The Rev. T. L. N. Causton, Croydon, was also nominated, but did not accept the distinction.

THE following nineteen names of ladies have been added to the list of Honorary Members for Life:—Mrs. Barton, Cambridge; Miss Berrow, Leamington; Mrs. Caiger, Winchester; Miss A. Harley, Clifton; Mrs. James Hannington, Brighton; Miss Hill, Winchester; Mrs. C. Kemble, Cambridge; Mrs. J. Lynch, Kingstown, Ireland; Mrs. J. Mills, Orton Waterville; Mrs. Patteson, Norwich; Miss S. Pratt, Wolverhampton; Mrs. O'Malley, Eastbourne; Mrs. Shann, York; Miss A. C. Stephens, Dublin; Miss A. H. Thurnam, Carlisle; Mrs. Tristram, Durham; Mrs. Upcher, Sheringham; Mrs. Wigram, Hampstead; Mrs. Young, Brighton.

THE Rev. W. Knight, of Tiverton, who was taken to his rest on May 6th, was Secretary of the C.M.S. from 1851 to 1862, and did valuable service. He originally planned the *C.M. Atlas*, and edited the earlier editions,—but they were only pamphlets! He visited India and Ceylon in 1854-5, and was the founder of the Tamil Cooly Mission. He was the author of the Life of Henry Venn, and an Hon. Life Governor of C.M.S.

ANOTHER revered Hon. Life Governor, the Rev. James Vaughan, formerly of Brighton, has been called away. He was for half a century a warm friend of the Society, and his Parochial Association at Christ Church was admirably worked, especially the Juvenile Branch. His children's missionary meetings were for many years a great institution. One of his daughters, Miss Mary Vaughan, is now a C.M.S. missionary in China.

WE deeply sympathise with Dr. Marcus Eustace, the young medical missionary who lately went to Persia, in his sad bereavement. He left his wife at Dublin sick, hoping she might in time be able to go out also, but God has taken her to Himself.

IN the recent Oxford and Cambridge Preliminary Theological Examination for Holy Orders, ten students from the C.M.S. Islington College competed. Eight were placed in the 1st Class, two in the 2nd, and none in the 3rd. Those in the 1st Class were Messrs. Abigail, Burt, Duff, Goodman, Hoare, Leversuch, Parry, and Thorn; in the 2nd Class, Messrs. Gwinn and Pavey. These are to be presented for ordination by the Bishop of London on Trinity Sunday. We have commented on another page upon the remarkable success thus achieved.

IN the same examination Mr. Edmund F. E. Wigram, B.A., of Trinity College and Ridley Hall, also obtained a 1st Class. His letters from the mission-field, during his tour round the world with his father, are well known to many of our readers. He, too, is now to be ordained to the curacy of St. James's, Hatcham (Rev. S. A. Selwyn), and, after two years' service in the ministry, it is his desire to join the ranks of our missionaries.

THE *Times* of May 8th contained an important letter from Mr. Mackay, dated Victoria Nyanza, January, upon the slave-trade, and the traffic in guns and gunpowder in Eastern Equatorial Africa.

SINCE the beginning of the year, £700 has been collected for the Hannington-Parker Memorial Church at Frere Town, through the efforts of the Rev. A. Downes Shaw. Mr. Shaw has lately gone to Mauritius for a few months, Bishop Royston having earnestly requested the loan of an East African missionary who could be spared.

IN memory of the late Miss Burrows (see GLEANER of March), \$200 has been raised at Bournemouth, to be used in supporting Christian Japanese girls in the Bishop Poole Memorial School at Osaka, of which Miss K. Tristram is now the Principal.

A FULL report of the Society's Anniversary proceedings appears in the *Church Missionary Intelligencer* for this month, including the speeches at the morning meeting, the Rev. H. C. G. Moule's address at the Clerical Breakfast, and two papers read at Mr. Wigram's Breakfast to the Society's Honorary District Secretaries.

WE have received from Messrs. Cassell & Co., the well-known publishers, the first part of a new serial entitled *Conquests of the Cross*. The book, which is to be completed in about thirty-six monthly parts, is to be devoted to the story of Mission work throughout the heathen world, and will contain biographies of the brave men, irrespective of sect, who have lived and laboured in the foreign field. It bids fair to be a valuable work.

MANY friends will be interested to hear that the "Cut Flowers" prepared at Antibes, in France, have produced £18 for C.M.S. during the past winter and spring, against £13 last year, and £8 the year before. But this is not all that is done by the kind friends at Antibes. They have sent many boxes of flowers gratis to C.M.S. sales.

MISS FRY, Secretary of the C.M.S. Reading Union, would be glad to receive names of new members. The number connected with the Union is 120. Only two half hours' reading a week is required, and missionary books and *Intelligencers* are lent to members, on payment of a small subscription. Miss Fry would be glad if present members who receive the *Intelligencer* would inform her of any change of address before the beginning of each month. Throughout August and September she will be away from home, and unable to change books, &c. Copies of rules and lists of books will be sent on application to Miss Fry, 55, Chepstow Place, Bayswater, W.

Topics for Thanksgiving and Prayer.

Thanksgiving for baptisms in Travancore (p. 83).
Prayer for the Bishop-designate of Travancore (p. 84).
Thanksgiving for safe keeping of missionaries in Eastern Equatorial Africa; for religious movements in Palestine and Mid-China; for spread of the Gospel in the Punjab (p. 86).
Prayer for the Travancore Mission; for the European and Native missionaries; for the students, congregations, and the Hill Arrians (p. 87-90).
Thanksgiving for a good Anniversary; for the blessings of the past year.
Prayer for continued Divine Favour; for a deeper spirit of prayer and humility on Missionaries, Committee, Secretaries, the Staff and all in any way connected with the work.

Contributions received by the Editor.

To May 10th.

<i>In connection with the Gleaners' Union:—</i>	
For Union Expenses: Mrs. T. Lake, 5s.; Miss Goldsmith, 9s. 10d.; Bournemouth Gleaners, per Mrs. Fitzpatrick, £1 10s.; Rev. F. H. and Mrs. Spencer, Rotorua, N.Z., 10s.; Mrs. C. and Miss Pidgeon, 7s. 6d.; Miss E. Rainford, Srinagar, 5s.; 30 sums under Five Shillings, £1 8s. 10d.	£4 16 2
For Our Own Missionary: Mrs. T. Lake, 5s.; Gleaner No. 8,761 and Friends, 10s.; Rev. F. H. and Mrs. Spencer, 11s.; Mr. A. W. Dace, £1; C. H. L., 14s. 8d.; 7 sums under Five Shillings, 8s. 11d.	8 9 7
For C.M.S.: Gleaner No. 5,027, 5s.; Rev. F. H. and Mrs. Spencer, £1 1s.; Gleaner No. 8,851, 5s.; A Gleaner's Thank-offering, £5; Gleaner 765, Thank-offering for spiritual blessings, £10; Gleaner No. 9,168, "a third of reduced income-tax," £1; A Gleaner's Thank-offering, £1; A Gleaner, sale of jewellery, £1 13s. 9d.; 3 sums under Five Shillings, 5s. 4d.	20 10 1
For the Hannington-Parker Memorial Church at Freetown: Bournemouth Gleaners, £1 10s.; A Gleaner, 3s. 6d.	1 13 6
116 Renewal Fees	0 19 4
Membership and Examination Fees	8 9 9
Total in connection with Gleaners' Union	£34 18 5

The Editor has also received:—

For C.M.S.: Mr. C. M. Spencer, Rotorua (annual subscription), 10s. 6d.; Collection at St. Faith's, Rotorua, £1; Mr. E. Clifford (subscription), £5; Miss A. E. Miles, China, 10s.	7 0 6
For the Persia Mission: Miss Louise S. Cox (one-fourth of £100 per annum)	25 0 0
For the Hannington-Parker Memorial Church at Freetown: Rev. A. Downes Shaw (collected)	55 5 3
Total	£122 4 2

We have been requested to acknowledge:—For C.M.S.: S. A. B., Egham, 10s.; "Absent from Collection," 7s. 8d.; Sunday Scholars of Mission Church, Leyton Road, E., £1 17s. 6d.

Forthcoming Sales of Work.

Rev. Canon Fausset, D.D., St. Outhbert's Rectory, York. Sale early in June. Newnham Park, Plympton. Sale June 10th. Contributions to Mrs. Laycock, Charles Vicarage, Plymouth; and Mrs. Wyllie, Newnham Park, Plympton.
Miss Pyne, 2, Walcot Parade, Bath. Sale June 25th.
Miss Badger and Mrs. Wenham, The Lickey, Bromsgrove. Sale June 26th.
Mrs. Sandford, Edlaston Rectory, Ashbourne. Postponed until early in July.
Mrs. Vickers, St. John's Vicarage, King's Lynn. Sale July 8th.
Misses Patrick, Hill House, Dovercourt. Sale, Spa Room, early in August.
Mrs. W. Eardley, Cantley Vicarage, Doncaster. Sale July 11th.
Mrs. J. Mills, Orton Waterville Rectory, Peterborough. Sale about June 18th.

C.M.S. PUBLICATIONS.

GLEANERS' UNION SERIES OF TRACTS AND LEAFLETS:—

SERIES A.—32 pages, post 16mo., in coloured wrapper, price One Penny each; 1s. per dozen; 50s. 3s.; 100s. 5s. No. 1. My Visit to West Africa. By the Rev. W. ALLAN, M.A.

SERIES B.—8 pages, post 16mo., price One Halfpenny each; 4d. per dozen; 2s. 6d. per 100. No. 1. The Tukudh Indians. A Poem. By BISHOP BOMPAS. No. 2. A Finished Course of Four Months; the Story of J. B. Read. No. 3. William Tythreligh; or, a Triple Call from God. No. 4. What I saw in Timnevelly. By the Rev. A. R. CAVALIER.

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THE STORY OF THE UGANDA MISSION, and the Church Missionary Society's Work in Eastern Equatorial Africa. With 23 Illustrations and a Map. Price Sixpence, post free. To friends of the Society, taking a number of Copies direct from the Church Missionary House, the following reduction will be made:—12 copies, post free, 4s.; 25 copies, post free, 7s. 6d.; 50 copies, post free, 12s.

Also a pamphlet containing Letters from the Uganda Missionaries describing the Revolution and their Expulsion. Price Threepence.

ANNUAL LETTERS OF C.M.S. MISSIONARIES FOR 1888-9. In a series of Pamphlets, as last year. Parts I., II., and III. now ready, price 3d. each.

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AN ANALYSIS OF BISHOP PEARSON'S EXPOSITION OF THE CREED. By S. DYSON, D.D., Senior Tutor, Church Missionary College, Islington. May be obtained from the C.M. House, Salisbury Square. Price 1s., post free.

C.E.Z.M.S.—Can any Gleaners kindly send contributions to a Stall at a Garden Sale of Work? Anything will be gratefully received up to the end of July by Miss Cox, North Kilworth Hall, near Rugby.

DAMP PROOF CORK MATS for Tennis Ground or Garden use. Size 14 in. by 12 in. 1s. 6d. each, post free. Made by a widow in very reduced circumstances. Apply to Miss E. G. Dix, 17, Gardiner's Place, Dublin.

"GLEANER" COVERS. Price 1s. each. Miss M. Williams, 112, Westbourne Terrace, W., will be pleased to receive orders. Covers for the "Gleaners' Union Manual" may also be had, price 6d. Proceeds to be given to the C.M.S.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £12,500 a quarter, or £50,000 a year. The expenditure last year exceeded the income by £1,500. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelizing the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid. JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Brixton Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY GLEANER.

JULY, 1889.

EDITORIAL NOTES.



AS the July GLEANER appears, we Secretaries of the C.M.S. are losing one of our number, to the deep regret of all the rest. General George Hutchinson, C.B., C.S.I., joined the Committee in 1879 after his return home from India; and in 1881 he accepted the office of Lay Secretary in succession to his namesake, Mr. Edward Hutchinson. The Lay Secretary's functions in the Church Missionary House are very important. He is at the head of the office staff. He manages all the financial business, which is extensive and complicated, including the receiving of the funds from all quarters, and the dispensing of them throughout the world, and also the administration of the numerous trust funds for special purposes which are committed to the Society's care. He has charge of all legal business, connected with the holding of property in many parts of the world, &c., &c. He looks after the material supplies, such as are needed for enterprises like the Nyanza Mission, or for mission steamers and the like. He keeps the Society in touch with the Government offices—India, Colonial, and Foreign—which take account of all that Englishmen are doing in those parts of the world under their care. Perhaps our readers will wonder what there is left for the other Secretaries to do! Well, we could make out as long a list of duties for each of them; and there is also a good deal for which they are jointly responsible, and which is actually done in consultation.

Now for eight years General Hutchinson has held this office, and during that time he has effected many improvements in the working of what are often called the Society's "sacred funds." He also supervised the enlargement of the House, the erection of the new Children's Home, and the construction of two new mission steamers. In these matters his experience as an engineer officer proved valuable.

Through General Hutchinson's lantern lecture on the Indian Mutiny, it is now well known to many that he bore an active part in one of the most thrilling episodes of British military history. He was in Lucknow as a young officer throughout the famous siege in 1857, and his recollections of it are most deeply interesting. He served subsequently in various capacities, his last appointment being the chief command of the police in the Punjab.

We must not speak more personally of one who will still be associated with us as a member of the Committee, and must only express our thankfulness to God for raising up such men for the service of the Society.

We have every reason to hope that, through the goodness of God, the man to succeed General Hutchinson has been found, and that his appointment will have been announced before this number appears. But the early date at which the GLEANER has to go to press prevents our mentioning the name, and thus compels us again to be behindhand with our news.

All friends of the Society have been deeply concerned to hear of the very serious condition of Canon Hoare's health. As we write, it seems doubtful whether it will please God to raise him up again for a time, as we earnestly trust, or to take him to his heavenly rest. He is the oldest and by far the most prominent and revered of the regular members of the Committee, and the missionary cause has had no more devoted and untiring friend and advocate.

For the fourth time the Gospel has been read at the Bishop

of London's General Ordination by a C.M.S. Islington student, having passed the best examination of all the deacons. The first to gain this distinction was the Rev. H. Williams (now in Bengal) at Christmas, 1876. At the Trinity Ordination of 1886, the Rev. J. Vennall (now at Lagos) read the Gospel, and at Trinity, 1887, the Rev. W. C. Whiteside (now in Western India). Last year, the Rev. E. J. Kennedy was only just beaten by an exceptionally brilliant Oxford man. And now the Rev. H. J. Hoare stands first. May he and all our Islington brethren be spiritually leaders too!

Letters from the brethren at Mwapwa and Mamboia, the Revs. J. C. Price, H. Cole, and A. N. Wood, manifest their determination not to leave their posts until compelled. We commend their words to the notice, and themselves to the prayerful remembrance, of all our readers. Mr. Price writes on March 21st:—

I shall not leave unless I see plainly that the Lord wills it, which at present I do not. If we all cleared out, of course the whole Mission property would be destroyed, and, as far as one can see, all our work brought to naught. Whereas, if we hold on, the Lord can protect us from the "crafts and assaults of the devil" and his poor blinded agents, and it would be a testimony to the people that our God can be trusted to take care of us. It is my ambition to live and die in and for Africa, but pray that the good Lord may be pleased to allow me to spend a few more years out here for Him and the souls whom He died to redeem. But in face of the worst that men can do, we can say, "To live is Christ, and to die is gain." I do trust that whatever emergency may arise, the Lord will keep me so abiding in Him that I may be led to act or suffer in the "line of His will."

And again, on April 4th:—

When the Wagogo heard we were talking of leaving they were very vexed, and said they would all turn out and fight for us if any one came to hunt us. But, of course one reason in favour of leaving was the desire to avoid bloodshed. The chief said, "Why are you running away? If God wants to take you (i.e., if you are to be killed) let Him come and find you here!" Not a very heathenish suggestion after all, thought I.

I don't think we need fear. God is for us, and He is more than all that are against us.

And Mr. Wood, on April 8th:—

I have been to Mwapwa to consult the brethren about going, and feel with Mr. Price that it is my duty and privilege to stay. I did feel that even if all went I ought to stay in one of the villages near, if only to work the mails for our brethren up country [at the Lake]. Are we, I thought, to run away, and leave our dear brethren up there alone, who have already been turned out [of Uganda] neck and crop? Surely not. I feel I may be thought obstinate by the Consul, but I sent down no request to be removed, nor did I complain of any inconvenience.

I beseech the Committee not to give up these Missions. The Sun of Righteousness will soon arise here. Even now we may, I believe, catch a glimpse of the dawning of the morning.

The Mission to which the present number is devoted is JAPAN. In addition to the article in which the story of that wonderful country is briefly sketched, some very interesting letters are presented. We hoped for a good long letter from the "Gleaners' Own Missionary," Miss Katharine Tristram, but it has come just too late to be included, and must appear hereafter. We give a shorter letter from her about the Bishop Poole Memorial School, of which she is to be Principal; and we are kindly permitted to print extracts from the extremely interesting private letters of her companion, Miss Minna Tapson. We also give a picturesque account of the proclamation of the new Constitution in Japan, and an encouraging letter from Mr. Andrews of the work in the northern island of Yezo. Our pictures speak for themselves.

Will all our friends remember to take copies of the GLEANER with them on their holidays, and leave them in hotels and other public rooms?

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, July 4: Children at their Play.

Matt. xi. 16: *Children sitting in the markets.*



HE Lord Jesus takes notice of them there. He observes what they are playing at. The wilfulness of the one party, the gentle patience of the other. "We do not want to play at that game," say those. "Then let us play at this," sweetly say these. "We are willing to change the game if you will play with us." But their loving overtures are refused. The children "sit in the markets," and they cannot agree.

It scarcely grew into a quarrel; the quiet love of the one party prevented that. And the Lord Jesus saw it all. The Lord of heaven is in the cricket-field and in the play-room, yes, and in the ruder games "in the markets." Every word is heard; every movement, fair or unfair, is marked. He is among the children there as well as in the councils of the wise. Each fall or victory in the presence of sudden temptation is before His face. Be careful, children, that you grieve Him not.

I admire the loving anxiety of Job. His sons and his daughters were feasting. He offered burnt-offerings for them all. "It may be," he said, "that my sons have sinned." Let us think so of our children, and let us plead on their behalf the "one offering once offered."

Thursday, July 11: A Wonderful Man.

2 Sam. xxiii. 8: *The Tachmonite.*

His name was Adino. He was well known in his day. He was a prodigious fighter. Only think of slaying eight hundred men "at one time"!

It is said that he "sat in the seat." Probably these words are but part of his name. The words seem to have puzzled the Revisers. To us they shall mean this, that there was quiet and repose in the man's life, as well as a time of frightful slaughter.

Well, I thank God He has given me other work to do. If He had called me to slay men I should have had it to do, and He would have enabled me to do it; and to do it without fear.

Let me as readily do what He has called me to do—"Preach the Word;" "Feed My sheep;" "Preach the Gospel to every creature." Let me handle the Word as the Tachmonite handled the spear. He must have had great practice. Though he sat in the seat he was often in the drill ground. The "eight hundred" did not find him asleep, however they might have been. No; Adino was no nodder, but "chief among the captains,"—on the highest seat; one of David's mighty men. Up, let me to my gleaning.

Thursday, July 18: Consideration.

Acts xii. 12: *When he had considered.*

He had just been miraculously delivered from prison. An angel had led him out, and had gone—gone without giving him any instructions as to how he was to proceed, or where he was to go. It is so the Lord often deals with us. Not as children to be told where to go, but as men to be guided by sanctified common sense.

Peter was naturally a very impulsive man, acting, speaking, when he ought to be quiet or silent. Now, no doubt, his first thought would be to go where he would like to go. Nature likes a warm welcome. He was sure of that from the brethren. How he would grasp at it!

But he "considered." I see him standing alone in the

"street" thinking, weighing "the thing." He must act cautiously. He must not compromise the brethren. There must be no tumult, lest they be endangered. So he "considered," and he did not go "unto James, and to the brethren," though they needed most of all to know of his deliverance. But he went to the house of Mary. Even there tumult seemed not unlikely, and "he beckoned to them with the hand to hold their peace," and quietly told his tale and sent a message to James, "and went into another place."

Ah, how many troubles, contentions, misunderstandings, heartburnings would be avoided in our meetings and workings if we would but "consider"! It is the hasty word or act that engenders strife. Brethren, "let us consider one another, to provoke unto love and to good works."

Thursday, July 25: A Stirring Scene.

Acts xvii. 16: *His spirit was stirred in him.*

A stirring scene indeed for a child of God to look upon. Here were magnificent temples, admired and wondered at to this day in their ruins, and architecture and scenery the most splendid. Enough to move a stranger's heart.

I do not doubt that the stranger in Athens, of whom our motto speaks, had a heart to admire the beautiful scene, but his mind was far otherwise occupied. We may admire the skill of the artist, and the grandeur of the scenery amid which we move, but if our spirit rests in these things we do not well. We may praise God for them, for they are His handiwork, or it is He that hath given man power to do these things. But, stirring as they are, there is another scene, closely associated with them, which more powerfully moves the Christian's "spirit."

Switzerland, with its mountains and its lakes—how it charms us! And yet there are human souls there, "wholly given to" darkness and to death. I fear our pleasure-seekers there think too often but of their pleasure. There is there another scene—a scene "without form, and void," which only the spiritual eye can see. But it is the scene which moves most powerfully the spiritual.

It was upon this picture that the eye of Paul unrestingly, unadmirably gazed. He "saw," indeed, "the city," but his spirit was stirred within him when he saw it "wholly given to idolatry."

A WORD FOR WEARY WORKERS.

"Arise and eat, because the journey is too great for thee."—
1 Kings xix. 7.

THE weary prophet spake: "It is enough;
Take now, O Lord, my life!
Thy hand is heavy on me day by day,
And I am weary of the toilsome way;
The foe is powerful, my path is rough,
With danger rife;
Take now, O Lord, my life!"

And hark! a voice rang through his visions blest,
Which said, "Arise, and eat.
I know thy weariness, I will not chide,
Take what I bring thee, and be satisfied.
The way was long: thou needest now to rest
Thy tired feet:
My servant, rise and eat!"

Oh, pitying Father, Thy compassion still
Doth cheer our lonely way.
Where men would blame, Thou hast but comfort sweet;
Thou, Bread of Life, bidst us "Arise and eat."
May we be strengthened thus to do Thy will,
And day by day
Cheer Thou our lonely way!

BEATRICE ETHEL KIDD.

RHOSDDU, WREXHAM.

THE SOCIETY'S MISSIONS.

VII.—THE JAPAN MISSION.



JAPAN is the Great Britain of Asia. The British Isles are the western outpost of Europe in the Atlantic. The Japanese Isles are the eastern outpost of Asia in the Pacific. Instead of two large islands, however, like Great Britain and Ireland, there are four, viz., Hondo, Kiushiu, Shikoku, and Yezo, with innumerable smaller islets. The total area of the British archipelago is 122,550 square miles; of the Japanese, about 147,000. The British population in 1881 was 34,884,848; the Japanese, by the census of 1885, was 37,863,997.

Japan is the crest of a submarine mountain-chain. From its shores the land plunges down abruptly into deep water. A solid backbone of mountain runs from end to end of the main island, its highest point being the snow-capped Fuji-yama (Mount Fuji), which is a beautiful cone rising 12,000 feet above the sea, and has been unanimously designated the Matchless Mountain. The successive peaks of the chain are a series of volcanoes mostly extinct. The scenery is fine everywhere, and highly diversified. The very broken coastline gives a continual succession of beautiful bays and gulfs; and the far-famed Inland Sea, between the main island and its two southern satellites, presents some of the loveliest views in the world.

The Japanese are small in stature, the average height of the men being not much over five feet; but they are not lacking in endurance and activity. They cannot be called a moral people, if we judge them by our Christian standard; but they are not worse than other heathen nations. It is to be feared that they are not without excuse when they say that foreigners are worse than themselves. Certainly vice is most rampant in the treaty ports. Mr. Griffis, an American professor of physical science, says, "I met in Japan scores of white men, from Old and New England, who had long since forgotten the difference between right and wrong."

The position of woman in Japan is much better than it is in most other Asiatic countries. In the history and literature of the country women occupy an honourable place. Nine of its 123 sovereigns, and those not the least famous, have been women; and many of the best writings of the best age of Japanese literature were the work of women. They are spoken of as excelling in innate love of beauty, order, neatness, household adornment, and management; and in maternal affection and tenderness, the mothers need fear no comparison with those of other climes.

The ancient religion of the Japanese is called *Kami no michi*, way of the gods.—The Chinese form of the name, *Shin-to*, (i.e., path or way of the gods), is the one commonly used; whence this religion is called by English writers SHINTOISM. To describe Shintoism accurately, or even to master its principles, seems to have baffled the most learned students. Implicit obedience to the Mikado, or Emperor, as the descendant and representative of the gods, is its most characteristic feature. Its deities are the heroes of the past. It has no idols or images. But it has temples, priests, services, prayers, purifications, and offerings of fruit, meat, and living birds, but no sacrifices. Nor does it teach morals. "Morals," says its chief authority, "were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart."

But if Shinto is the religion of the governing classes, the religion of the people is BUDDHISM, which in Japan has

developed into a popular ritualism, with an elaborate array of ceremonial and priest-craft, monks and nuns, shrines and relics, images and altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. The origin, history, and nature of Buddhism have often been noticed in the GLEANER, and we must not stay now to describe it.

The present Mikado, Mutsuhito, claims to be the 123rd sovereign in direct succession. Remembering that Queen Victoria is only the thirtieth from William the Conqueror, we can form an idea of the antiquity of Japanese annals. The first Mikado, Jimmu Tenno, whose date corresponds with 660 B.C., and who would be contemporary with Manasseh, King of Judah, is said to have had a goddess for his mother, and to have come from heaven in a boat. He is worshipped as a god at thousands of shrines.

From the earliest times down to the twelfth century A.D., the government of Japan was imperialism. The Mikado not only reigned but ruled. Gradually, however, there arose a feudal system, similar to that of Europe at the same period. The great nobles, or Daimios, in their fortified castles, became more and more powerful and independent. Their armed retainers formed a military caste called Samurai, or "two-sworded men." For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the king while keeping much of the real power in their own hands. The Daimios were the Macduffs and the Macdonalds, the Campbells and the Douglasses of Japan. For 700 years the Mikado held his court at the sacred capital Kioto, but rarely appeared before his subjects; while the chief Daimio, with the title of Shogun, resided at Yedo, and virtually governed the country.

One of the most characteristic institutions of Japanese "chivalry" was the *hara-kiri*, or suicide by ripping up the body. A defeated warrior or a deposed official who had any regard for his own honour destroyed himself in this horrible manner. Hence arose, about the fifteenth century, the fashion of wearing two swords, the shorter one being reserved for the wearer's own body.

It was the old Venetian traveller, Marco Polo, who first revealed to Europe the existence of Japan, six centuries ago. But not until 1542 did any European actually reach it. The first was a Portuguese navigator named Mendez Pinto. Seven years after came Francis Xavier, the great Jesuit Missionary. His reception was not encouraging, and two years later he left the country. But his successors reaped an extraordinary harvest. Within thirty years the converts numbered 150,000, and the churches 200. The reason of this success is not far to seek. The Jesuits gave the Japanese all that the Buddhists had given them, and there was little in the Buddhist ritual and customs that needed to be changed, much less abandoned. The images of Buddha, with a stroke or two of the chisel, served for images of Christ; each Buddhist saint found his counterpart in Romish Christianity; and the roadside shrines of Kuanon (or Kwanyin), the goddess of mercy, became centres of mariolatry. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other.

But Rome introduced one thing—the Inquisition. Buddhist priests were put to death, and their monasteries burnt to the ground. Rome in Japan took the sword—and perished with the sword. A famous Shogun in Queen Elizabeth's time found the Jesuits plotting against his throne; and in 1587 he issued a decree of expulsion against them. Under him and his immediate successors fire and sword were freely used

to extirpate Christianity. The unhappy victims met torture and death with a fortitude that compels our admiration; and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true Japanese martyrs for His name among the thousands that perished.

For two hundred and thirty years this inscription appeared on the public notice-boards, along with prohibitions against crimes and breaches of the law, at every roadside, at every city-gate, in every village, throughout the empire:—

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the Great God of all, if he violate this command, shall pay for it with his head."

At intervals efforts were made to push open the closed door, but in vain. The opening of the empire in modern times is due to the United States. On March 31st, 1854, Commodore Perry, with an American squadron, obtained a treaty, opening two ports to American trade. Other nations were not slow to claim similar advantages; but it was only under much pressure that the Japanese granted them. At length, on August 12th, 1858, Lord Elgin, fresh from his triumphs in China, where the treaty of Tientsin had been signed six weeks before, entered the Gulf of Yedo, and sailed right up to the capital, to the consternation of the authorities. But the Japanese were shrewd enough to see



GROUP OF JAPANESE AT HOROBETSU, ISLAND OF YEZO.

that their old policy of isolation could no longer be maintained, and they gave the Ambassador very little trouble. Within a fortnight the treaty of Yedo was signed, by which several ports were opened, and other important concessions granted.

But a great crisis in the national history was approaching. The year 1868 in Japan was the era of one of the most astonishing revolutions in the world's history.

What was it? It was (1) the abolition of the Shogun's rule after it had lasted 700 years; (2) the resumption by the Mikado of the reins of government; (3) the voluntary surrender by the Daimios of their feudal powers and privileges into the hands of the central government; (4) the adoption of the European system of departments of State with a responsible Minister at the head of each. In addition, the Revolution (5) was meant to effect the suppression of Buddhism—but it failed in that; and (6) it actually resulted in that which it was designed to prevent, the adoption by Japan of Western civilisation.

The foreign treaties were undoubtedly the immediate occasion of the Revolution; but not altogether. Some of the ablest nobles were beginning to see that Japan would gain and not lose by foreign intercourse; and some of the most promising of the younger men visited Europe and America, whence they returned with open eyes and high hopes, just in time to guide the Empire at the crisis of its change.



GROUP OF AINU, ABORIGINES AT HOROBETSU, ISLAND OF YEZO.



JAPANESE CHRISTIANS OF HOROBETSU, ISLAND OF YEZO.

In February, 1867, the present Mikado, Mutsuhito, succeeded to the throne. The party of progress seized the opportunity to push their designs. Civil war ensued; but in a desperate battle fought at Fushimi, a place between Kioto and Osaka, which lasted three days, January 27th to 30th, 1868, the Shogun's army was totally defeated; and within a few months Mutsuhito was the undisputed ruler of all Japan. The supreme moment had arrived. The progressive party triumphed. The young Mikado came forth from behind the screen of ages and took his rightful place.

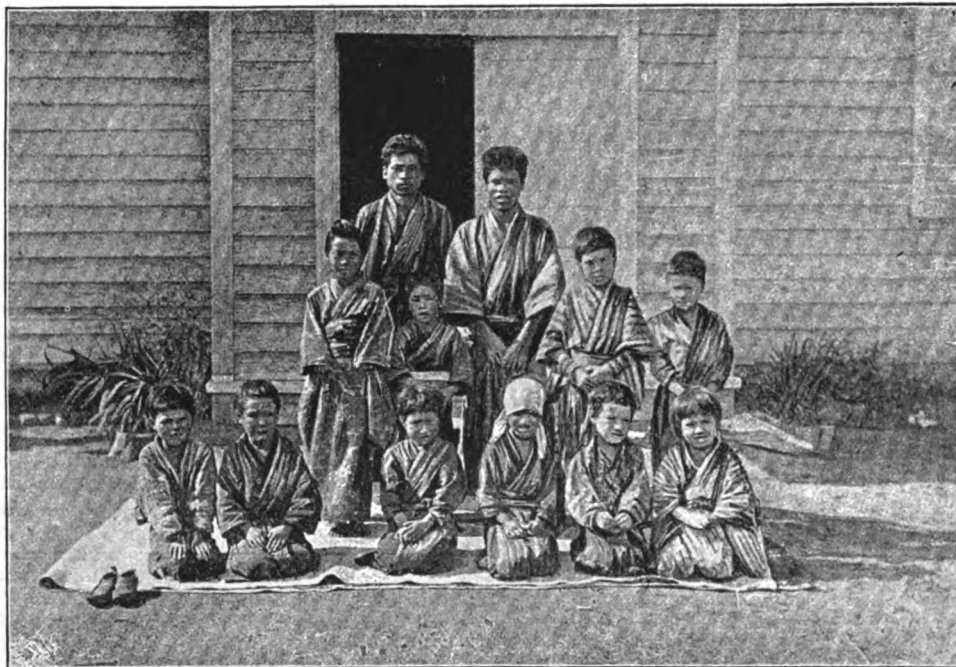
AT HOROBETSU.

IN the island of Yezo is the Mission to the Ainu aboriginal people—quite different from the Japanese. The Rev. J. Batchelor writes:—

I have just returned from Horobetsu, where the school has been built. The opening of the school was a great day for Horobetsu. Many Ainu and Japanese friends were present, about 240 persons. The prefect of the district kindly came and made a speech, also the mayor of the village and the postmaster. My own speech was, of course, in Ainu, as I spoke to the Ainu particularly. After the opening ceremony was concluded, cakes were handed round, according to Japanese custom, and the Ainu appeared to appreciate them.

Before we separated I photographed a group of Japanese friends who were present, and a group of Ainu, which I enclose. God grant that a rich blessing may flow through this school to these poor Ainu as well as to the Japanese.

Mr. Andrews' absence from Japan, and Mr. Terata's illness, have this year rendered it necessary for us to be away from our own people in Horobetsu almost all the year. Nevertheless the work of the school has been carried on, and, with Mr. Ogawa's help, the preachings to the Japanese have been regularly continued. Our Ainu church has not increased this year, but there are now also fourteen Japanese, all told, who have joined themselves to the Lord.



GROUP IN THE C.M.S. SCHOOL AT HOROBETSU, ISLAND OF YEZO.

In the eye of the people the outward and visible sign of the change was the transfer of the capital from Kioto to Yedo. For centuries Yedo had been the seat of the executive government, but Kioto was the sacred imperial city. For the Mikado, after seven hundred years' seclusion at Kioto, to come forth and set up his throne at Yedo before the world, was a token indeed that a new era had begun. To emphasise the change, the name of the new capital was changed to Tokio; and Mutsuhito entered it in state on November 26th, 1868, being then eighteen years of age. Six months afterwards he entered it a second time with a young empress at his side.

Twenty years have now passed away since the great Revolution. Mutsuhito is still upon the throne; but the country is quite changed. As soon as the new government was established, foreigners, especially English and American, were invited to Japan, and put at the

head of the various offices and of colleges and institutions and public works of all kinds. There were a new army and navy, a new coinage, new industries, new schools; lighthouses, railways, telegraphs, steamers were constructed; the post-office was organised; scores of newspapers were started; even Sunday was adopted as the national day of rest. In 1885, nearly a thousand miles of railways were either open or planned, and six thousand miles of telegraphs. In that year a hundred million letters, post-cards, and packets were forwarded, and three million telegrams. Thirty thousand schools have been

built, and they are attended by three millions of children. And now, in this year 1889, a new constitution has been proclaimed; parliamentary government has been introduced; and religious liberty has been finally proclaimed.

Protestant Missions in Japan date from 1859. In that year, two clergymen of the Protestant Episcopal Church of America, the Rev. J. Liggins and the Rev. C. M. (now Bishop) Williams, were the first to arrive. They were followed by Dr. Hepburn of the American Presbyterian Church, and by representatives from other bodies in the United States. But for ten years direct missionary work was all but impossible, so suspicious were the authorities, and so fearful the people. But the missionaries engaged themselves to the Japanese government as school-teachers, and in that way obtained influence. "The Kingdom of Christ," says one of them, Dr. Ferris, "entered Japan through the schools." Some of the American gentlemen, also, engaged as professors of science &c., by the government, were Christian men, and well used their opportunities. One, Mr. Clark, a professor at Shidzuoka, began the very first Sunday, and conducted a Bible-class the whole time he was there; and when he was transferred to the Imperial College at Tokio, he resolved to hold three every Sunday, for the convenience of different classes of students. Unusual difficulties arose here, but he persevered. "I confess," he wrote, "that when the feeling floods upon me that these are souls for whom Christ died, and mine is the privilege to make the fact known unto them, it breaks through all bounds of mere expediency, and forces me to speak the truth at all risks. There is a solemnity beyond expression in the attempt to bring before these young men the words of eternal life."

England made no attempt to carry the Gospel to Japan until the Revolution. In 1867, indeed, a sum of £4,000 was given to the C.M.S. to start a Japan Mission; and in the following year, which was the year of the Revolution, the Rev. George Ensor, B.A., of Queen's College, Cambridge, offered to go out as the first English missionary. He landed at Nagasaki on January 23rd, 1869, a few days after the young Mikado had given his first public reception to the representatives of foreign nations. But Mr. Ensor found the same difficulties that had met the American brethren. Everywhere he saw posted up the decree, "*The evil sect called Christian is strictly prohibited; suspicious persons should be reported to the proper officers, and rewards will be given.*" Up to 1872, thirteen years after the first American missionaries had arrived, only ten Japanese were baptized, the last of these ten being Mr. Ensor's first.

But in 1873, although no change was made in the laws, the public notices against Christianity were quietly removed; and from that time toleration slowly grew year by year. It was in that year that the C.M.S. Mission was put on a stronger footing, and that the S.P.G. also began work. The C.M.S. occupied Tokio, Osaka, and Hakodate, in addition to Nagasaki; and the S.P.G. occupied Tokio and Kobe. None of the great English Nonconformist Societies have taken up Japan, excepting that there is a small Baptist Mission; but the American Presbyterians, Congregationalists, and Methodists, are all strongly represented, and the great majority of the Japanese Christians are the fruit of their Missions. In the last few years, Christianity has advanced rapidly; and at the close of 1888 there were 25,500 baptized converts. Of these, some 23,000 belong to the American non-Episcopal communities. The Episcopal Christians, who are all united in one "Japan Church," number about 2,600, of whom 1,329 belong to C.M.S., about 500 to S.P.G. or to neither (numbers not given), and about 750 to the American Episcopal Church.

The Church of England Bishopric in Japan was founded

in 1883, and the Rev. A. W. Poole, M.A., formerly C.M.S. missionary in South India, was appointed by the present Archbishop of Canterbury to be the first Bishop. But within two years he died, deeply lamented; and the Rev. E. Bickersteth, M.A., of the Cambridge Delhi Mission, son of the present Bishop of Exeter, was appointed. Bishop Bickersteth has established two missionary agencies at Tokio independent of S.P.G. or C.M.S., viz., St. Andrew's Mission for men and St. Hilda's Mission for women, which are supported by a home association called the Guild of St. Paul, of which Miss M. Bickersteth is Secretary. He has also appointed as Archdeacons the Rev. H. Maundrell, of the C.M.S., and the Rev. A. C. Shaw, of the S.P.G. The number of Church of England ordained missionaries is now twenty-five, viz., sixteen C.M.S., four S.P.G., four attached to the Bishop, and one sent by the Canadian Church. There are four English laymen, viz., two S.P.G. and two independent; and there are twenty ladies, viz., five C.M.S., three C.E.Z.M.S., two F.E.S., two S.P.G., five St. Hilda's, and four independent (three of them working with C.M.S.). There are five Japanese clergymen connected with the English Church, three of whom are C.M.S., one S.P.G., and one independent. These figures are taken from an appendix to the Bishop's Pastoral Letter, April, 1889.

THE MISSION FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone lately delivered his second Triennial Charge to the clergy and laity of the Sierra Leone Church at St. George's Cathedral, Freetown. It is an address of much interest and value, and will be published in the *C.M. Intelligencer*.

BISHOP CROWTHER has held two ordinations on the Niger lately. On February 24th, at Lokoja, he admitted the Rev. S. J. Smart to priest's orders; and on March 31st, at Ooitsha, Mr. A. C. Strong to deacon's orders. Both, of course, are Africans. Archdeacon Henry Johnson preached on the first occasion, and the Rev. J. A. Robinson, English Secretary of the Mission (who has since come to England), on the second. At Lokoja, the Bishop confirmed six African candidates, students under Archdeacon Johnson, and at Ooitsha twenty candidates.

MR. GRAHAM WILMOT-BROOKE and Mr. Ernest Shaw arrived safely at the Niger, and have gone up the river.

THE foundation-stone of a new church at Aroloya (a part of the town of Lagos) was laid on Feb. 28th last by Mr. J. A. Payne, Registrar and Taxing Master of the Supreme Court of the Colony of Lagos. The new church, which is to take the place of one which has outgrown its requirements, is to be 83 feet long, 45 feet wide, and 20 feet high, and will cost £1,500. This is, of course, raised by the Native Christians themselves.

NORTH INDIA.

THE Rev. P. Ireland Jones has at last been set free to undertake the work for which he originally went out, the Principalship of the Divinity School at Calcutta. Under Mr. Ball's prolonged acting Principalship, this School has done valuable service. Last summer, for the first time in the history of the Bengal Mission, six Bengali students were sent out at one time into practical Mission work after a full course of three years' training. They are described as thoroughly well equipped in the knowledge of the Bible, the Prayer Book and Articles, and the Hindu and Mohammedan controversy, and as being all unmistakably spiritual men. There are now seventeen men under training, two of whom are reading for deacon's orders and one for priest's orders.

THE Rev. J. P. Ellwood writes of the late much-esteemed pastor at Jabalpur, the late Rev. Madho Ram, with affectionate regret. "He was never married; he always said he was married to his Church. He left all his savings to the Jabalpur Native Church Endowment Fund."

PUNJAB AND SINDH.

THE Rev. F. A. P. Shirreff, writes describing his important work at the Lahore Divinity School. The men living under his care (all, of course, Christians) are of three classes, (1) divinity students under his

immediate instruction, (2) medical students attending the Lahore Medical College, (3) normal students attending the Government Normal College, and others. The divinity class has been resumed with three students, all converts from Mohammedanism. The other students are fourteen in number. A course of English lectures to educated Natives has been given on the several clauses of the Apostles' Creed; and among the lecturers were the Bishop, the Chaplain at Lahore, one of the judges of the Chief Court, a member of the Cambridge Delhi Mission, a Baptist, and two Presbyterians; public witness, as Mr. Shirreff remarks, being thus "borne before the heathen to our common Christianity based upon the Apostolic Creed."

THE Rev. H. G. Grey and Dr. S. W. Sutton write encouragingly from Quetta. An admirable site for a hospital and other Mission buildings has been obtained, through the help of Sir R. Sandeman. The money for the site and for a portion of the buildings has been already raised (partly given) by Dr. Sutton, without expense to the Society. Three Native Christian medical assistants are being trained for work at Quetta, one under Dr. Neve in Kashmir, one under Dr. Clark at Amritsar, and one under Dr. Sutton himself. One of these is an Afghan from Kandahar, baptized at Peshawar in 1882, who speaks Pushtu, Persian, and Urdu fluently. The language difficulty at Quetta is very great. Besides these three tongues, Baluchi, Sindhi, and Brahui are required. A bookshop and prayer-room has been opened, and Mr. Grey lives in a little native hut adjoining.

THE new work in Northern Sindh is developing. The Rev. A. W. Cotton's report is of great interest. There being now a small congregation at Sukkur, the Sindh Native Church Council held its annual meeting in that town for the first time. The members held evangelistic services in the bazaar, and a man was heard to say, "The Christians will shake the whole town if they only keep on like this." The C.E.Z.M. ladies lately sent to Sukkur have made a great impression. A Brahmin said to Mr. Cotton, "In my daily prayers, one of my first petitions is that God may richly bless the labour of love of the ladies who have recently begun Christian work in Upper Sindh." An advance has been made on Shikarpur, where the missionary and his helpers have been mobbed, hooted at, kicked, but yet have been much cheered by their conversations with both Hindus and Mohammedans.

SOUTH INDIA.

ON March 17th. at an ordination held by the Bishop of Madras, in one of the C.M.S. Churches at Madras, D. Anantam Garu, B.A., of Madras University, was ordained Deacon. (Note that his name is "Anantam"; "Garu" is a title, something like "Esq." common in the Telugu country.) Mr. Anantam was a Brahmin, and a convert from the Noble High School, Masulipatam, and has worked in that school as a Christian teacher. He is now to join the Rev. James Stone in his evangelistic work among the higher classes of the Telugu people.

THE Ven. Archdeacon Caley, of Cottayam, writes that every month he travels from 100 to 150 miles on itinerating tours, and that he has splendid opportunities for preaching everywhere.

CHINA.

IN March last, Bishop Burdon of Victoria, Hong Kong, ordained two Chinese Deacons, Ho Su Hok of Lo-Ngwong, and Ting Chung Seng of Hing-Hwa, in the province of Fuh-Kien. These make twelve Chinamen admitted to the ministry in that Mission, the first convert of which was baptized in 1861.

NEW ZEALAND.

ONE specially encouraging feature in the condition of the Maori remnant in New Zealand is the almost complete victory of temperance everywhere. "Drunkenness now unknown," writes one missionary. "Nearly all the young people members of the C.E.T.S.," writes another. The Rev. A. O. Williams, of Wangimu, sends a striking illustration of this:—

Three years ago I attended my first meeting in this district. Large barrels of beer and endless bottles of spirits were to be seen on all sides, the occasion being the opening of a Maori meeting-house. When we sat down to dinner the Maoris placed before me, as my share, a bottle of brandy, a bottle of champagne, and one of ale. A few months ago I attended a similar meeting in the same district, and a request was made to me to open the house with divine service and a sermon, and when our service was over two bottles of wine were brought in. Major Kemp, the leading chief here, apologised and said, "It is not to drink, but only to break against the posts of the house in accordance with your English custom." Not another drop of spirits was seen, and none was drunk during the meeting, which was attended by 400 Natives, and lasted ten days.

NORTH-WEST AMERICA.

THE Rev. E. J. Peck, who is stationed at Fort George on the Hudson's Bay, writes that there has been an unusually large party of Indians and Eskimos at the port lately. "Poor people," he writes, "they seem as anxious as ever to hear of the Saviour's love, and most readily do they enter our little church here and listen to the glad tidings of salvation."

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Exeter*.

"Waters to swim in."

JULY is the month to enjoy the pleasure of "a swim," if any boy knows the way: so we will have a talk about swimming. All boys (and girls too, when possible,) should learn to swim; it may be the means of saving life. This art to swim should always be learnt in youth. Now there are earthly waters for the body to swim in, and there are heavenly waters for the spirit to swim in. And if you, dear boys and girls, ought to learn to swim when young in natural water, how much more should you learn to swim "early" in heavenly water!

Can you tell me of a shipwreck in the Bible where we are told some of the passengers could swim? (Read Acts xxvii. 43.) (See Note 1.)

Can you tell me of something in the Bible hard and heavy that "did swim" by a miracle? Yes, iron (read 2 Kings vi. 6); "the iron did swim" in the water just like a cork. Ah! I think here we may learn how hard, adamant, stony, hearts can be made to swim in the ocean of God's love by the miracle of His grace. Tom, Mary, James, or Jane, is your heart hard like iron, or does it swim in the heavenly water of God's love?

Let us see what Ezekiel says of these heavenly waters. (Read Ezek. xlvii. 1—5.) These "waters" mean this dispensation of the Holy Spirit, when the everlasting Gospel is to be preached to all nations. Our missionaries want to carry it to them. The waters have risen, and risen in England, until they are "waters to swim in"; anyone who wills may find Christ in England, but amongst the heathen there is only a streamlet here and there just beginning to trickle. Will you not help to send these heavenly waters whilst you can; until the heathen have freely drunk? The Holy Spirit will come to who soever will. He says in Rev. xxii. 17, "Let him take the water of life freely." Black skins or white, red or yellow skins, may all alike swim in the ocean of God's love freely. (See Note 2.) God's love is full and free for all, sufficient for all, deep and wide like a great river. (Read Rom. viii. 38, 39.) This is a description of this river or ocean of God's love. I want you, dear children, to swim in its launch out into its depths without fear, if your heart is touched with His love you will not sink as iron, but swim.

One of the most striking passages in the Bible, where the love of Jesus is foreshadowed—His dying love on the Cross—is in Isa. xlv. 17. Boys, when you swim are your arms fastened down to your sides? No, indeed, they are spread out every minute. Was it not so on the Cross? (*Here spread out your arms.*) It seems to me, dear children, those blessed arms and pierced hands of the Lord Jesus Christ were spread to show His exceeding love for all nations. [Teachers, is a thought for you: not milk, but meat to inwardly digest. Christ is the HEAD. His hands—those pierced hands—are part of His BODY. WE are His hands, so to us is entrusted the spreading forth "the hands to swim." Oh! dear teachers, let us be eager to clasp in our (His) arms all His precious ones for whom He died. Our hands must be washed, must be pierced, must be open; all our "spoils of pride" (see Isa. xxv. 12) must fall from them, all our "deadly doings" must lie low, even in the dust, so that HE may draw all men to His love.] (Note 3.)

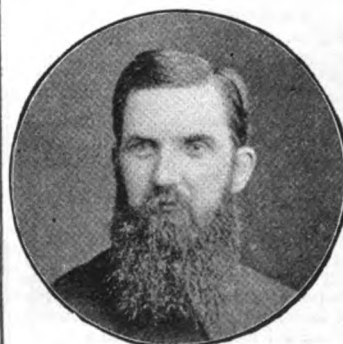
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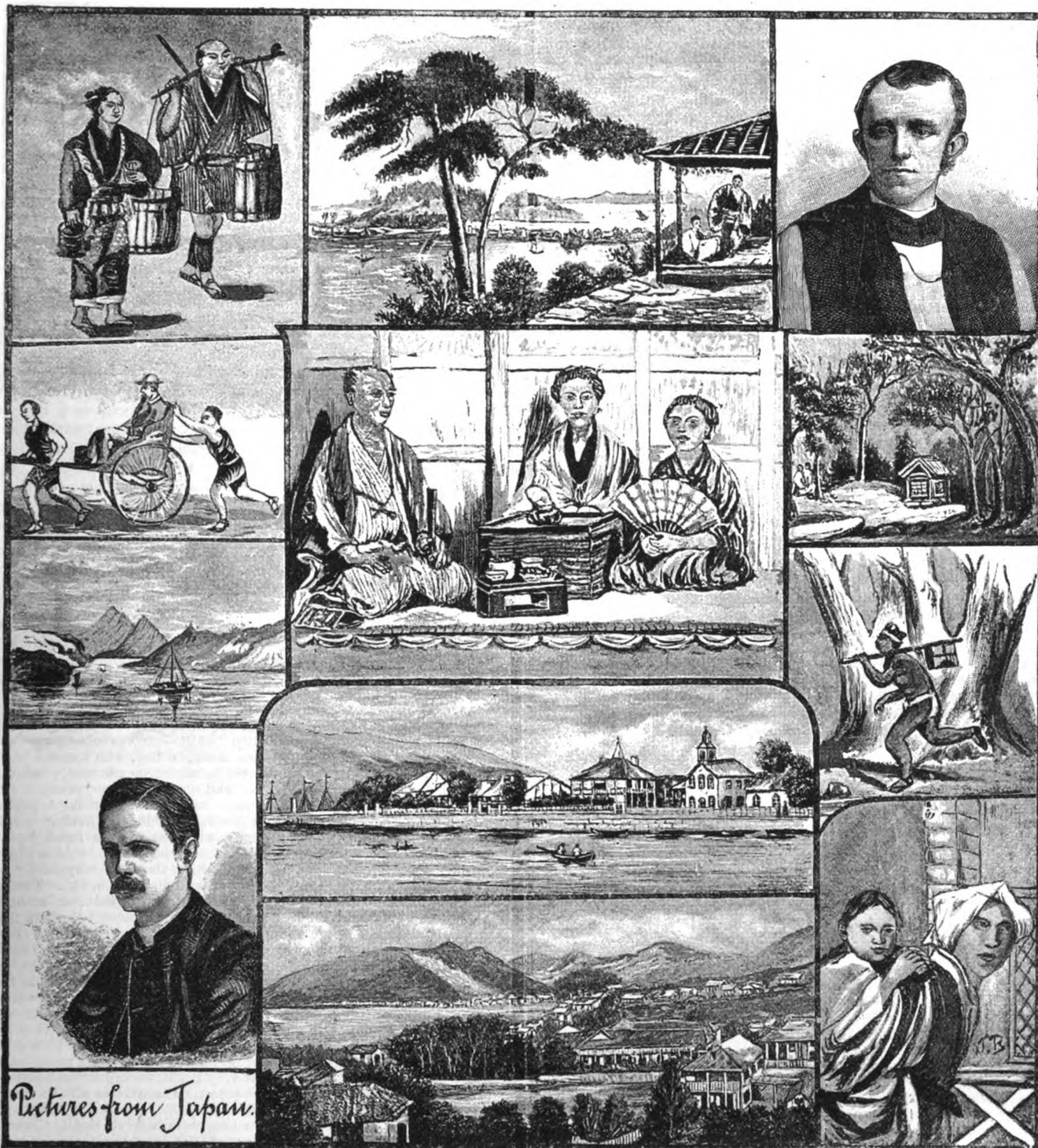
1. A black clergyman, sailing on the Niger, tells of one of his canoe-men having lost his bamboo pole; he jumped out of the boat to secure it, and, trusting to his skill in swimming, nearly lost his life. A huge crocodile swam after him with open jaws; his comrade, instead of waiting for the poor man, pulled on, but the clergyman insisted on his trying to save the exhausted swimmer, and only did so just as the monster began to snap at his legs with his terrible teeth.

2. When the Prince of Wales was in Tinnevely the oldest of the Native converts composed a lyric for the girls of the Sarah Tucker School to sing before His Royal Highness. The second verse most appropriately spoke of the heavenly waters having reached all the different tribes in India. Translated, it runs thus—

"To us belongs the blessings here,
Of ancient muse the theme,
When tiger and the timid deer
Drink of the same cool stream."

3. It is the love of Christ in dying for us that draws us to love Him. A dear little girl in one of the Mission schools in Asia Minor was told to read the story of Christ's death. She began—she tried—and then she closed the Bible. "I can't read it, teacher! I can't! I can't!" "You can read it, dear, you can read much harder books than that." "Oh, teacher, it isn't that I can't pronounce the words, it is I love Him so: the words cut my heart, and I can't read of how they treated Him without crying." Surely this dear child's heart was swimming in the love of Jesus. Dear children, ask the Lord Jesus to fill your hearts with His love.





OUR MISSIONARIES IN JAPAN.

THE nineteen portraits are as follows, beginning at the top left hand:—
 (1) Archdeacon H. Maundrell, to Madagascar, 1863, to Japan, 1875; at Nagasaki. (2) Rev. C. F. Warren, to China, 1864, to Japan, 1873; at Osaka; Secretary of the Mission. (3) Rev. P. K. Fyson, M.A., 1874; at Tokio. (4) Rev. H. Evington, M.A., 1874; at Osaka. (5) Rev. J. Williams, to East Africa, 1874, to Japan, 1876; at Tokio. (6) Rev. W. Andrews, M.A., 1878; at Hakodate. (7) Rev. G. H. Pole, M.A., 1881, Principal of Theological College, Osaka. (8) Rev. A. B. Hutchinson, to China, 1871, to Japan, 1882; at Fukuoka. (9) Rev. J. Batchelor, 1879; Ainu Mission, Yezo. (10) Rev. J. B. Brandram, M.A., 1884; at Kumamoto. (11) Rev. G. Chapman, 1884; at Osaka. (12) Rev. W. J. Edmonds, to East Africa,

1882, to Japan, 1885; at Osaka. (13) Rev. T. Dunn, to Ceylon, 1874, to North Pacific, 1882, to Japan, 1886; at Osaka. (14) Rev. W. P. Buncombe, B.A., 1888; at Tokushima. (15) Rev. W. Weston, M.A., 1838; at Kumamoto. (16) Rev. A. R. Fuller, to China, 1882, to Japan, 1883. (17) Miss M. Tapsen, 1883; at Osaka. (18) Miss K. Tristram, 1888; at Osaka. (19) Miss M. G. Smith, 1888, at Kumamoto. We are sorry not to have Miss Brandram also.

PICTURES FROM JAPAN.

THE group of sketches above are by a member of the Gleaners' Union, mostly reduced from former GLEANER pictures. On our left are (1) a Japanese peasant and wife, (2) a jinricksha, (3) a view in the Inland Sea,

(4) the late Bishop Poole. In the centre are (1) a view in the Gulf of Yedo, (2) a family of the shop-keeping class, (3) Deshima Island, close to Nagasaki, (4) a view of Nagasaki. On our right are (1) Bishop E. Bickersteth, the present Bishop in Japan, (2) a Buddhist shrine, (3) a postman of the olden time, (4) a mother and child.

A GLEANER'S EARLY EXPERIENCE IN JAPAN.

*Letters from MISS MINNA TAPSON.**

14, CONCESSION, OSAKA, January 9th, 1889.



OSAKA is a city of bridges. This was our first impression of it. As the streets all look exactly like one another, and have no names—or if they have, we cannot read them, as they are in Chinese characters—we hoped the bridges would act as landmarks, but as they too are just alike, and occur in the most unexpected places, they only confuse one rather more. The streets are very narrow, but as jinrikishas are the only conveyances ever seen here, they are wide enough, excepting on festive occasions, when everybody, including the matrons with their blackened teeth and their babies on their backs, play battledore and shuttlecock across the main streets. At least this has been going on during the New Year festivities, when the houses are nearly all decorated with wreaths of evergreens and chrysanthemums, and over the doorways an arrangement of ferns and oranges, and sometimes lobsters. It is the fashion on New Year's Day for the ladies to stay at home and the gentlemen to pay calls. We had a good number of callers, but as scarcely any of them could speak any English, and we could speak no Japanese, the calls were very silent, and rather embarrassing; and we still feel inclined to laugh at ourselves when we make our profound bows, with our hands placed on our knees, in true Japanese style.

There are two C.M.S. churches in Osaka, and there is one Native clergyman, Terasawa San. We enjoy hearing him preach so much—not that we can understand a word that he says, of course, but it seems as if he must speak more heart to heart to his own people than a foreigner can ever do. His wife is a charming little woman, and speaks English beautifully. They have a Bible reading for women, to which we have promised to go sometimes, as even in the towns the presence of an Englishwoman acts as an attraction to a meeting—in the country places it will insure a large congregation.

There are thriving branches of both the Y.M.C.A. and Y.W.C.A. in Osaka. It seems just as desirable and necessary here as it is at home, if a healthy Church life is to be sustained, to give its members something to do; and as the Japanese are particularly fond of hearing themselves speak in public, it is the more desirable to give them the right thing to talk about. There is one weekly class for Bible study with them, and another class when they preach before each other; and I hear they make very severe critics. On Sunday afternoons they often go into the city distributing papers, and giving short addresses to the heathen. The Y.W.C.A. has about eighty members, a fair-sized branch for a heathen city! They had their "Shimbokkwaï," or Christmas entertainment, last night, when they had magic lantern scenes from the Old Testament, and a few London views, St. Paul's, Blackfriars Bridge, &c., which delighted them. Miss Tristram heard Mrs. Terasawa give them an address the other evening. Japanese women seem to speak as readily and easily as the men; and one cannot but look upon this as a great possible power for good in the future.

Of course we give all our "fresh" hours in the day to working at the language, and every day we have the bewildering sense of helplessness when we try to speak and find no words! Every day openings for work seem to multiply. When I was at home we heard about "open doors in Japan"; here it seems as if we could see them opening all round us, disclosing endless opportunities, and suggesting infinite possibilities. And how we long to enter in and take possession in His name! Meanwhile we have "need of patience."

January 22nd.

In this letter I am only going to speak of the educational work, which is an important branch of the Osaka Mission. First, there is the Theological College, where there are at present thirty students. They have a scholastic cut about their garments, and some of them have very interesting, thoughtful faces. They will probably, most of them, become catechists or teachers, and they are responsible for one of the preaching places to the heathen in the city. I believe one or two of them are to

be ordained this year. To judge by our experience of them they have not a great deal of English at their command, but at a sale of English books the other day they bought them up very eagerly, and are very keen about English study. There is an elementary boys' school, and I believe another school for older boys is to be built shortly.

The C.M.S. educational work among girls is at present represented by the school under Miss Boulton (F.E.S.). It was opened first in 1879, and is doing real work. It is to form the nucleus of the Bishop Poole School, of which the plans have now been completed, and the building was commenced yesterday. It was only on the way out that we heard the suggestion that, instead of starting a fresh school, our work might lie here, and it is only in the last few days that, having received communication from the Home Committee to that effect, it has been definitely decided that Miss Tristram is to be Principal of the new Bishop Poole School, and Miss Boulton and myself to be her helpers.*

March 26th.

DEAR GLEANERS,†—It is very nice to know what a comprehensive word this is, and I like to feel how many old friends in Whitechapel and St. Paul's schools, besides many other friends, all come under this name.

We sometimes have missionary meetings in Japan. I wish you could have been with us listening last Saturday evening to Mr. Brandram's account of work in Kumamoto. Of C.M.S. missionaries only himself and his sister are there, and now Miss Smith, who came out with us, has joined them, and is very happy indeed, teaching in the girls' school. Kumamoto is a large and important place, with grand openings. Mr. Brandram spoke so simply and humbly, and said he could not understand why God had sent him there; the work needed such a much abler man. We, knowing something of the work God has been doing there through him, could only thank God that such an one should be there. He said he wishes sometimes that somebody else could go and do all the work, and he could spend the days praying for Kumamoto. He told us delightful stories. One young fellow was told by his wealthy old father that he should disinherit him if he became a Christian. He said, "It did not matter; you can only give me a few thousand yen a year, God has given me an inheritance of eternal life." Mr. Brandram rode with him to the house where the conference was to be held, and said it was refreshing to see him utterly unconcerned as to what the result might be, and so happy. One official, who had been bitterly opposed to Christianity, said he could never say a word against it after the change it had made in that young fellow. He was so uncertain before—always changing—but Christianity had made a man of him. Another boy, who wanted to be baptized, came to ask Mr. Brandram if he might be privately, because his mother was so angry about it, and gave him no peace. Mr. Brandram showed him how that baptism calls on us to make a public confession of Christ. The boy hid his face in his hands for a few minutes, and then looked up radiant, and has been a most joyful Christian ever since. His mother called in his guardian to scold the boy, but, after listening to the charges against him, the man only said, "he might do worse," and now the old mother goes to church, too. Then a young girl was confirmed the other day, who, in the first ten months after she became a Christian, had read the New Testament through five times and the Old Testament once, and really studied them. She turned to Mr. Brandram when she was about to be confirmed, and said, "You will pray for me: my faith is very weak." So it may be, as Mr. Brandram said to us, "but it is stronger than most people's." He told us about an old man who had been a sun-worshipper all his life. A very earnest catechist went to visit him, and, after a long talk, the old man said, "You need not tell me any more. I see it all, and it is quite true." The catechist asked if he would like a Bible, and he said he would. So he left, promising to return and bring him one. When he went back, he found the old man had died that very night, saying to his heathen relations, "You need not send for the priest, or trouble at all about me. I know where I am going, and it is all right."

Stories like that do bring home to one, with a fresh thrill, Christ's wonderful individual love. To think of His love having waited all through those years, and then sending the messenger just in time, and it does make us long to be just in time to carry His message to many, many hearts. You will remember to pray for us. The country is opening up for missionary work in such a marvellous way. An American lady-missionary here went the other day to the opening of a little church in the country. Some Buddhist priests made a great disturbance, and the Native policemen interfered of their own accord, and actually carried several off to prison. Then the people attacked their old idol very angrily, and beat it because it had let the Christians get the best of it.

* It will be remembered that Miss Tapson went out with Miss Tristram last October.

* About this school, see further Miss Tristram's letter on p.108.
† A letter to Gleaners at South Kensington and Whitechapel.

On Saturday week we went to see the plum blossom, the correct Japanese thing to do; first the plum blossom and then the cherry blossom. Of course they house everything, and grow their fruit trees for the blossom, just as they grow their lilies for the roots, and eat them as a vegetable, and they are very nice. The gardens were very small, but still they had a mountain, and a lake, and a forest with winding paths, beside the plum blossoms. They often have all this in a good-sized flower pot. Then we went on to see a large temple. In the first shrine we came to there was a very large stone tortoise, which is considered sacred, and in the pond in front of it were a number of long pieces of paper floating about covered with writing; these were their prayers. I did long to be able to read them, and see what kind of prayers they were. How well I remember telling my class at St. Paul's about these prayers, when I little thought I should one day see them for myself.

Our work at the school goes on much as usual. Miss Tristram teaches English three hours every day, and I teach music. Now I am going to give English lessons also to the head girl, Otome San, such a dear girl. Miss Boulton has just been telling me about one girl whom I am very fond of. She is not a Christian, and told Otome San that she never wanted to be, it would spoil her chance of being well married, and as her family are wealthy and in good position, this would mean a good deal. We long for her so to see the joy of belonging to Christ, as manifested in the lives of the others (and some of them are very bright little witnesses), that she may be helped to overcome all difficulties. Do remember her.

The other night there was a fire close to the Concession. The little girls were very frightened, because once there was a fire next to the school, and they thought this time, again, they might all have to leave the house. So when Miss Boulton went into the schoolroom in the dark she stumbled over a little heap of the children's Bibles, which they had put all ready to take with them; the toys and everything else were forgotten.

Good-bye, dear Gleaners, and do not forget two far away Gleaners at 14, Concession, Osaka, Japan.

ILLUSTRATIONS OF JAPANESE CREDULITY.

From the REV. G. H. POLE, M.A., Osaka.

No. X.

THE ox is to be reckoned among sacred animals in Japan, although the custom introduced by foreigners, and now largely indulged in by natives also, of eating beef, has tended somewhat to diminish the reverence and awe with which it used to be regarded in earlier days. Readers who can refer back to page 542 of the *Intelligencer* for September, 1877, will see that figures of oxen are frequently worshipped, particularly at temples dedicated to *Tenjin*, the Shinto divinity, regarding whose festival I have before written home (see *Gleaner* for January, 1882, p. 3, and *Intelligencer* for September, 1884, p. 566).

The following is taken from a Kobe Native paper, which, if not actually managed by Christians, is very favourable to Christianity: "It is seriously stated that a few days since [July, 1886], when the poll-axe was about to descend on the head of a cow in the slaughter-house at Ono, the animal said, in excellent Japanese: 'Hold your hand! I desire to speak to you. Persons crazed with foreign fashions and haughty through eating meat, pretend to be civilised and are casting aside the hallowed customs of our Land of the Rising Sun. Especially is this the case in Kobe, where the people are actually proud of their town being the chief centre of the beef business. ['Kobe-beef' is renowned throughout the Far East—G. H. P.] They slaughter us in immense numbers; over 80,000 of my poor sisters having fallen under your bloodthirsty hands since this house was first appropriated to its cruel uses. If human beings possess souls, why not cattle also? Are you not aware that the deadly pestilences which afflict your people year after year, bringing in their train such dire calamities, arise out of the accumulated wrath of my murdered friends? If our slaughter does not cease, we shall exact life for life, and for the 80,000 of us that have fallen, cholera will kill an equal number. Therefore be warned ere it is too late. Cease from your cruelty, and henceforth abstain from animal food.' Deeply affected by the cow's admonitions, the slaughterman threw aside his axe, led the animal back to a stall, and he and his comrades now worship her as a divinity."

Share the Blessings.

HERE is a story from Japan which should do us all good. A poor man who is a Christian has to work all day away from home. He has put up the following notice on the door of his house—

"I am a Christian, and if any one likes to go in and read my Good Book while I am out they may. The Buddhist Priests need not come here. I do not want them any more."

People go into his house and read his Bible.

Would that we had more of that natural child-like desire to have others share in the blessings which we enjoy that this poor Japanese has.

S.

THE EDITOR'S LETTERS FROM THE FRONT.

The New Constitution in Japan.*

TOKIO, February 15th, 1889.

YOUR readers will, I am sure, be interested and thankful to hear that religious liberty has at last been officially proclaimed in this country. February 11th will henceforth be more than ever a red-letter day in the calendar of Japan. It is the day annually observed in honour of Jimmu Tennō, who is regarded as the first emperor of the country, and from whom the Japanese claim an unbroken line of descent for their emperors down to the present time, and from whose reign they also date their era; this year being, according to Japanese chronology, 2549. And this was the day selected for the promulgation of the new Constitution, an event looked forward to with the greatest eagerness by the whole nation. It must suffice to say here very briefly that this Constitution is framed somewhat on the lines of that of our own land, provides for a House of Peers and a House of Representatives, confers many civil liberties on the people which they have not enjoyed hitherto, and—what your readers will be specially interested to hear—contains a clause granting to all subjects of Japan freedom of religious belief. Practically, there has been no interference on the part of the Government, in late years, with the religious belief of individuals, no obstacle placed in the way of Christian teaching; but this is the first official proclamation of full liberty in this respect, so that Christianity will now stand on a different footing in the eyes of the people generally, many of whom have, no doubt, hesitated to lay aside their old suspicions of the religion of Western lands, because there has hitherto been no recognition of it on the part of their rulers.

The day was a grand one in Tokio, and all over the country; according to Native newspapers, the grandest day Japan has ever seen. It would take a long time to give any adequate idea of the impressive ceremony at the Palace, where the Emperor, in the presence of the Empress, princes, princesses, noblemen, cabinet ministers, the Foreign Diplomatic Corps and other officials, Japanese and foreign, and last but not least several editors of leading Japanese journals, delivered a speech, and formally handed the draft of the Constitution to the Prime Minister, Count Kuroda; or of the Royal Procession through the streets, the Empress riding with the Emperor, in the same carriage, a thing unheard of before; the splendid state carriages, specially built in Europe; the gorgeous liveries; the crowds of orderly, merry people, dressed in their best, lining the route; the processions of schools, large and small; the wonderful decorations; monster ornamental cars drawn by strings of oxen and towering above the heads of the people; triumphal arches lit up at night with scores of electric lights, flags, and lanterns innumerable. The people all through the country had been roused to an extraordinary pitch of enthusiasm over the promulgation of this new Constitution. They feel that Japan now, more than ever, stands foremost in the matter of civilisation amongst the nations of the East, the only kingdom in Asia that possesses a constitutional government, the only one that enjoys perfect religious liberty.

The Christians have not been behind but rather before their fellow-countrymen in the interest taken in this great event. Our own little band of converts of their own accord arranged for a service in church to seek God's blessing on the day, and in the evening a general meeting for praise and thanksgiving was held by Christians of all denominations, in the large public hall, originally built for the purpose of delivering lectures to combat Christianity. One of the speakers said that the promulgation of the new Constitution, which had taken place that morning, was sure to give a great impetus to the spread of Christianity, for that there were many Nicodemuses in different parts of the country who would now come forward. Another speaker emphasised the fact that this great principle of religious liberty had been secured in such a peaceful and orderly way. Contrasting their own lot, as Christians, with that of those who were so savagely persecuted by the Roman Emperors in the earliest days of the faith, and those who later on were forced

* This interesting letter comes to us from Tokio, signed only "A Gleaner in Japan." Our friend ought to have given her name, but we identify her as the wife of one of our senior missionaries.—Ed.

to sacrifice home and land and life for religious freedom's sake—the Huguenots, the Scotch Covenanters, the Pilgrim Fathers—he called upon his hearers to thank God that without the shedding of a single drop of blood they had now obtained this priceless boon. And then he went on to assert, amidst great applause, that nowhere in the New Testament could be found any precept forbidding believers to take part in political matters, and that he hoped that amongst the members of the Imperial Diet, which was to commence its sittings next year, would be found several of their Christian brethren. But he further went on to say, that with regard to those amongst them who occupied the position of ministers or evangelists, it might be better for *them* to abstain from any active share in political matters, for they were engaged, and fully engaged, in the all-important work of seeking the salvation of men's souls, and *their* part in the reformation of the country would be the quiet unseen influence exercised on the hearts of individuals, that leaven working from within to which Christ likened His kingdom. And this sentiment, too, found general favour.

But I must stop. It was a grand day altogether, and I want all Gleaners to thank God for it. A GLEANER IN JAPAN.

An Old Castle in Japan.

From MISS JULIUS, of the C.E.Z.M.S.

OSAKA, Dec. 5th, 1888.

ENCLOSED is a small photograph of Fukuham Castle. I thought possibly you might like it for the GLEANER. There are 260 in Japan, formerly the residences of the Daimios, but the latter all now live in Tokio, and these old buildings are deserted. But one good result remains, and that is, the Daimios made it a *sine qua non* that all



FUKUHAMA CASTLE, JAPAN.

their vassals should be more or less educated, and to this time they have kept it up, so that now you find in the towns where there are castles the people can read, while in others where there are none, and the population consists of agriculturists only, many of the adults have had no education. Of course this makes mission work far more difficult, as all they learn must be taught by word of mouth, whilst the others can study the Bible for themselves.

Miss Hamilton and I have lately made a tour quite in the country for five weeks, and enjoyed it very much. We and our Bible-women had meetings for women three times a week, which they attended in large

numbers, and listened most attentively. I feel convinced very many will become Christians when they have heard the Gospel and understand it.

OCTAVIA JULIUS.

Bishop Poole Memorial School: An Appeal from "Our own Missionary."

OSAKA, January 23, 1889.

THIS is to be the name of the new girls' school to be built here this year as a memorial to the Bishop, who, though only in Japan for a very short time, has left a memory much loved and honoured. Though the building is to be new, the school itself has been in existence since 1879—begun by Miss Oxlad and continued by Miss Boulton and Miss Hamilton, all of the F.E.S. I have heard of, and have been interested in, the school for long, but not till we were on the way out to Japan did Miss Tapson and I know that our work was likely to be in it.

We have already begun a little teaching—Miss Tapson music, and I two hours English a day, and it is delightful to be able to have something to do with the girls at this early stage, when we feel the barrier of the language cutting us off so much from the people. Our communications are necessarily limited at present, but even in teaching English for a week I feel that I have made some real advance towards knowing and loving the girls. The head girl, Otome San, is a specially earnest Christian. It was very interesting the other day to see her as godmother to one of the young teachers who was baptized, and to know that, before this teacher came to the school, Otome was one of those who specially helped her, and showed her by talks and by her own life what Christianity means. There are others too who second her well, some of whom are hoping to be Bible-women. I have not seen so much of the little ones, for, of course, in the present stage of my Japanese it is only the more advanced in English whom I can teach, but it is delightful to hear of the work even the little ones can do. Quite a small child, when she was at home for the holidays this last Christmas, was always very particular about saying grace and her prayers, and her mother, a heathen, became interested by this, and asked her about Christianity, the little one telling her what she knew, and interesting her so much that she is now going to hear preaching, and spoke most warmly about Christianity the other day to Miss Boulton when she went to see her. This is just one instance out of many of the way in which parents are being influenced by Christian schools.

Now the children are quite outgrowing the school, and this term Miss Boulton has given up her dining-room to accommodate more boarders, of whom there are twenty-six at present, and seventy children in the school altogether. However, the new school building has just been begun, and will, it is hoped, be finished in the Autumn. It will be a large school, well, but simply and economically built, with a long front, consisting of dining-hall and schoolrooms downstairs, and dormitories upstairs. At one end are to be the sanatorium and our house as a wing, and at the other end we hope there will be a wing consisting of dormitories. For this latter another £200 is still wanted. And so I am making an appeal! We want this £200 for building, and that is all, for afterwards we hope to be mainly self-supporting. My sisters (College, Durham) will gladly receive any subscriptions for this purpose.

All here seem to think that if this school is well started, and with a good staff of English teachers, it is likely to be quickly filled, and that its influence may be very widespread. It is so true that now is the opportunity for educational missionary work here, for education the Japanese will have—and English education, and there is a preference as a rule for missionary teachers. Oh, how eagerly and hopefully, and yet with trembling, it makes us look forward, for there seem such splendid possibilities for God to work if only we are faithful and do not hinder Him! We thought while in England that we were about as eager for Japan as we could be, but that was a small thing compared with the longing and hungering for these girls that is growing in us now that we are amongst them, and when the opportunity is given in a very special way of laying hold of their lives. Opportunity seems almost too small a word for the possibilities in Japan at present—possibilities which do throw on us all such tremendous responsibility. It is Longfellow who says in the last lines written by him, "The day is breaking everywhere, and God deliver us from dawdling at the dawn of such a day."

KATHARINE TRISTRAM.

Work at Kushiro.

From the REV. W. ANDREWS.

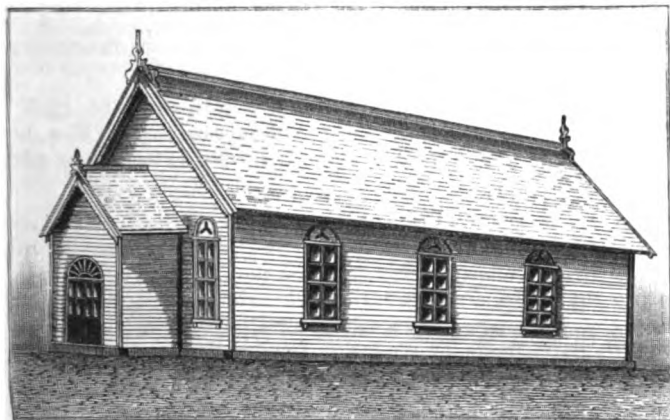
HAODATE, JAPAN, January 12th, 1889.

I HAVE just returned from a visit to Kushiro, and the following are a few extracts from my diary. If you think they are worth printing kindly do so, as they will, I trust, help the readers of your publications

to realise how wonderfully God has been working at Kushiro and bringing souls out of darkness during the past year and a half.

I left Hakodate on the 28th of December, and landed at the nearest possible village, some thirty-five miles from Kushiro. On the landing-place an unknown friend was waiting for me; he had been telegraphed to by the Christians at Kushiro to meet and look after me. This Mr. Imoto is a government official, and has for some time been studying Christianity. He took me to the hotel, ordered everything I wanted, and sent two telegrams for me, refusing to take any money in payment. After lunch I set off towards Kushiro, but as it was late in the day I only got as far as Sempogi, twelve miles distant; as there was only one Japanese hotel, and ten Ainu huts, I spent a very quiet Sunday; and on Monday morning started very early to reach Kushiro that night. At a village twelve miles from Kushiro I met four Christians who had come out on purpose to welcome me, and together we all rode to Kushiro.

January 1st—New Year's Day. All the Christians have been in one after the other, to make their New Year's call. Several of them stayed a considerable time. Hayami, the man at the telegraph office, told me he used to drink a great deal, and now that he has become



CHURCH AT KUSHIRO, ISLAND OF YEZO.

(Built by new Japanese converts at their own expense. Organ played by Japanese Christian lady. Sketch drawn by Japanese Christian.)

a Christian he has given that up. His friends laugh at him very much, but all remark the change in his life. Munezawa told me that he was once in the employ of the government, and was always travelling about the country, but never heard anything about Christianity until last year; he had been a hard drinker, and had led an immoral life. He was then staying at Nemuro, a town 100 miles off, and he heard a Japanese preach a sermon on Christianity; and he began to think that he was in the wrong, and Christianity was a good religion. "From that day," he said, "I gave up drinking, I stopped my immoral ways, I repented of my sins, I came here and heard more about Christ, and believed on Him, and He has forgiven my sins." This is how the Lord is gathering out a people to Himself.

In the afternoon I went round from house to house visiting and praying with the Christians. Watanabe called in the evening; he has been a catechumen some time and wishes for baptism. He told me what first led him to think about Christianity was that he found no love and sympathy in the world, and he saw there was a great deal amongst the Christians, so he began to think that Christianity was the right religion. Two years ago there were four Christians in this town and neighbourhood, now they number fifty-six. They have just finished building a little church, which they have put up with their own money. Their great desire is to have a school where English ways and customs and language may be taught; and as I have been collecting money while in England for this purpose, the members of the Church Committee came in in the afternoon to discuss the scheme. It was decided to put up a building, they providing land servants, and if possible the salary for a Japanese teacher, we providing money for building and a lady-teacher. At seven in the evening we had a gathering in the church to thank God for the blessings of the past year, and to pray for help for the new; about fifteen were present; all had been led to Christ during the last eighteen months.

Wednesday.—Everything frozen hard; thermometer 5° above zero

From ten till two discussed details of school and drew up plans; called on the Guncho (chief government official of the village). He is a Greek Church Christian, and has been baptized about six years, but unfortunately he is not a very active Christian. On my return to the hotel, a policeman (wada) came in to inquire about Christianity, and we had a very interesting conversation for an hour. He asked me how he should worship God, and before he went away seemed, by God's help, to grasp the idea of the necessity of an intercessor between God and man.

Thursday.—Went with the catechist to visit the Christians at Tottori Muri. Kushiro river had to be crossed in a "dug-out," which is simply the trunk of a tree twenty feet long, hollowed out, making a canoe two feet wide. There were ten of us in it, and the slightest pressure to one side would have made it tilt over. A mile and a half walk brought us to the village, which is a very scattered one, about seven and a half miles long. There were about twenty Christians living here, all extremely poor. The winters are long, the soil is not of the best, and all find it difficult to procure enough to eat. There is one old woman between sixty and seventy who never fails to come to Kushiro church every week, walking there and back all the way.

The head-man of this village is also a Christian, and told me that having heard a sermon on "Come unto Me all ye that are weary and heavy laden," he was determined no longer to carry the burden on his own shoulders. About fifteen adults and thirty children assembled in a large barn, and I and the catechist preached to them for about an hour.

Friday.—Down with a splitting headache in the evening, probably the result of Japanese food, charcoal fumes, and the intense cold.

Sunday, January 6th.—Had a very happy, busy day; the wind blew a perfect gale last night, so that no Christians came in from Tottori. There were eighteen present at the morning service; baptized one man, one woman, and one child; preached on the text "Because they had no root they withered away." Singing very hearty; chants and hymns played on organ by Japanese lady, who had only learnt six months. Directly after the service the catechist and I crossed the river in the "dug-out," and trudged along through snow a foot deep to Tottori. At the head-man's house the schoolmaster and a woman and her five children met us; they had been catechumens some time, and seemed to have been thoroughly prepared for baptism, so they were received as members of the Church. Got back to Kushiro at about five and had a hearty and enjoyable Communion service in the evening. Preached on the text "Rejoice in the Lord"; sixteen communicants. Some of them were coming to the Lord's Supper for the first time; all of them three years ago were either idolaters or atheists. Oh, what a privilege to help such souls to see more and more of Jesus!

There are inquirers in several of the neighbouring villages, and one or two have asked for baptism when I go to Kushiro again.

Returning from Kushiro by land, I passed through the village where Wada the policeman lives, who came to see me in the hotel. As I was mounting my horse, he said he should pray to God that I might have a safe journey. He has bought a new text and is reading it. I feel sure a work of grace is going on in his heart.

WALTER ANDREWS.

Japan: "Wanted, Hair."

From the REV. A. ELWIN, of Hang-Chow, China.

ONE of the most remarkable things I saw in Japan was the ropes, or cables, of human hair in a large temple at Kioto. This temple is of immense size, and has already been eleven years in building. Some of the beams in the roof are very large, and ordinary ropes were quite unable to bear the strain of raising them into position. It was therefore proposed to make ropes of human hair. When the faithful came to worship, instead of being asked for their money they were asked to give their hair as an offering. The people freely responded, and thousands of them submitted their heads to the barber's scissors, and presented their long, flowing hair to the temple, to be made into ropes. The ropes, which I saw and carefully examined, were found to be very strong indeed, and with them the workmen were able to raise the heaviest beams into position. There were four very long cables, each thicker than a man's arm. People of all ages had contributed, from the little child to the grey-headed old man. In proof of this, here and there locks of various shades of grey hair were seen braided in with the universal black hair of the younger people. Was it not a proof that these people were indeed devoted to their idols that so many answered to the cry, "WANTED, HAIR," and freely gave that which probably nearly all had it in their power to bestow, viz, the hair of their heads—doubtless in some cases more precious than silver or gold. These heathen people did what they could to help build, what will indeed be, a magnificent temple in honour of their idols. What are you doing to promote the honour of the true God, and of His Son Jesus Christ our Lord?

ARTHUR ELWIN.



IT is high time that we chose our second "Gleaners' Own Missionary." It will be remembered that the first year's contributions for this object, viz., all that were paid in up to Oct. 31st, 1888, were to be regarded as given to maintain Miss Katharine Tristram in Japan; and that contributions received between Nov. 1st, 1888, and Oct. 31st, 1889, would be for another missionary. As the great majority of the gifts for this fund come in with the renewal fees in December and January, we think we ought to nominate a missionary before that time, so that Gleaners may know whom they are sending. As we did not do this last November, we will now nominate one who is sailing this month as "Our Own Missionary" for 1889; and then, in November next, we will name one of those sailing about that time as the "O.O.M." for 1890.

As our choice for 1888 fell upon a woman, we have this time selected a man, viz., the Rev. Albert R. Steggall, M.A. and L.Th., of the University of Durham, late Curate of St. Thomas', Islington, who sails on July 4th for East Africa. Gleaners will take a special interest in him as one of the "twelve" for whom Mr. Mackay asked—all of whom God has not yet given us, nor, indeed, is the country yet open for their getting up to the Nyanza. Perhaps, too, it will add to the interest some will feel if we mention that the parish he comes from is one in which the Editor of the *Gleaner* worked as Sunday-school superintendent for a period of fourteen years ending fourteen years ago; that many of the present Sunday-school workers there were boys and girls in the school in his time; that through their ardent efforts, the parish, though entirely a poor one, has gone on growing in its missionary interest, and sends over £100 a year to C.M.S.; and that one of the most interesting G.U. Branches is carried on there—the one fully described in the *Gleaner* of August last year. A new working party has also been just started, specially to help Mr. Steggall; and the members have adopted the name of "The White Ants"—an ingenious idea, for though white ants are a pest in Africa, it is proposed to imitate them in three things, *industry, perseverance, and acquisitiveness!*

We are sure, therefore, that Gleaners will gladly welcome Mr. Steggall as their second "Own Missionary," and give him a special place in their sympathies and prayers.

Meanwhile, we have been hoping for a special letter from our first "Own Missionary," Miss K. Tristram, in time for this July number, which is devoted to Japan. It has come only just in time for us to print the opening and closing sentences in this column, leaving the rest to appear hereafter:—

Letter from "Our Own Missionary."

MY DEAR FELLOW GLEANERS,—I have been asked to write to you, and it is only fair that I should account for myself to the Gleaners with whom I have such a special link. I do thank you very heartily for the kind interest that many of you, even those personally unknown to me, have expressed, and most of all for the prayers that many are offering up regularly. We have indeed a strong bond of union in our common work, and I don't think I can ever look on any Gleaner as a stranger.

It is only since we came out that Miss Tapson and I have been appointed to work in the Bishop Poole Girls' School, Osaka, the new buildings for which are now being erected, and I did intend to write about the school and the girls in it, whom we are learning to know and love very really. But I don't think you will mind if I tell you instead of a little gathering at which I was present the day before yesterday, and which I take as a specimen of the country work in Japan. I only wish I could picture it to you and let you feel as deeply about it as I do. Just now for the Easter holidays we are staying at Fukuyama with Miss Hamilton (F.E.S.) and Miss Julius (C.E.Z.M.S.), who are working together in the country, and most interesting the work is.

[The interesting account that follows will be published hereafter.]

I am quite sure that at our present stage the way we can help the work most is by prayer; and you at home can do the same. As a missionary lately come out said, "If I cannot speak in Japanese, I can pray in English." It is good to be able to bring all the many needs as we hear of them to the God whose the work is, knowing that the heathen shall be His inheritance, and that every difficulty if put into His hands will be overcome by Him. Here in the mission-field, if anywhere, one realises how powerless man is to do anything, and that if any way is to be made, it must be by miracles worked by the hand of God; and we know He is ready to work these miracles of grace if only our lack of faith and of consecration do not hinder Him. It is a blessed, joyful service out here, as I can say from my little experience, glad in the perpetual fulfilment of the promise, "Under His shadow we shall live among the heathen."—Yours in the service of our Lord and Master,

KATHARINE TRISTRAM.

Fukuyama, Japan, 25th April, 1889.

On May 1st the GLEANERS' UNION Roll stood at 16,697. This showed an increase since the Annual Meeting on Nov. 1st, that is, in six months, of 3,379. On June 12th the number was 17,154.

We have a large number of letters from Gleaners in type, but must again defer almost all. We are permitted by the writer of the long one below, which is of special importance, to say that Mrs. Faithfull, 3, Buckingham Place, Clifton, or Mrs. Percy Brown, East Park, New Chapel, East Grinstead, will gladly correspond with any friends desirous of forming Branches in the way here indicated:—

Wanted—G. U. Branches.

Those who have followed the recent deliberations of the C.M.S. Parent Committee cannot have failed to notice how much stress is laid on the importance of endeavouring to discover "*more efficient and economical methods*" for carrying on the Home work of the Society. Surely it behoves us, as Gleaners in the Home Fields, to do our part in responding to this urgent appeal.

"Efficiency"—"Economy" in Home Work. Let us inquire whether we cannot bring our great UNION to bear on these points.

In the early days of the UNION many of us were C.M.S. workers of old standing, with a real claim to be enrolled as Gleaners. We worked on as before. Some soon joined the UNION, hoping to find some work to do for C.M.S., but many more were attracted by the Cycle of Prayer as a bond of Union—in fact regarded us as a Missionary Prayer Union, and such it has sometimes been called. But now that much of the bone and sinew of C.M.S. belong to us, must we not aim at being not only a UNION for prayer, but as distinctly a UNION for work? To apply to our own case the beautiful allusion made by Mr. H. E. Fox the other day, may not the Parent Society now "set us down to walk alone," nay, more, to carry a part of her burdens instead of perhaps ourselves becoming a burden by our unwieldiness? For let it be remembered that before this year closes we shall number at least 18,000 members, and those who saw the work of sending out the packets from the C.M. House last November know well that unless we come to the rescue, and that speedily, this item alone cannot be disposed of without an addition to the staff, which means *outlay*, not "*economy*."

But now let us face the question, "How can such a multitude of scattered units give any help?" We confidently believe it can if they will agree to group themselves into Local Branches all over the country. The plan has begun to be tried with success in several places, and we now invite the prayerful, earnest consideration of it to all our practical and zealous co-Gleaners, especially among the clergy.

A brief sketch of the proposed organisation will suffice; details will have to be worked out according to local needs. A meeting of Gleaners resident in the town or district is convened, with the aid of a list of names which can be had from Salisbury Square, and the objects to be promoted are brought definitely before the members. An honorary secretary—an earnest, practical, working Gleaner—is chosen, whose business it is to enrol members, arrange for quarterly and prayer meetings, send out the annual packets, and correspond with Salisbury Square. Where there are active and capable Gleaners at hand the secretary selects assistants to help develop the work by visiting, distributing the *Gleaner*, collecting funds, giving out membership forms, &c., &c. Reading classes for the regular study of selected portions of the *Gleaner* and *Intelligencer*, with

maps, and a careful canvass of the Y.M. and Y.W.C.A., are in towns valuable adjuncts to the work, for which well-qualified Gleaners should be told off.

Given an earnest, intelligent secretary, may we not believe that real "efficiency" would be promoted in C.M.S. work by some such an organisation?

It follows, too, that distinct relief may be given to the staff at the C.M. House. For if, instead of 17,000 packets filled, folded, and addressed by them, they send the motto cards, almanacks, &c., in parcels of a dozen, fifty, or a hundred, as required, to the local secretaries, to be distributed by them to the members, surely the work will be lessened at headquarters. Will not this tend to promote "economy"?

It should be borne in mind that a G.U. Branch is to be invariably a *handmaid*, and not a *rival* to any already existing organisation in a place. It may happen that a C.M.S. Association may be working vigorously there. If so, there may be no scope for a G.U. Branch, and local Gleaners will easily find work to do in connection with the Association. But with the constant expansion of districts, the subdivision of parishes, the change of managers, there are not many places where there is not room for a fresh impulse to be given to old work, or a new work started in the form of a G.U. Branch.

Some of our early members may feel that by localising the UNION we sever their immediate connection with the Parent Society. But do they really become severed if the children group themselves in separate fields for the gathering of more lapfuls to bring into her barns?

We leave these few suggestions with those who, like ourselves, earnestly long to see our UNION, so blessed of God, made a real power for the promotion of His great work in heathen lands.

There is no time to be lost. If local branches could be formed at once, and got into full play before the press of work sets in at Salisbury Square, then the needed help may be given this year. F. F.

Cambridge Local Examinations.

For the Cambridge Local Examination (junior and senior) this year, "Africa" is the special subject in geography. You will be glad to know we find the C.M. Atlas, Part I., most useful in preparing for it. Perhaps others would too. THREE GLEANERS.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending February and April, 1889.

FEBRUARY.

FIRST CLASS.

Competitor who has gained three-fourths marks.

Miss C. M. Fincham, Blackheath.

APRIL.

SECOND CLASS.

Competitor who has gained two-thirds marks.

Miss Annie Carter, St. Ives, Hunts.

Questions on the June Gleaner.

1. What are the characteristic features of Travancore—(a) geographical, (b) political, (c) social, and (d) religious?
2. Give some account of the history of the Syrian Church of Malabar. What has been the connection between it and the C.M.S., and how has the C.M.S. influenced it?
3. Give the leading dates in the Travancore Mission of the C.M.S., and the names of the leading missionaries who have laboured there. Also mention the Native clergy, and the chief institutions of the Mission.
4. Give some facts which show what self-denying lives our missionaries are leading, and some proofs that missionary work is no failure.
5. Mention one characteristic of Christ's plan of missionary work which reminds us of the illustration given of the Church in 1 Cor. xii. 12–25. Give some details of how His will in this respect may be carried out.
6. Give an instance of answer to prayer "after many days," and an illustration of what may be the result of teaching a child to pray for the heathen.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

85. Of what two great monarchs is it recorded that on a certain night they could not sleep?
86. What two great intercessors spent a whole night each in prayer to God?
87. In what four passages in one Epistle is the Lord Jesus spoken of as "THIS MAN"?
88. In what five other instances in one Gospel (omitting parables) is the Lord Jesus spoken of as "THIS MAN"—thrice in blame, twice in praise?
89. No less than five failures in one Apostle are recorded in one chapter in one of the Gospels. Give the references.
90. What good man chose a place of residence for himself twice over without reference to the will of God, and found it impossible to live in either?

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. M. R. Farnall, West Hampstead, No. 8,639, April 16th.
Miss Mabel O'Mahony, Kingstown, Dublin, No. 374, April 30th, aged 19.
Mrs. Rowland, 3, Torwood Mount, Torquay, No. 4,397, May.

HOME NOTES.

THE following students from the C.M. College at Islington were ordained deacons by the Bishop of London on Trinity Sunday, June 16:—The Revs. W. J. Abigail, F. Burt, F. Etheridge, S. S. Farrow, A. E. Goodman, F. B. Gwinn, H. J. Hoare, E. Leversuch, A. A. Parry, J. C. J. Pavey, and C. W. Thorn. Mr. Hoare read the Gospel, as the best deacon of the year in the bishop's examination.

THE clergyman mentioned, but not named, in our May number, as accepted by the Society, is the Rev. Edward John Perry, M.A., of Worcester College, Oxford, one of the masters in Merchant Taylors' School. He is appointed to succeed the Rev. E. N. Hodges, Bishop-designate of Travancore, as Principal of Trinity College, Kandy.

THE Rev. Arthur N. Storrs, B.A., of Queen's College, Cambridge, son of the Rev. W. T. Storrs, of Sandown, formerly of the Santal Mission, has also been accepted for missionary work.

A VETERAN missionary has been taken from us by the death of the Rev. F. F. Gough, M.A., on June 1st. He was a graduate in honours of St. John's, Cambridge, and went to China in 1849. He laboured at Ningpo for many years, and was very highly esteemed. He returned home finally in 1881. Mrs. J. C. Hoare, of Ningpo, is his daughter.

MR. DOUGLAS HOOPER has arrived from Central Africa, and is seeking men whose hearts God has touched to go out with him thither.

THE Rev. G. C. Williamson, Curate of St. James's, Holloway, has been appointed Association Secretary of the Society for Devon and Cornwall. He is a brother of the Rev. H. D. Williamson, of the Gond Mission.

THE recent Missionary Exhibition and Sale at Kensington produced nearly £700 for the Society. After apportioning the receipts and expenses between the two sections, the Exhibition was found to have cost £253, but to have earned £394, leaving £141 nett; while the Sale produced (after deducting £77 for cost and freight of goods imported from India and China) £597; and the share of expenses chargeable to it being only £57, a nett profit of £540 was shown. The former sum comes through the Kensington Ruri-decanal C.M.S. Association; the latter, through the Ladies' Union for London. In addition to these amounts, the Missionary Leaves Association stall produced £37.

THE report of the Kensington C.M.S. Association for the year ending March 31st, shows the largest amount yet contributed from the Rural Deanery of Kensington, viz., £2,200. This, of course, does not include the proceeds of the recent Exhibition—which will come into the present year. The increase is mainly due to St. Paul's, South Kensington (Rev. H. W. Webb-Peploe), which has contributed nearly half, viz., £1,018. St. Mary Abbot's (Hon. and Rev. E. C. Glyn) sent £345, and St. Jude's (Rev. Dr. Forrest) £203. Of the whole amount, £410 was collected in Missionary boxes.

THE Hon. and Rev. W. Talbot Rice has signalled his commencement of work as Vicar of All Saints', Plumstead, by holding a Missionary week, as follows:—Thursday, May 2, Lecture to Young Men on Japan; Friday, Prayer Meeting; Sunday, Sermons, and Address to Children; Monday, Lecture on the Yoruba Mission; Tuesday, two Lantern Lectures, for Children and Adults; Wednesday, Sermon; Thursday, Meeting to start Gleaners' Union.

* MORE Missionary Bands or Clubs! At St. Andrew's, Newington (Rev. L. S. Trousdale), a band of young men have established the "Maoris." Every "Maori" must be a "Gleaner," and study one mission with a view to telling others about it. At St. John's, Holloway (Rev. A. G. Gristock), a similar band is called the "Eskimos." At St. Thomas', Islington, the ladies have formed themselves into a society of "White Ants" (see under Gleaners' Union).

* THE power of enthusiasm and of little is exemplified by the efforts of the St. Mark's, Newcastle-on-Tyne C.M.S. Association during the Society's last financial year. Altogether it raised £45 8s. 2d. Of this amount only £7 11s. was from sermons and meetings and subscriptions. The remainder, nearly £38, was made up by £11 from twenty Missionary

Boxes, and £27 by monthly collections by nine collectors from over 300 persons, in sums varying from 2d. to 10s.

MISS MARY L. G. PETRIE, B.A., continues her public lectures in behalf of Missions. She lately spoke at a large drawing-room meeting on "Are Foreign Missions a Failure?" A course of lectures by her on the Missionary History of the Church of England realised a considerable sum for C.M.S.

THE daughter of the late Rev. James Hough, author of "The History of Christianity in India," writes to us that she has a good many copies of the Fifth Volume of that work which she wishes to dispose of at 3s. 6d. each copy, for the benefit of the Society's Disabled Missionaries' Fund. Address, Miss A. F. Hough, Gladswood, Twickenham.

OUR friend and fellow-Gleaner, Miss V. M. Skinner, of Bath, sends us another of her "Friendly Letters," addressed to "Dustmen or Scavengers, and Crossing-Sweepers" (Jarrold & Sons), and writes:—

DEAR SIR.—Don't your Gleaners get very dusty sometimes at work in the harvest field? and does not the dust accumulate on the sheaves when they bring them home? If so, will they remember the good *Dustmen*, and give them a copy of the new Letter I have specially written for them? Will you kindly put this little plea in the GLEANER?—V. M. SKINNER.

A Working Man's Tithe.

MY vicar has just handed me a cheque for £10 for the C.M.S. under such remarkable circumstances that I feel sure you would like to record it as an instance of self-denial which closely follows the example which is written in the Gospels for our admiration, as showing that the foundation of true charity in giving lies in self-sacrifice. A working man in the Men's Bible Class came to the conclusion that he ought to give one-tenth of his income to God, as was the custom of Jacob; and after thought and prayer, he determined to devote it to the C.M.S., feeling how vastly greater were the spiritual needs of the heathen in foreign lands to those of our own land, who can hardly go a street's length without being overtaken by the Gospel message in some form. His yearly income was £100, or £2 per week, and out of this he has devoted £10, or 4s. per week, to the Lord's work. What a striking example! What a noble sacrifice! Oh that some of our wealthier friends who have incomes of £1,000 a year and upwards, and never give what they miss, might be stirred by the noble example of a working man, out of his scanty earnings, so bountifully seeking to supply the spiritual needs of his poorer and less favoured brethren.

A CURATE.

The Travancore Pictures in the June Gleaner.

BY an accident we omitted to give the names of the Native clergy of Travancore grouped in the picture on page 83 of our last number. The lower row, beginning from our right, consists of (1) Rev. W. C. Kuruwella, of Melkavu, (2) Rev. P. P. Joseph, of Trichur, (3) Rev. Itty Cherian, of Tiruwella, (4) Rev. Ooman Mamen, of Mavelikara, (5) Ven. Archdeacon Koshi Koshi of Cottayam, (6) Rev. K. Kurawella, of Cochin, (7) Rev. Kunengeri Koratha, of Thalawadi, (8) Rev. Chandapilla Thomas, of Olesha. The back row, also beginning from our right, consists of (9) Rev. M. C. Chakko, of Arpukara, (10) Rev. T. C. Thomas, of Elanthur, (11) Rev. A. E. David, of Alwaye, (12) Rev. Jacob Chandy, of Pallam, (13) Rev. E. Varkki John, of Puthupalli, (14) Rev. P. Matthew Curien, of Mallapalli, (15) Rev. A. O. Matthai, of Kannai, (16) Rev. T. K. Joseph, of Kodawalanga. The Revs. P. M. Wirghese and A. Jacob were unable to be present.

Erratum.—The Mothers' Meeting and Y.M.C.A. shown on page 89 belong, not to the Rev. K. Kuruwella, of Cochin, but to the Rev. W. C. Kuruwella, of Melkavu.

Contributions received by the Editor.

To June 1th.	
For Union Expenses: A Gleaner's Thankoffering, £1; Miss Helen Howes, 10s.; 27 sums under Five Shillings, £1 8s. 3d.	£2 18 3
For Our Own Missionary: Miss Helen Howes, 10s.; Miss Laurence (Ningpo), 5s.; 5 sums under Five Shillings, 8s. 7d.	1 3 7
For C.M.S.: Mrs. Thwaites, 7s. 6d.; A Gleaner (for China), £10; Mr. George Adams, 5s.; 3 sums under Five Shillings, 3s. 8d.	10 16 2
41 Renewal Fees	0 7 5
Membership and Examination Fees	3 4 5
Total in connection with Gleaners' Union	£18 9 10

The Editor has also received:

For C.M.S.: Rev. D. Simpson, Antibes, sale of cut flowers, £18 0s. 6d.; Miss Claydon, £15; Miss Smith (annual), £1; Miss L. T. Smith (annual), 10s.; E. S., cash received for article in "Christian," £21	55 10 6
For the India Higher Education Fund: Mr. Frederick W. Groves (annual) ..	5 0 0
Total	£79 0 4

The Editor has been requested to acknowledge:—For C.M.S.: Miss Marsh, 5s.; Thank-offering from a Country Schoolmaster, 10s.; N. C. (for China), 5s. For the Uganda Mission: M. M., £15.

Topics for Thanksgiving and Prayer.

Thanksgiving for the wonderful providence of God in the opening of Japan, and for the fruit granted to the Missions there. Prayer for the missionaries, converts, and the whole nation.

Prayer for the new Bishop Poole Memorial School at Osaka, and the ladies working in it (p. 108).

Prayer for missionaries in East Africa (p. 97).

Prayer for the new "Gleaners' Own Missionary" (p. 110).

Prayer for the new Lay Secretary (p. 97).

Prayer for the newly ordained Irlington C.M.S. men (p. 111).

Forthcoming Sales of Work.

Miss Monck Mason, Woolhampton Rectory, Reading. Sale early in July.

Mrs. Vickers, St. John's Vicarage, King's Lynn. Sale July 8th.

Miss S. Dixon, St. Matthew's Vicarage, Rugby. Sale July 11th.

Mrs. W. Eardley, Cantley Vicarage, Doncaster. Sale July 11th.

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To carry on the work of this Society at its present rate requires about £13,500 a quarter, or \$54,000 a year. The expenditure last year exceeded the income by £1,200. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them, and there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

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THE CHURCH MISSIONARY GLEANER.

AUGUST, 1889.

EDITORIAL NOTES.



As we anticipated, the appointment to the Lay Secretaryship was made just after the July GLEANER went to press. Our new colleague is Major-General Clennell Collingwood, R.A., who, after serving the Queen in Canada, Nova Scotia, Gibraltar, Malta, and India, retired from the army three years ago, and has since been engaged in Christian work, especially in connection with Emmanuel Church, Wimbledon. He owes much of his love for Missions to a friendship with George Maxwell Gordon; and he was actually at Kandahar when Gordon was killed there in 1880.

It is a curious illustration of the utter ignorance of the newspapers regarding even the most prominent missionaries, and particularly of their inability to imagine that any Gordon except Charles George Gordon ever lived, that the above particulars have been twisted into a statement, made in papers all over the country, that General Collingwood was a friend of General Gordon!—Kandahar, we suppose, being mixed up in the reporters' brains with Khartoum.

Our Finance Committee desire that the members and friends of the Society should know that although, through God's goodness, the last financial year ended in a way to cause great thanksgiving, a much larger income will be required this year to maintain our Missions. Here is a fact which will show that they do not speak without need: Three years ago our European missionaries numbered 286; now they number 360. In comparing these figures with those of other societies, three things should be remembered: (1) the wives, about 200, are not included; (2) C.M.S. missionaries belong entirely to the Society; they are not engaged by bishops or local committees and only a small grant made to them from the Society's funds; (3) they are but the officers of the army, so to speak,—the rank and file are the nearly 4,000 Native evangelists, pastors and teachers. But what we lay stress upon is the large increase in three years, despite deaths and retirements. So it is not enough for funds "not to go back"!

The General Committee of July 8th was an interesting occasion. Two veteran C.M.S. missionaries, Archdeacons from New Zealand, appeared, one of whom (Archdeacon E. B. Clarke) had not been in England for thirty-three years, and the other (Archdeacon S. Williams) not for sixty-six years! the latter having been taken out by his parents in infancy. He is a son of Henry Williams, one of the leading early missionaries, who became an archdeacon under Bishop Selwyn. Archdeacon Clarke is also the son of an early missionary, a layman, Mr. George Clarke. Both have done noble service, and have immense influence with the Maoris. On the same day the Committee received the Bishop-designate of Travancore and Cochin, Dr. Hodges; and the three highly-respected brethren were together commended in prayer to God by Mr. Webb-Peploe, who was warmly welcomed on his first appearance after the recent severe operation on his eye.

Specially interesting also was the Committee of July 2nd. First, the Ladies' Candidates Committee recommended three lady missionaries (who were accepted), and reported that they had taken on three others for training as probationers. Then, four ladies previously accepted were introduced to the Committee, and commended to God in prayer. Then, four University men (three of them clergymen) were brought in as candidates, and were accepted. And then followed one

of the impressive little valedictory services which are held from time to time when small parties are taken leave of in Committee instead of publicly. This time it was a party for East Africa; Miss M. Harvey returning to her post at Frere Town, and the Rev. A. R. Steggall and Miss Mabel Barton going out for the first time. Miss Barton had been at the Mildmay Training Home for some months, but she had not yet been appointed to any Mission. Four days before the ship sailed, she asked to be allowed to accompany Miss Harvey to East Africa. She did not even go home to Dorsetshire to say good-bye; but her parents came to London, cheerfully consenting to yield her up thus suddenly that the work of God might not suffer. This is the true missionary spirit, on their part quite as much as on hers.

In order to benefit Tinnevely, we are robbing Cambridge. The Rev. John Barton, Vicar of Trinity (Charles Simeon's church), whose influence both in the town and the University has been so much blessed, is going out for a time to assist Bishop Sargent in his old age to superintend the numerous Native Christian congregations connected with the C.M.S. in Tinnevely, and especially to foster their spiritual life. We earnestly commend him to the prayers of our friends.

Two Kings of Uganda, by the Rev. R. P. Ashe, has just been published by Sampson Low & Co. It is a most graphic narrative of Mr. Ashe's life in Eastern Equatorial Africa. It begins with his journey up country in 1882—83 as one of the party under Mr. (not then Bishop) Hannington; narrates the story of Uganda from his arrival there in May, 1883, to his departure in August, 1886; describes the death of Bishop Hannington and the massacres of the converts; notices his (Mr. Ashe's) visit to England in 1887, his return to Africa, and the death of Bishop Parker; tells the story of the more recent revolutions in Uganda; and gives most interesting information concerning the manners and customs of the people of Uganda. There is a picture of the place of execution, where the converts were burnt to death. Mr. Ashe writes in the most restrained style. He confines himself to bare statements of fact, and scarcely ever allows himself to speak the language of his heart. Sometimes we wish he had been less self-denying; but the facts are quite touching enough in themselves.

For six years Miss Neele and Miss A. Sampson have carried on a Boarding School for Bengali Christian Girls at Calcutta, which has been successful in attracting many more girls than the premises would accommodate, successful in competitive examinations, and successful, through God's blessing, in its moral and spiritual influence. Frequent testimony is borne to the wholesome Christian influence which the ex-pupils exert in their own homes; and the School has the confidence of the Bengali Christians generally. The present house is very dilapidated, and must be rebuilt, and it is proposed to enlarge the School to meet the demands upon it, and to provide accommodation for 100 boarders, besides day-scholars. This will cost a considerable sum, particularly in a city like Calcutta, and Miss Neele and Miss Sampson are earnestly asking for liberal gifts, which their scheme thoroughly deserves.

This month we describe the Yoruba Mission. But as recent reports from that part of the field have been scanty, we take the opportunity to insert some things in hand belonging to the other side of Africa, particularly the very powerful article sent for the GLEANER by Mr. Mackay.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, August 1: Shobi, the son of Nahash.

2 Sam. x. 2: "*Nahash showed kindness unto me.*"



NAHASH, who had showed kindness to David, was the father of Shobi. David was not a man to forget a kindness done to him in the day of his distress; therefore, when the father died he sent comforters to the son, who had succeeded him on his throne. But Hanun, his son, behaved very rudely to David's messengers. This led to two great battles, and to many disasters and much slaughter.

But though his nation had been sorely punished by David, I notice that Shobi, another son of Nahash, cherished no resentment. And when David was in trouble, he was the first to seek him out, to pity him, and to help him. In this he did honour to his father Nahash.

There is something very beautiful in this. David had, no doubt, been the enemy of Shobi—at least of his nation. I should not have been surprised if he had taken the opportunity, afforded him in chap. xvii., of avenging himself. But instead of this he brought all kinds of food and comforts for David and his people. True they had conquered his nation, but now they were in trouble; that was enough for the kind-hearted Shobi. The injuries were all out of sight. The trouble was all that he looked at.

Thursday, August 8: Machir, the son of Ammiel.

2 Sam. ix. 4: "*Behold, he is in the house of Machir.*"

WHEN Jonathan, whom David loved so well, was slain, David did not at once "reign over all Israel." "But the Lord preserved him whithersoever he went." And when he came to the entire dominion, his first thought was about Jonathan. "Is there yet any left of the house of Saul, that I may show him kindness for Jonathan's sake?"

It was only through a servant in Saul's house that he learnt that Jonathan had left a crippled boy. He was left helpless, and only when David searched to see if there were any of the house of Saul left, was he found.

And where? In the house of Machir. Machir had taken the lame lad, left now fatherless and friendless, to his home. There he protected him. Afraid, no doubt, that it should be known, lest David should destroy him, for "there was long war between the house of Saul and the house of David," he took care of the homeless Mephibosheth.

I do not read that David gave Machir any reward or honour for his care over the boy. True charity looks for no reward, nor seeks any acknowledgment. It is so with our GLEANER gifts and works. If they are the fruits of faith in the Lord Jesus they grow, not for us, but for Him. So it is "more blessed to give than to receive." The next I read of Machir is that he is ready with his gifts for David, when the king was in distress. Care not that thy deed be seen.

Thursday, August 15: Barzillai, the Gileadite.

2 Sam. xix. 37: "*Behold thy servant Chimham.*"

THERE is something very touching in the meeting and parting of Barzillai and David on the bank of the Jordan. Barzillai was a great man, "a very great man," and he was also "a very aged man." This was why he refused the honours which the king offered to him. He was too old to enjoy them; too old to be anything but "a burden to my lord the king." It is one of the sad experiences of advancing years that men feel themselves unequal to bear the burden and heat of the day. Who would think of sending a Barzillai to Africa or India to serve the King? Going forth to missionary work among the heathen is not for the aged.

Yet while life lasts there is something we can do. If Barzillai may not "go up with the king unto Jerusalem," he will provide for him at Mahanaim. Something the aged can do. If rich, they can give; if poor, yet "rich in faith," they can pray. Those who can give, and those who can pray, are needed as much as those who can work.

Moreover, Barzillai had a son. He prayed the king, "Behold thy servant Chimham." Let him go over with my lord the king. I remember a father was at a C.M.S. Valedictory meeting a few years ago, when his daughter was being set apart for missionary work in India. He thought, not without regret, that he was no longer young. A lady in the room, perhaps divining his thoughts, grasped his hand, and said, "*Chimham shall go for me.*" It was a cheering thought.

Thursday, August 22: Three good Men.

2 Sam. xvii. 29: "*For they said, The people is hungry.*"

WE have seen these three good men one by one. We see them now together. We say, Birds of a feather flock together. Certainly in this verse those who love and honour David are together. Shobi, and Machir, and Barzillai unite in one good work. They brought abundance of food for David and his people to eat. What moved them to do this? They had heard of David's distress, and "they said, The people is hungry, and weary, and thirsty in the wilderness." They heard; they pitied; they came down with a vast caravan laden with good things for their sustenance, and helped them.

We know of another, and more numerous people, in a far greater trouble. Perishing for lack of the Bread of life. We have, we are enjoying that bread. The heathen "is hungry." What shall we do?

The help of these three good men was not solicited. Yet it came freely and abundantly. And it was timely help. The people had nothing, and they were in "the wilderness." Oh, in what a wilderness are the perishing heathen! If we do not arise and help, I think these three good men will rise in the judgment, and condemn us. "For they said, The people is hungry." Can we think of them, and not be moved? It is a case which admits of no delay. "The night is far spent." The need is very great. The opportunity will soon be past.

Thursday, August 29: Only a Field of Lentiles.

2 Sam. xxiii. 12: "*He stood . . . and defended it.*"

It was but a plot of ground "full of lentiles." Nothing very great or grand, though useful. And yet Shammah, one of David's mighty men, did not think it too little for him to notice, for him to defend. It was in the Lord's land, and the Lord's enemies were "gathered together into a troop," to molest the Lord's servants, in whose hand, in His providence, it was. Shammah "stood in the midst of it, and defended it; and the Lord wrought a great victory."

A little work which the Lord gives us to do is great when we think of the Giver. No service, however slight, should be negligently done. The gleaner should work as hard as the sower or the reaper. What you do, do it well. Put forth all your energies. The Lord helps not idlers. The men who were called to the apostleship were men who knew what it was to be "toiling all the night," though they caught nothing. Fit men to be apostles. The man who slays the lion and the bear, is the man who is called to slay the giant.

Your work in your little village may seem small compared with Bishop Hannington's. But do it with all your might. The disaster at Ai arose from this, that the men of Ai were "but few." "Let not all the people go up." So were they smitten. The Lord said, "Take all the men of war." Let all your skill, and all your strength be put forth, though the people among whom the work is "are but few."

THE SOCIETY'S MISSIONS.

VIII.—THE YORUBA MISSION.



WEST AFRICA, as usually understood, is that part of the continent stretching along the coast from the river Senegal to the Cameroon Mountains, and inland to include all the basin of the Niger; the Great Sahara bounding it on the north, and its eastern limits being about the longitude of Lake Tchad. In this section of the western part of the continent the Society has three Missions: (1) Sierra Leone, a rich and fertile peninsula on the coast, about twenty-six miles long by twelve broad; (2) the Yoruba country, about a thousand miles east of Sierra Leone; and (3) the Niger, to the east of the Yoruba country. It is with the Yoruba Mission that we have to deal in this number.

There are many traditions regarding the origin of the Yoruba people, some pointing to them as of foreign extraction, others as an indigenous race. According to one, a place called Ifé was the cradle not only of their nation, but of the whole human race. To this day it is regarded as a place of the greatest sanctity by all the Yoruba tribes. The Yoruba towns are large and regularly built, and have considerable populations. Ilorin, Abeokuta, and Ibadan are cities of from 60,000 to 100,000 souls.

The Yoruba nation suffered more than any other from the West African slave-trade. The sea-board of its territory was formerly called the Slave Coast, and the whole country inland was devastated. In the Egba districts alone 300 towns were destroyed within fifty years. About 1825 the scattered Egbas began to gather together again. The refugees from no less than 153 ruined towns combined for mutual protection, and around a rock 200 feet high, called Olumo, there sprang up a great city, four miles in diameter within the walls, and peopled with 100,000 souls, to which they gave the name of Abe-okuta, or Under-stone. It stands on the river Ogun, seventy miles from the coast. Meanwhile large numbers of Egba slaves had been rescued by British ships, and, like others, had been taken to Sierra Leone; and about 1838 some of them began to make their way back to their native land. The first to go were those who were still idolaters, and they went avowedly to get away from their Christian neighbours; but several of the latter soon followed, and a regular trade sprang up between Sierra Leone and Badagry, then the port of the Yoruba country. The Christian emigrants (if men who were really going home may be so termed) petitioned that a missionary might be sent to Abeokuta to minister among them; and this petition was the origin of the Yoruba Mission.

A preliminary visit was paid to Abeokuta in January, 1843, by Mr. Henry Townsend, then a missionary of some years' standing at Sierra Leone. He was warmly received by the principal chief, Shodeke, and returned to Sierra Leone, and to England, with a most favourable report; and he and Mr. Gollmer, with Samuel Crowther (who is a Yoruba), were commissioned to begin the new Mission.

On December 18th, 1844, the missionary party sailed from Sierra Leone, and landed at Badagry, January 17th, 1845. A serious disappointment met them at the outset. A day or two after their arrival, the news came that Shodeke, the friendly chief of Abeokuta, was dead; and although, soon afterwards, a kindly message came from his successor, Sagbua, the disturbed state of the country caused their detention at Badagry for eighteen months. Efforts were made in the meanwhile for the good of the Badagry people, who are of the Popo tribe. They were taught to cultivate farms and gardens, and extensive plantations were the result. Sir T. F. Buxton (then lately dead) had supplied

money for the material improvement of the Africans; and with it were given away in the first year 150 prizes to successful cultivators. The people soon learned the difference between the slave-dealers and the missionaries; but no immediate spiritual fruits appeared, and Badagry, though occupied from that time to this, has always remained one of the most barren of mission-fields.

At length the way was made clear for their proceeding to Abeokuta, and that in a very remarkable manner. A notorious slave-dealer at Porto Novo, named Domingo, finding his traffic in human flesh much impeded by the tribal wars, sent an embassy with £200 worth of presents to the Abeokuta chiefs, asking them to open the road, and promising to supply the best cloth, tobacco, and rum in exchange for slaves. But *with* this embassy the missionaries contrived to send a trusty messenger to Sagbua. Domingo's bait took: the road was opened, and a letter from Sagbua invited the "white men" to come up immediately. Thus the slave-dealer cleared the way for the Gospel of liberty; and on August 3rd, 1846, Townsend and Crowther entered Abeokuta, amid the heartiest manifestations of welcome, not only from the Christian Sierra Leone people already settled there, but from the population generally, and particularly from Sagbua.

In 1848 the Egba chiefs spontaneously took occasion, by a visit of Mr. Townsend to England, to send a letter to the Queen, thanking her for having rescued so many of their countrymen from slavery, and begging that further measures might be taken to put an end to the slave-trade and open Yoruba to lawful commerce. "We have seen your servants the missionaries," the letter added; "what they have done is agreeable to us. They have built a house of God. They have taught the people the Word of God, and our children beside. We begin to understand them." A gracious reply was returned by her Majesty through the late Earl of Chichester, which was delivered at a great gathering of chiefs and elders, on May 23rd, 1849, accompanied by two splendid Bibles, English and Arabic, and a steel corn-mill from Prince Albert. Part of the letter was as follows:—

"The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon the subject of commerce. But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ. The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it."

The Yoruba Mission had thus begun with great promise, and for several years it held the first place in the interest of the friends of the Society. At Abeokuta large spiritual blessing was vouchsafed. Persecution, the work of the *babalawos* (priests of Ifa, the most popular Yoruba god), was bravely borne by the converts, and their numbers continually increased. When Bishop Vidal held the first confirmation in Abeokuta, in 1854, there were more than 500 candidates. The Mission was gradually extended to other large towns. Ibadan was occupied by Mr. Hinderer, Ijaye by Mr. Mann, and Oshielle, Oyo, Iseyin, Ishagga, Ilesha, &c., by catechists. At the same time Mr. Venn, supported by Sir T. D. Acland, Sir E. N. Buxton, Mr. Clegg of Manchester, and other philanthropists, was endeavouring to foster legitimate commerce at Abeokuta, especially the production of cotton; and the large cotton trade now carried on with England through the port of Lagos was initiated by his efforts. The very first cotton-gins used in Abeokuta were a gift to the Mission from the Baroness Burdett-Coutts.

The subsequent history of the Abeokuta Mission has been a chequered one. The Egba state itself has been frequently endangered by the invasions of the savage army of Dahomey.

Between 1851 and 1876 the Dahomians invaded its territory seven times, destroying towns and carrying the people into captivity. More than once Christian converts and catechists were captured. In 1851, John Baptist Dasalu was taken, painfully tortured, sold as a slave, and conveyed across the Atlantic to Cuba, where, after a time, he was set free on the intervention of the British Government. In 1862 the town of Ishagga was utterly destroyed by the Dahomians, who crucified one Egba Christian named Moses Osoko, and kept others in cruel captivity for several years, one of them only escaping to Lagos in 1880. Abeokuta itself, however, has always repulsed the invaders. The Christian converts have taken a prominent part in its defence; and in 1875, a night attack by them under the Christian balogun or war-chief, John Okenla, issued in the retreat of the whole Dahomian army. Not less disastrous to the country than these invasions have been the inter-tribal wars between the different sections of the Yoruba people themselves, principally caused of late years by jealousies and disputes regarding trade-

routes to the coast. In one of these wars, in 1862, Ijaye was destroyed by the Ibadan people; Mr. and Mrs. Mann narrowly escaped with their lives, and Mr. Roper was taken captive. For four years Mr. and Mrs. Hinderer were shut up in Ibadan, and suffered many privations. At Abeokuta the work prospered until 1867, when disputes between the chiefs and the British authorities on the coast, fostered by some ill-disposed Africans from

Sierra Leone, led to a popular outbreak against the Mission, the expulsion of the missionaries (not as Christians but as Englishmen), and the destruction of the Mission buildings.

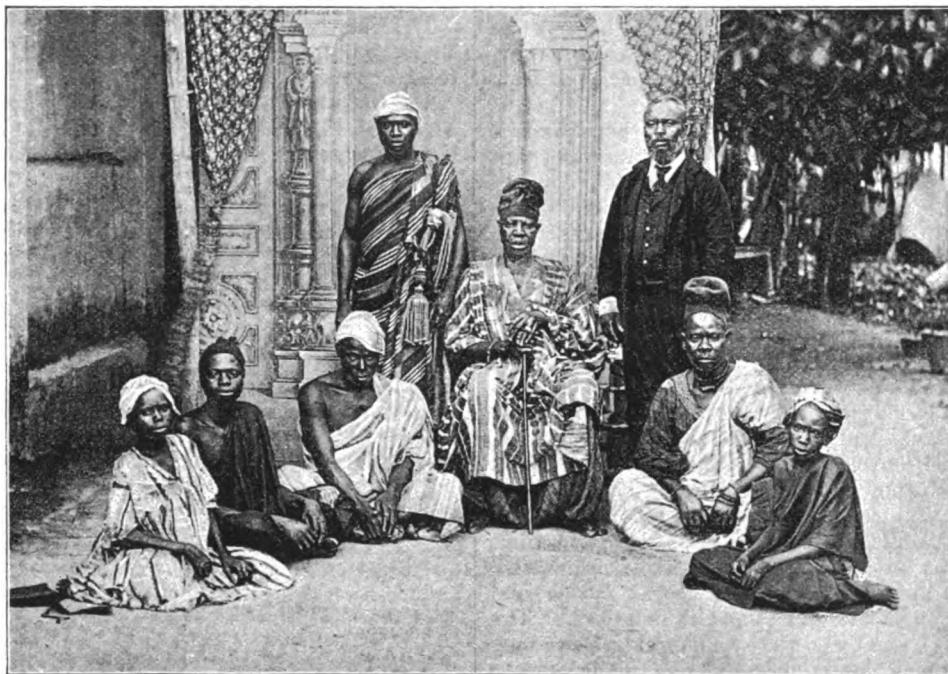
For many years no white man was allowed in Abeokuta, but the Native Christians held together under their own clergy and leading laity, and increased in numbers. Of late years the town has been open again to Europeans, and some of the Society's missionaries now reside there.

The Interior Mission comprises seven African clergymen, besides catechists and small companies of voluntary Christian workers. The Christian adherents number 3,516, of whom nearly one-third are communicants. The services, classes, &c., at Abeokuta and Ibadan are well attended, and the contributions to Church objects are large. But the Church has not shaken itself free from the two giant evils of polygamy and domestic slavery, notwithstanding the faithfulness with regard to these matters of some of the leaders.

The first missionaries to the Yoruba country landed at Badagry. Lagos, the natural port, on an island at the mouth of the Ogun, the river on which Abeokuta stands, was at that time unsafe, being the great centre of the slave-trade. In 1851, Lord Palmerston, then Foreign Secretary—who took great interest in West Africa, and in that same year gave Mr. Venn and S. Crowther a long interview regarding Abeokuta and Dahomey—determined to deal a final blow at the sea-going traffic by stopping the export of slaves at Lagos. Kosoko, the king of Lagos, having refused to sign a treaty providing for this, was deposed in favour of a rival claimant to the throne, Akitoye, who at once signed the treaty, and was placed under British protection. After his death, however, in 1855, his son and successor, Docemu, failed to fulfil his obligations, and the slave-traffic was still carried on clandestinely. At length, in 1861, Lord Palmerston's Government (he was now Premier) resolved to annex Lagos and other places on the coast; and Docemu having received due compensation, his kingdom became a British

Colony. From that time Lagos has greatly prospered, and it is now the most populous and flourishing port on the West African coast.

Missionary work was begun at Lagos immediately after the protectorate was established, in 1852, by the veteran C. A. Gollmer; and among those who have since laboured there have been J. A. Maser, A. Mann, J. B. Wood, and James A. Lamb. There are now five churches in Lagos itself; one, Christ Church, Faji, for the English-



A GROUP AT LAGOS. (See page 119.)

speaking population, white and black; and four for the Yoruba-speaking Natives, viz., St. Peter's, Faji; St. Paul's, Breadfruit; Palm Church, Aroloya; and Ebute Ero; besides which there is a sixth on the mainland, across the lagoon, at Ebute Meta. The five latter are served by six Native clergymen. Five parishes, Breadfruit, Aroloya, Ebute Ero, St. Peter's and Ebute Meta, form a Pastorate organisation on the same plan as Sierra Leone, and are independent of the Society. Breadfruit alone, of which Archdeacon Henry Johnson and the Rev. James Johnson, both well-known African clergymen, have been incumbents successively, has a congregation of 1,300 souls, and has raised as much as £1,000 a year for religious objects. This church is built on the site of the old barracoon, the building in which the slaves waiting to be shipped were formerly confined. The parochial schools in Lagos are managed by a Native School Board; and a missionary society, called the Lagos Church Missions, has been formed.

(Continued on page 118.)



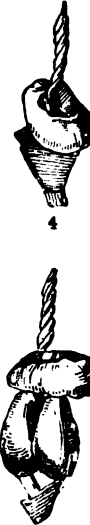
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5

AFRICAN SYMBOLIC MESSAGES.

AFRICAN symbolic language consists of messages which the Natives of the Yoruba country, West Africa, in the absence of writing, and as a substitute for the same, send to one another to indicate their mind and feeling one towards the other. This is effected by means of a variety of objects, such as shells, feathers, pepper, corn, stone, coal, sticks, powder, shot, &c.

The shells made use of are chiefly the cowries, and by their number and the way in which they are strung, are made to convey a variety of ideas. For instance, a single cowry strung on a short bit of grass fibre or cord, and sent to a person known as a rival, might indicate defiance, and would be equal to the message, "As one finger cannot take up a cowry, so you will not be able to hurt me, your evil intentions will come to nothing; I defy you." Two cowries strung face to face may indicate relationship and friendship. But if strung back to back they may signify separation and enmity, and the sending of them to any one would convey the impolite message, "I want no dealings with you. The less we have to do with each other the better."

Other illustrations of this quaint form of communication will be found below. The numbers prefixed to the paragraphs refer to the numbers below the pictures.

No. 1.—*From a Native General of the Jebu Force, to a Native Prince abroad.*

Although the road between us both may be very long, yet I draw you to myself, and set my face towards you. So I desire you to set your face towards me, and draw to me. [The long string indicates distance.]

No. 2.—*From a Native Prince of Jebu Ode, to his brother residing abroad.*

By this six cowries I do draw you to myself, and you should also draw closely to me. As by this feather I can only reach to your ears, so I am expecting you to come to me, or hoping to see you immediately. [Or it may read, "As a feather is the only object which can reach the inward organs of hearing, so you and I should see or come to each other at all events."]



8

No. 3.—*From His Majesty Awujale, the King of Jebu, to his Nephew abroad.*

Your words agree with mine very much. Your ways are pleasing to me, and I like them. **DECEIVE ME NOT:**—Because the Spice would yield nothing else but a sweet and genuine odour unto God. I shall never deal doubly with you all my life long. The weight of your words to me is beyond all description.



9



7

As it is on the same family mat we have been sitting and lying down together—I send to you. I am therefore anxiously waiting and hoping to hear from you.

No. 4.—*An unfavourable Answer to a Request or Message.*

The matter is unpleasant to our hearing—not easy to be done.

No. 5.—*A Message from a Creditor to a bad Debtor.*

After you have owed me a debt, you kicked against me; I also will throw you off, because I did not know that you could have treated me thus.

No. 6.—*A Message of Welcome to the late Rev. C. A. Gollmer.*

This picture is drawn from the actual symbol of welcome sent to the Rev. C. A. Gollmer by the King of Ijesha, a country five days distant from Lagos, in the interior, many years ago. The message it conveys is, "The king has heard of the *Alapako*, and he wishes you to come and see him, and bring white men with you to live with him." The name *Alapako* was given to Mr. Gollmer by the Natives; it means "owner of the board or timber house," from the fact that in 1845 he conveyed timber and boards for two houses from Sierra Leone to Badagry, where he had them erected.

No. 7.—*A Message of Reproof for non-payment of debt.*

You have given me the back altogether, after we have come to an arrangement about the debt you have owed me, I also will turn my back against you.

No. 8.—*A Message of good will from a Brother to another Brother abroad, asking for a personal interview.*

It is a message of joy and gladness. We are all quite well in the family. I would like to see you, so that the *four eyes* of yours and mine may see each other.

No. 9.—*A Message of Peace and Good News from His Majesty the King of Jebu, to His Majesty the King of Lagos, after his restoration to the throne on the 28th of December, 1851.*

Of all the people by which the four corners of the world are inhabited, the Lagos and Jebu people are the nearest. As "warre" is the common play of the country, so the Jebus and Lagos should always play, and be friendly. Mutual pleasantness is my desire; as it is pleasant with me, so may it be pleasant with you. **DECEIVE ME NOT:**—Because the Spice would yield nothing else but a sweet odour unto God. I shall never deal doubly with you.

No. 10.—*From a Native Prince of Jebu Ode, to one of his Cousins Abroad.*

In the midst of numerous people, before and behind, relations are sure to recognise and know each other; as we have known ourselves to be one, let us set our face to each other, and embrace ourselves together, never to turn against each other. [NOTE.—The two Cowries at each end indicate numerous people before and behind, and the two in the middle signify two blood relations.]



10

There are Native clergymen and congregations also at Otta, a village on the road to Abeokuta; at Badagry; at Leke, on the coast forty miles east of Lagos; and at Ode Ondo, the capital of the Ondo country, still further east, but inland.

At Lagos the Society has a Training Institution, a Female Institution, and a Grammar School. The latter, as at Sierra Leone, is under a Native clergyman as Principal.

A large amount of linguistic work in Yoruba has been done by the missionaries. In 1843 Crowther published a brief Grammar and Vocabulary, and in 1852 an enlarged edition, which in its turn was superseded by his Yoruba-English and English-Yoruba Dictionary. The Bible, the Prayer Book, the "Pilgrim's Progress," the "Peep of Day," Barth's Bible Stories, and Watt's Catechism, have been translated, and hymn-books, class-books, &c., compiled. There is a permanent Translation Committee of Europeans and Natives at Lagos.

There is one great need in the Yoruba Church, for which we would ask the fervent prayers of our readers. With much that is prosperous outwardly, as regards large congregations, numerous communicants, vigorous organisation, liberal support of Church work, there is that which so often amongst ourselves accompanies external success, a tendency to be satisfied. Now all true religion begins with a deep sense of sin and unworthiness; and the Lagos Church needs to realise the guilt and wickedness of all sin before God, and the necessity, not only of obtaining pardon through an atoning Saviour, but of putting away sinful thoughts and ways by the power of the Holy Ghost. That Christ wants the whole heart and the whole life, and that He can give us power to yield to Him the whole heart and the whole life—this Lagos needs just as much as a London or a Yorkshire parish does. It is for this that we must unite our continual and our believing intercessions.

Statistics, 1888.—*C.M.S. Mission*: European Missionaries, 5; European Ladies, 2; Native Clergy, 6; Native Lay Agents, 35; Native Christian Adherents, 1,504; Communicants, 602; Schools, 16; Scholars, 555. *Native Church (Lagos and Abeokuta)*: Clergy, 10; Lay Agents, 56; Christian Adherents, 5,663; Communicants, 2,160; Schools, 26; Scholars, 1,418. *Total of Native Clergy*, 16; *Native Lay Teachers*, 91; *Native Christian Adherents*, 7,167; *Communicants*, 2,762; *Schools*, 32; *Scholars*, 1,973.

Our Workers in the Yoruba Country.

COAST DISTRICT:—

Lagos:—*Fiji (Christ Church)*.—The Rev. James Vernal (m) 1886, Acting Secretary;

Grammar School, the Rev. Isaac Oluwole, B.A. (Native), ordained 1879;

Training Institution, the Rev. Joseph Brayne, 1887;

Female Institution, Miss Marion Goodall, 1888, and Miss Fanny Higgins, 1889.

Badagry.—The Rev. Daniel Coker (Native) ordained, 1876.

Leke.—(A Native teacher in charge.)

NATIVE CLERGY OF THE LAGOS NATIVE CHURCH:—

Breadfruit.—The Rev. James Johnson, M.A., ordained 1863, and the Rev. E. S. Willoughby, ordained 1881;

Fiji (St. Peter), the Rev. T. B. Wright, ordained 1871;

Ebute Ero, the Rev. Samuel Pearse, ordained 1871;

Aroloya, the Rev. Nathaniel Johnson, ordained 1876;

Ebute Meta, the Rev. James White, ordained 1857;

Otta, the Rev. Edward Buko, ordained 1882, and the Rev. William Morgan, ordained 1857, now retired.

INTERIOR DISTRICT:—

Abeokuta, &c.—The Rev. Tom Harding, 1883, and the Rev. Ralph Kidd, B.A., 1889.

Ikeja, the Rev. William Moore (Native), ordained 1857.

Ake, the Rev. David Williams (Native), ordained 1871.

Igbore, the Rev. Samuel Doherty (Native), ordained 1882.

Ibadan, the Rev. Daniel Olubi (Native), ordained 1871.

Ode Ondo, the Rev. Charles Phillips (Native), ordained 1876.

Oyo, the Rev. Samuel Johnson (Native), ordained 1886.

Ilesha, the Rev. M. J. Luke (Native), ordained 1886.

AT HOME—The Rev. J. B. Wood (m.), 1857. Miss M. E. Kendall, 1886.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the letter (m) signifies that he is married.

A REQUEST FOR PRAYER FROM ABEOKUTA.

THE following is an extract from a letter from the Rev. T. Harding, of the Yoruba Mission, to a friend in England, who has placed it at our disposal. We are sure our friends will offer the prayer for which Mr. Harding pleads:—

"Pray especially that the power of Christ may rest upon me. The 'care of all the churches' is almost more than I can bear. My district is as large as all Scotland, with twenty-one stations in it, and there are constant troubles and needs for my presence. The roads are dangerous, being so narrow and uneven. Only one person can walk at once, so we are always in single file, and constantly trees which have been blown down lie across the way. There are many kidnappers looking out for slaves, and robbers looking for booty. There are many streams and rivers to ford, for there are no bridges or boats. Thus there is constant peril, not to mention the heat of the sun by day and the howls of wild beasts and dangers from snakes by night. But inasmuch as the Lord is our helper 'there shall no evil happen unto us.' But I do ask your prayers for the Holy Ghost to 'revive our work in the midst of the years,' and so fill me with wisdom and love and power that 'Christ may be glorified in my body, whether by life or by death.'

"I have been here alone for the last eight months, but last Saturday I was joined by a brother from home, an Irishman, Mr. Kidd. I trust that he will soon learn the language, and be the means of winning many to Jesus. Pray for him too.

"I have lately returned from a short missionary tour round our farm stations. There were good congregations at every place, and God's Word was planted. The result is His: we cannot make it grow. I administered the Lord's Supper five times, and baptized five people—two babes and three grown-up people. On the first day of this year I baptized twenty-one men and women. Pray for all these that they may be faithful unto death, and receive the crown of righteousness.

"AKE, ABEOKUTA, March 18th, 1889.

T. HARDING."

AFRICAN IDOLS BY BOOK POST.

[We have received from the Rev. C. H. V. Gollmer, late of the Yoruba Mission, but now in England, the following account of the giving up of idols by Natives in the Yoruba Mission. The writers of the letters from which extracts are given are two of the Society's Native pastors. Mr. Gollmer writes:—]

A SHORT time ago I received by book post four idols which have only recently been given up. One came from Lagos and the other three from the Ondo country. The following particulars, given in a letter from the Rev. N. Johnson, will interest your readers:—

"The wooden idol represents a twin child that is dead (Ibeji). This image was lately handed to me by a woman recently converted, and who is now a regular attendant at the means of grace. She had long been kept in the shackles of the Evil One, but a painful circumstance of the death of her sister, rendered more so by the deception practised on her by idol priests, led her to take the better step of walking in the right and only way.

"These led her to think more seriously about all she had been hearing about the Christian religion. I believe I can say with some degree of confidence that she is now free from the idol priests she once had about her. Every means had been tried in vain to make her continue an idolater, but by God's grace she overcame her persecutors.

"This idol has cost her several pounds uselessly thrown away in offering costly sacrifices every fifth day, when all the neighbours, and especially twin mothers and twin children, are invited to the feast. At stated times special twin food, consisting of a variety of native beans, is prepared and distributed, and on such occasions palm oil is used profusely. Other native fruits are by law to be brought and distributed. The worst is that there is no limit to this costly habit; it is to be continued as long as the person is able to do it.

"If it is a case where one of the twins is dead, this ruinous system is to be rigidly followed up, so that the surviving one should not die. If both are dead, custom allows the same mode of worship to be gone through to appease an invisible something."

Concerning the other three idols, the Rev. Charles Phillips, Ode Ondo, writes:—

"Our work here is making a slow though I trust sure progress. The bulk of the people are too much steeped in their sensual habits to appreciate the holy religion of Jesus, and therefore they treat us with respectful indifference. But individual accessions from heathenism are not wanting. A mother and son were last year led in God's inscrutable Providence by strange circumstances to embrace Christianity. The son was going to Ayesan with me as a carrier when a loaded gun was accidentally discharged, and all the shot lodged in his thigh. The carrier of the gun

being one of our converts, we removed the boy into our Mission yard at Ayesan, the accident having happened within two miles of that town. The news of the sad event soon reached Ode Ondo, and the mother hastened down to Ayesan to help in nursing her son. So they both remained in our Mission yard until the boy became convalescent. The mother was deeply impressed with the fact that no sacrifices were made to any fetish until the boy recovered. Ondos have such implicit confidence in the efficacy of sacrifices in cases of illness that they spend much more in thus propitiating their fetishes than in procuring medicines. But the woman and her son were taught a different lesson. They saw that besides administering medicines to the sick boy, we only offered the inexpensive sacrifice of prayer to God until he recovered.

"When they returned safely to Ode Ondo both of them renounced idolatry, and have since become inquirers. The mother has since brought all her fetishes to me. These consist of (1) a small brazen block in the shape of a sugar loaf, which represents the Obalufon; (2) four smooth stones picked from the bed of the river Oshun, which represents the Oshun (god of the river); (3) and four smaller round stones which represent the Creator. We have to use much vigilance before we can heal our converts of superstitious customs. Those customs are so intertwined with their tribal customs that it requires great discrimination to disassociate them. As Christianity does not seek to denationalise the people, I always take care to distinguish between their customs which are purely national, and those which are idolatrous. Another difficulty is to raise them above superstitious fears, which necessitate their using charms. They are sooner healed of idolatry than of fears of witches and demons which they have entertained from childhood."

MISSIONARY ARITHMETIC.



Everywhere, so in Missions, figures have a great part to play both in reckoning receipts and expenditure, and in the statistics of results. It is true many look on this counting and figuring in missionary matters as somewhat worldly and dangerous; but even Holy Scripture does not disdain to concern itself with sums, figures, and measures, as in the account of the building of the Tabernacle and Temple, in the prophetic descriptions of the New Jerusalem and elsewhere. Men, too, are often numbered, and not the tribes of Israel only, but also the 120,000 impenitent inhabitants of Nineveh, the 7,000 who had not bent the knee to Baal, the 5,000 fed by our Lord with five loaves and two fishes, the 3,000 who were converted at the first Whitsuntide. Surely we may infer from these examples that even in Christian and spiritual things statistics have their place.

At the same time we ought not to rely upon figures—we must not allow their greatness to alarm or elate us, nor their smallness to intimidate or dishearten. Even the Biblical examples show us plainly how easily God puts all human calculations to shame, punishing a David because in carnal pride he ordered a census of the people.

The following illustrations from missionary statistics will show where figures may be used, and where they may not be used.

To get an idea of the greatness of the work of Missions by which the Gospel is to be preached to every creature, try to form a conception of what it means if, according to the lowest calculation, there are 1,400,000,000 human beings upon the earth.

In order even to count a *million* one requires nearly eleven and a half days, supposing one counts 60 every minute, and goes at it day and night without sleeping and without eating. In order, therefore, even to count those who are living on the earth at this moment, one would require more than thirty years. But our Missions have to preach the Gospel to all these millions.

Supposing it were possible for a missionary to speak to a thousand heathen daily, it would take him a thousand years to preach to the people of China—say, 365,000,000—and yet that would be only the fourth part of the inhabitants of the world.

This calculation is good and useful for the purpose of showing every missionary, and every separate missionary society, and all together, what a very small share they can contribute to the work of spreading the Gospel in the whole world; in other words it should serve to teach humility, temperance, and patience.

But there is another calculation which is fitted to convey the very opposite impression. The poor return from missionary work is often complained of, and it is pointed out, sneeringly or sadly, that if it only makes progress as hitherto, it will be very long before the goal of Missions—the evangelisation of all nations—is reached.

To show how utterly futile speculation as to the numerical results of missionary activity generally is, one has only to ask the mockers and doubters what they would consider a reasonable rate of missionary progress, and then to reckon how long it would take at this rate for the conversion of the world. It is certainly no excessive demand to expect that each living Christian should in the course of a year win or help to win for the Lord at least one unbeliever. To be quite moderate we shall suppose that there is only one true Christian in the world at the present

time. It is not difficult to reckon how, granted these two conditions, the whole of mankind would be converted to Christianity in about thirty years.

In the year 1886 suppose one true Christian. In the course of a year he gains one new soul for his Lord. In 1887 there are thus two. Each of the two wins in the course of this year another—two between them—and so on in the same proportion. That gives four in 1888; eight in 1889; 16 in 1890; then, 32, 64, 128, 256, 512, 1,024, so that in 10 years there would be more than 1,000 Christians; in another 10 years, upwards of 1,000,000; in 10 years more, 1,000,000,000.

Every one perceives how absurd, spite of the seeming moderation of the conditions, and the correctness of the calculation, this whole speculation is. We learn from it, however, two things:—1st, That in spiritual matters and operations all statistics are as nothing beside that little word of Scripture—"The wind bloweth where it listeth"; and 2nd, That without doubt vast, mighty, rapid progress in the missionary sphere might be made if only each one were to do his duty, and to be faithful in that which is least.

Another calculation by the Rev. Dr. Angus may well rebuke us and put us to shame. It is to this effect:—With a troop of 50,000 missionaries working for ten years at an outlay of £15,000,000 per annum, the Gospel might be preached repeatedly to every human being upon the earth, old and young. The number of missionaries may seem large, and yet it would be reached were one out of every 100 evangelical Christians to become a missionary.

England sent as many men to the Crimea to storm a single fortress; in the American Civil War ten times as many fell on both sides; the Crusades, in order to gain the earthly Jerusalem and worldly dominion, cost far more lives; not to speak of the fearful sacrifice of life in the last great European War. Are there not 50,000 of the redeemed to be found to conquer the world for their King, Christ?

The sum of money mentioned in the above calculation may seem large, but Great Britain alone spends the same sum (£150,000,000) in little more than a year for intoxicating liquors; the Crimean War cost £100,000,000; the American War ten times as much.

Surely what the world sacrifices so willingly for such objects as honour, conquest, luxury—for the meanest pleasures even—we Christians might well procure for our one great aim—the glory of God and the salvation of man!

Let us at least hold to the arithmetic of the promise—"A little one shall become a thousand, and a small one a great nation." "Faithful in that which is least" is the best speculation.

[NOTE.—The foregoing article is condensed from the Church of Scotland "Home and Foreign Mission Record," for which it was translated from a Calendar of the Basle Missionary Society.]

Our Pictures.

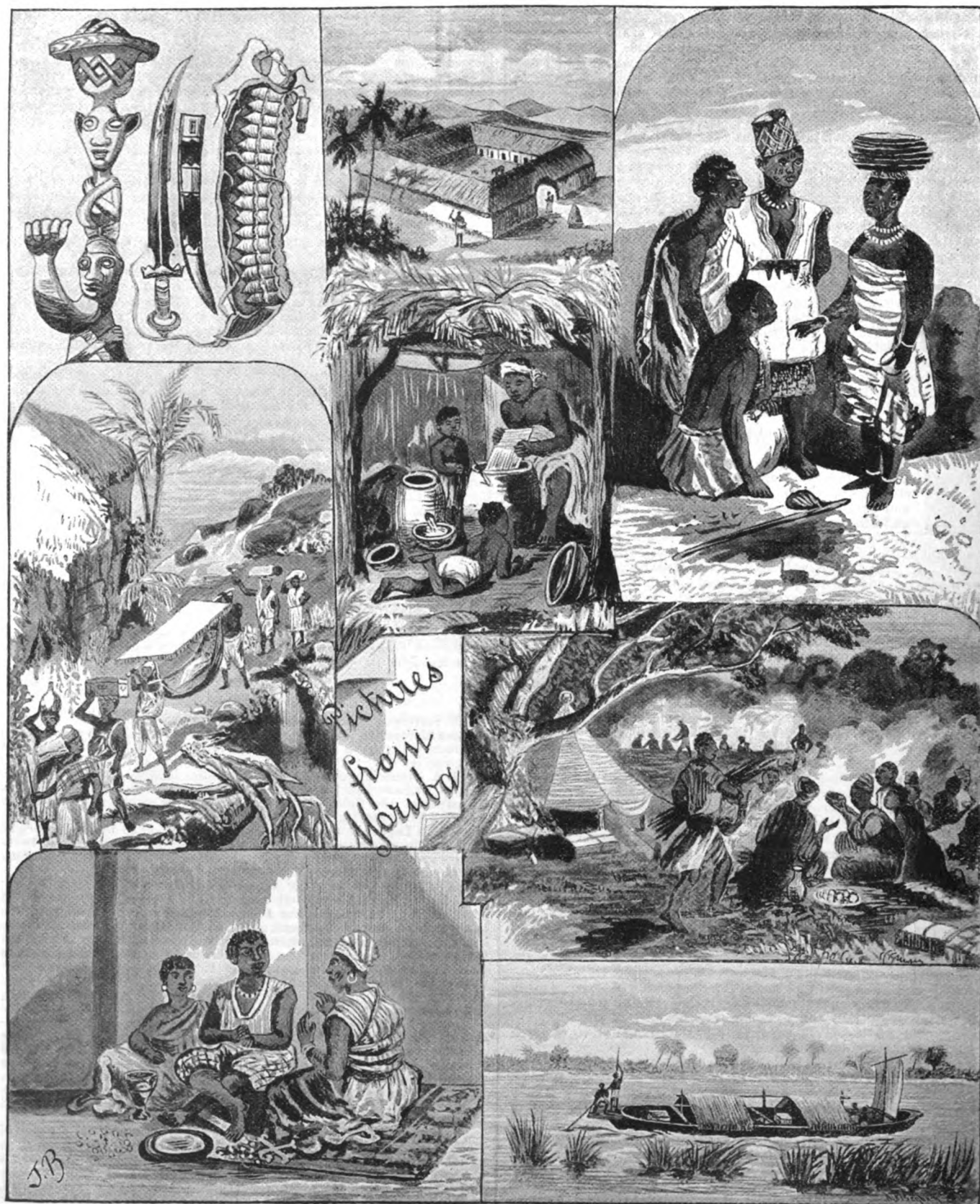
THE pictures in this number of the GLEANER, excepting that on p. 124, are illustrative of the Yoruba Mission. That on page 116 contains two members of the Ijebu royal family. The Native seated in the centre of the group is Prince Otonba Arobekie and on his left, in European clothes, is Mr. J. A. Otonba Payne, a member of the same family. Mr. Payne, whose visit to England two years ago many C.M.S. friends will remember, is Registrar of the Colony of Lagos. Since his return to Lagos he has started a Civil Service Prayer Union to which nearly all the Native civil servants in Lagos belong. The young man standing on the prince's right hand and the others sitting around are the prince's retainers. Their head-dresses and other garments are good as illustrations of the way in which ordinary Natives of the country dress.

The "Medley" on page 120 is made up of pictures illustrating Yoruba life. Beginning at the top left hand corner we have an illustration of spoil taken in battle from the Dahomians in the Yoruba country. The three articles seen in the picture are, on the left a gun rest carved in brass, in the centre a Dahomian sword and sheath, and on the right a cartouche belt. The second picture on the right shows an African home in Yoruba. The compound surrounding the interior court-yard contains four rows of very small rooms; in these the people live. A compound contains from fifteen to fifty people. Outside the compound is seen the idol-house, or as a late missionary used to call it the "Temple of Satan."

The picture just below shows a Yoruba woman following her occupation of dyeing cloth. The picture in the top right hand corner shows a group in every way typical of Natives in Yoruba towns, who, like all Africans, have a proverbial weakness for "palaver" or gossip. The picture underneath depicts a night encampment of Natives on a journey. That in the bottom right hand corner shows the kind of craft found on the Yoruba rivers. The palanquin mode of travelling on land by chiefs and Natives of position is seen in the centre picture on the left.

The illustration in the left hand corner at the bottom shows a group of Natives consulting Ifa, an African idol of some importance. He is made of palm-nuts, bits of pot, small stones, and pieces of kola-nuts, and his habitation is usually a coarse cloth bag, sometimes a covered wooden dish. The extent to which Ifa worship enters into daily matters is unbounded. Nothing, in short, is done, great or small, by king or chief, by friend or foe, by freeman or slave, without consulting Ifa.

The portraits on page 121 and the pictures on 117 and 124 are explained in the articles to which they belong.



PICTURES FROM YORUBA. (See page 119.)



THE LATE MRS. HINDERER,
C.M.S. Missionary in the Yoruba Country, 1852—1869. Died June 6th, 1870.



THE REV. DAVID HINDERER,
C.M.S. Missionary in the Yoruba Country, 1849—1877.

DAVID AND ANNA HINDERER.

FOR a long time we have had these portraits ready, waiting for a good opportunity for insertion. This month we have the Yoruba Mission before us, and as the portraits of H. Townsend, C. A. Gollmer, and S. Crowther, have before appeared in the GLEANER, we now give those of David and Anna Hinderer. Moreover we have lately received a photograph of one whose face has hitherto been unknown to the many friends in England who knew his name, the Rev. Daniel Olubi; and as he was Mr. Hinderer's special protégé, and has now for some years carried on the work which Mr. Hinderer began at Ibadan, the three portraits come together appropriately.

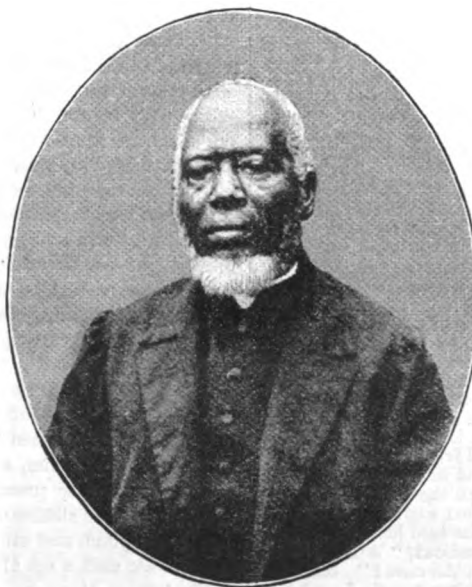
Many readers of the GLEANER can carry their memories back to the time when the name of Hinderer was as familiar as a household word, and when his letters and journals, in the early days of the Mission, of which he and Gollmer and Townsend and Müller and Smith were among the founders, were as eagerly looked for as any that now come from the parts of Africa more recently occupied.

Mr. Hinderer is a native of Würtemberg, and before offering himself to the Society was for a time in the Missionary Training Institution at Basle from which so many devoted men have gone forth to the mission-field. Entering the Church Missionary Society's College at Islington in 1846, he was ordained in 1848. In 1849 he was appointed to Abeokuta in the

Yoruba Mission. But it is in connection with the Mission at Ibadan, of which he was the founder, that his labours are best known. Here for several years the position of himself and his wife was one of extreme isolation and danger through the closing up of the country by internecine conflicts. It is hardly possible to find a more touching record of missionary courage and devotion than that of the sixteen years of labour in this part of the field. After a period of twenty-eight years' service, he finally returned to England in 1877, and has now for some years resided in Germany.

The story of Mrs. Hinderer's life is so well known through her interesting memoir (published by the R. Tract Society), that but little need be said here of her missionary career. Her beautiful life at Lowestoft Vicarage with the Rev. Francis and Mrs. Cunningham; her early love and work for Missions; her prayer that God would lead her into the mission-field by some way she knew not of; the answer to that prayer in her marriage with Mr. Hinderer; and the life which for seventeen years was spent in noble efforts among African tribes, are a history which has few parallels. Mr. Olubi, whose connection with the Society dates from 1853, is one of its oldest agents in the Yoruba Mission, and has always been identified with the work at Ibadan.

N.B.—It must be understood that the three portraits are of widely different dates. Mrs. Hinderer's represents her as she was thirty years ago; Mr. Hinderer's is about twelve years old; and Mr. Olubi's is quite recent.



THE REV. D. OLUBI,
C.M.S. Native Pastor at Ibadan, Yoruba Mission.
Ordained 1871.

SUNDAY-SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Easter.*

Reaping and Retribution.

THE Bible mentions all the different sorts of reaping. The corn harvest reaping, such as is spoken of in *Ruth* ii.; moral reaping, or retribution, *Matt.* vii. 2, or *Hosea* viii. 7; spiritual reaping, as in *Gal.* vi. 7, 8. Sow good seed, children.

To-day we want to tell you, dear children, about moral reaping, or of God's retribution or repayment; beware how you act towards others, for as you do, so in course of time will it be done to you. The boy who is cruel will doubtless be cruelly treated himself some day; and the girl who deceives may be deceived herself ere long. What a man sows he reaps. Children, never deceive, and especially never try to deceive your parents.

Jacob deceived his aged father Isaac, through a "kid of the goats," and it was through a kid of a goat that he was wilfully deceived by his own sons in after years, *see Gen.* xxxvii. 31. God hates deceit more than any sin, for deceit is part of that dreadful word, LIE—and, worse still, deceit is a *mean lie*. Where will liars be cast? *See Rev.* xxi. 8, 27. One of the most prevalent sins amongst the heathen of every country is lying. I do not wonder, because "the whole world lieth in the evil one" (*1 John* v. 19, R.V.); the evil one is Satan, the father of lies. In *Romans* i. 29, amongst a list of sins, says St. Paul, the heathen are "full of deceit," and our missionaries re-echo the saying from all parts of the earth (*see Note* 1). Some glory in lies, minding only if the lie is found out. Children, are you like the heathen in this? I fear some Christian boys and girls ought to look down.

Dear children, remember there are no such things as *white lies*. In God's sight one is as black as the other. Every deception must be washed out by the blood of Jesus (*see Note* 2). Surely the children in this class would wish to teach heathen lads and lasses to give up lying by teaching them of Jesus Christ—the Way, THE TRUTH, and the Life. His Holy Spirit will bring forth the fruit of truth in each heart that asks Him to come in. (*Here enlarge on the beauty of truthfulness.*)

In *Judges* i. 4—7 we read of God's retribution on cruel Adoni-bezek, so that he was forced to confess, "As I have done, &c." Doubtless in speechless agony many a heathen king, as well as his subjects, have repeated this thought when receiving the due reward of their cruelties.

God brings about His retributions in strange and unaccountable ways.

Haman wished to hang Mordecai, and prepared the gallows, but was hanged himself instead, *Esther* vii. 9, 10; *Psalms* vii., 15, 16; 2 *Thess.* i. 6 (R.V.). Ahab, the king of Israel, "who did sell himself to work wickedness"—the dogs *licked up his blood* in exactly the same spot that they licked his victim's, the righteous Naboth. I will tell you how a blighted tree had a voice, and brought retribution on a murderer (*see Note* 3).

Notes.

1. The Rev. J. C. Price, of Mpwapwa, writes about a man in Mulamba thus:—"After usual salutations he asked where my gun was. I said I had none with me. 'Yes, you have one in your pocket.' Told him I had not, and that by saying so he made me a liar; now we regarded lying as being as bad as witchcraft, which is the only thing, almost, they regard as a crime! 'Oh, no,' said he, 'a man who is a clever liar is fit to be a chief!' Told him God regarded lying as very bad. Then I started off about God's love to us in sending the Saviour to save us from our sins."

2. Dr. Baxter's cook, who had recently been baptized, and who had hitherto been blameless, had taken a little oil from a tin in the kitchen, and then denied he had done so. "I told him to repent and ask God's pardon—1st, for stealing; 2nd, for telling a lie. He was very unhappy, and that night dreamt he saw himself carrying a banner, and he *let the banner fall*. He rose up after service on Sunday, saying he wished to confess his sin before all, as one who belonged to Christ." Dear children, if either of you tell a lie, or are tempted to do wrong of any kind, confess it at once, and you will be forgiven—be brave, *see 1 John* i. 9.

3. It is related of a young Arab that he murdered another man in order to marry the other man's wife. He persuaded the unsuspecting husband to go hunting with him. When the two Arabs came to a deserted spot he turned round, and said, "If I kill you no one will ever know it." His companion pointed to a dry tree, saying, "If you kill me, that blighted bush will tell of it!" The Arab shot his pretended friend; cast the dead man and all his goods into a cave; went home, and in due time married the woman. Some three years after he saw through the tent door a dry bush swaying in the wind. He laughed as he recalled what the murdered man had said. His wife asked *why* he laughed, and he told her the reason. Some months after they quarrelled, and she screamed out, "Will you kill me, as you did my first husband, and hide me also in the cave?" Some of her relatives overheard what she said, and, on making search, found the place, the tree, and the remains of the body. Thus on the assassin was brought the retribution due for his wicked deed by the blighted tree he had scorned.

THE EDITOR'S LETTERS FROM THE FRONT.

Thanks from the Rev. D. Wood, Ceylon.

COLOMBO, May 28th, 1889.

BEFORE I left England last month, I received so many kind letters and good wishes from friends whose acquaintance I had made in various parts of the country when on the Deputation staff, and also so many assurances of prayer for us during our voyage, that I should like to thank them. I cannot write to all, but if you will kindly make room for this in the GLEANER, it will, I doubt not, be seen by a great many of them. We had a very pleasant and rapid voyage. From the Docks to Colombo we were less than twenty-four days, and thus arrived two days before we were due. We arrived on May 12th. We shall be glad of continued prayer for ourselves and our work.

D. WOOD.

A Children's Treat in East Africa.

From MISS C. E. FITCH.

FREEER TOWN, April 9th, 1889.

WE have been very sorry to lose Mr. Price. It was a good thing for me his being here, as he was always so kind; I shall miss him very much. Just before he went he thought he would like to give the Dormitory children a treat, so suggested taking them up to Rabai for a night, which finally resolved itself into three nights. We were rather taken aback at the proposal, it seemed such an undertaking to take them there and back safely. We got Mr. Price to allow the smaller children, those under seven, to be left behind. Miss Ramsay was staying at Rabai, so could see that arrangements were made there for receiving them. We took sixty-three girls, and I think eighty-eight boys. All assembled on the beach at one o'clock, and then came the business of embarking them. Two dhows had been hired, besides which we had the Mission boat, one of the *Henry Wright* boats, and the Company's steam launch which towed us all up. They made quite a procession going up the creek; first the launch with Mr. Robson and some of the boys, then a dhow with about fifty or sixty boys, next one with the same number of girls, who looked so bright with their different coloured clothes, then the Mission boat with our Bai and others, lastly the *Henry Wright* boat, in which I went with Captain Wilson and some of the smaller girls. The Natives who happened to be about at Jomvu came running to look after us as we passed. We reached the landing-place about 4.30, a good many of the Rabai children having come down to meet us. We tried to astonish the Rabai people by making all the children go single file into the village; it was nearly six when we got in, and as a good meal of meat and rice was ready for the children, we let them sit down under the trees as soon as possible and eat it, because it was getting dark. Then we took the girls to the school, which was given up to them while they were there. Mr. Burness was very kind in the way he had thought of everything, and provided them with a lamp, mats, and water to drink if they were thirsty in the night, which they are sure to be. As soon as Miss Ramsay and I had finished our meal, we went and had prayers with them, that they might get to sleep at once, they were very tired with excitement and the long walk.

The next morning we all went to the early service at 6.30. The children were very interested in the church, they had never seen a proper one before. After church we gave them leave to do what they liked, and go and see any friends they might have, only all to be back in time for twelve o'clock meal. Each meal Mr. Price gave them meat and rice, which is a luxury they only get twice a week down here. As soon as the sun was low enough Mr. Price took a photograph of us all, which he says is very good; then some of the children went to look at an "ngoma" [native game], and the others for a walk on the hills with us. Just as we were coming back we heard Mr. Ward had been bitten by a snake, which frightened us rather, but Mr. Morris and the Native doctor did their best for him, and he has not felt any ill effects from it. On Sunday Mr. Price preached his farewell sermons. The church was crowded, people sitting on the floor of the aisles when the seats were full, and in the porch and on benches outside; it certainly was a wonderful sight to see such a sea of black faces.

We left on Monday. There was a great deal of hurrahing and firing of guns from the boats as we got near home, which was answered by our friends here who came down to the beach to welcome us. We were so

thankful to feel the children had got back safely without any accident whatever, and I think it will be good for them to have had such a change. Most of them had never been away from Frere Town since they were first brought here.

CAROLINE E. FITCH.

From a China Inland Missionary.

TA NING NSIEN, SHAN-SI, February 13th, 1889.

MY friend Miss Scott and I have been reading the GLEANER with such interest, and would just like to tell you how the pages so full of helpful stimulus cheer us in our work here. We have so much enjoyed Miss Nugent's Bible Readings, and the news we get of dear Africa helps us to remember her more in prayer, and to understand better what the privations and perils are in the heart of that great continent. We so much sympathise with those who have lost their dear ones in the fierce battle, but rejoice for those who were found worthy to suffer death for Jesus, and who are now with Him.

ALICE A. MILES.

P.S.—We enclose — for your general fund, and wish it could multiply on the way.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

MR. DOUGLAS HOOPER has given us a detailed account of his detention in East Africa by Bushiri, the Arab chieftain who has been in revolt against the Germans. He arrived from the interior, with Mr. and Mrs. Roscoe, at Bushiri's camp, near the French B.C. Mission at Bagamoyo, on April 24th. Père Etienne, of that Mission, at once came to the camp with Mr. Taylor and Dr. Edwards, who had come from Frere Town to meet the party. Bushiri at once released the Roscoes, but he detained Mr. Hooper, and also Mr. Taylor and Dr. Edwards, until a sum of money said to be due to him in connection with a German quarrel should be paid. The money arrived from Zanzibar two days after, whereupon the two brethren from Frere Town were released; but Mr. Hooper was still kept, on the ground that Bushiri had only promised the British Consul-General to let missionaries "from Mpwapwa and Mambola" get through, and he (Hooper) had come from further inland. He was detained eight days. "They passed," he says, "very wearily, for I was all day in my tent, which was partly closed. The stench was awful, and I had a bad attack of diarrhoea, which made me weak." Père Etienne did all he could, and sent Mr. Hooper food and a comforting letter. The delay seems to have occurred at Zanzibar.

THE Zanzibar mail of June 26th brought one letter only from the interior, viz., from the Rev. A. N. Wood, dated Mpwapwa, May 14th. He reports "All well."

PERSIA.

DR. BRUCE writes on April 13th:—

"We had a most successful and blessed distribution of prizes to our boys' school this week. We have no Armenian bishop in Julfa at present. I was much pleased to find the Armenian arch-priest on the platform, and put him in the chair at once. The pupils and teachers acquitted themselves better than I have ever seen them do before. Our pastor, Rev. Minasacan George, opened with an earnest prayer for the school, the Shah, and the Armenian Church, I then made a few remarks, and the arch-priest followed with a most earnest, spiritual, loving speech; and when the proceedings were over he closed with a still more beautiful address, full of grace and love, and then offered extempore prayer for a blessing on us and the school, and added the blessing.

"I cannot tell you how thankful I feel to our Heavenly Father; my heart yearns for union with these dear Eastern Christians. I felt it was a time of solemn worship and communion with the Father of Spirits, and a step forward towards the fulfilment of our Lord's prayer that we may be one, and that the Moslems may believe that He has sent His Son to be their Saviour."

FROM Baghdad, Dr. Henry Martyn Sutton writes most encouragingly of the tokens of the Holy Spirit's work in the hearts of influential Mohammedans, but we must not put the particulars into print. It is proposed to send another missionary and two ladies to Baghdad in the autumn.

NORTH INDIA.

WE regret to announce the death on June 4th of the Rev. Piari Mohan Budra, C.M.S. Native pastor at Bollohpur, North India. Mr. Budra was ordained in 1874 by the Bishop of Calcutta.

CHINA.

FROM Shanghai Archdeacon Moule sends an interesting report of his work at (as he calls it) that "great centre of mercantile enterprise, of life, of gaiety, of sin, and of opportunities almost unequalled in China for wide-reaching influence." He thus briefly summarises it:—

Four chapels and reading-rooms have been open five days in every week throughout the year; one all day long; three every afternoon; and two of these also opened for evening preaching. Four day-schools have been

carried on, two for boys and two for girls. Three Bible-women have been working, one in the city and two in the settlements, and a man is employed in selling Christian books, chiefly in the city. During nine months of the year, the three junior catechists have spent their forenoons in going about the streets and alleys of the settlements, speaking where they found a hearing to little knots of people; sometimes meeting with ridicule and rebuffs, but as a rule meeting with civility, and sometimes with a cordial welcome. On wet days, and during the hot season they have worked with me in the reading-room over the sermons on the Gospels which I have recently published (fifty-seven in all), or over other work connected with Bible study.

FROM Fuh-Ning Miss Minnie Boileau, who went out in January, writes on March 18th:—

The work here all seems prospering, and the hospital has been full for some weeks. Miss Goldie and I are looking forward to the time when we shall live together. It is nice to see how Mr. Martin and his family are able to live right among the people, though their quarters are small. The Christians' greeting of "Peace, Peace," is a happy and constant reminder that the Gospel of Peace has been received into their souls, but, oh to how many true peace is still unknown. I thank God daily for bringing me here, and do pray that I may become a polished and sharpened instrument in His hand for doing His work.

JAPAN.

WE regret to announce the death, on July 1st, of the Rev. W. J. Edmonds, of the Japan Mission. Mr. Edmonds entered the Society's Islington College in 1880, and was ordained in 1882. He was appointed to the Eastern Equatorial Africa Mission, and in May of that year formed one of the party which accompanied the late Bishop Hannington on his first journey to Africa. Mr. Edmonds settled at Uyui, but soon returned home invalided. In 1885 he was appointed to Japan. His portrait was given in the July GLEANER.

LADY PARRY ON WORKING PARTIES.

BEING unable to attend a meeting of the Norfolk Ladies' Union, Lady Parry wrote an interesting letter, from which we take the following:—

As an absent member may I send you one or two thoughts that have occurred to me.

1. That our meetings be held every month or two months, either at — always, or, if more acceptable to you, to circulate among some few houses that may be selected; most gladly would I offer my drawing-room as one candidate for the honour, if thought convenient in situation for the Union.
2. That the meetings should be in the afternoons for two hours, say, in the winter months from 2.30 to 4.30.
3. That they may be characterised by intercessory prayer as the object of highest value.
4. That the remainder of the meeting should be devoted to needlework, the object being to supply articles for a sale in the summer.
5. That the meetings be made the occasion for the members to contribute any missionary information of interest that she may have received, or any practical suggestion that she may wish to offer.

Under this last head I should like to be allowed to propose one or two thoughts for consideration.

1. That our members should make themselves responsible for the supply and circulation of the C.M. GLEANERS in their parishes.
2. In connection with this, that there should be a free distribution of missionary boxes, with (to quote from Archdeacon Huxtable) "careful instructions how they should be rightly used, viz., as little treasures for a weekly offering, however small, on the Lord's Day, and beside, a depository for special thank-offerings for peculiar mercies, as anxiety removed, sickness healed, or good news received."

I myself knew a missionary box that upon the simple arrangement of letting it every Sunday morning stand first on the breakfast table in the kitchen, and after that on the family breakfast table, rose in its annual contents from 10s. to upwards of £15. This is one suggestion among many, but in all the object is one, to enlist the humblest and poorest as helpers by word or deed, and above all by prayer, in the great work.

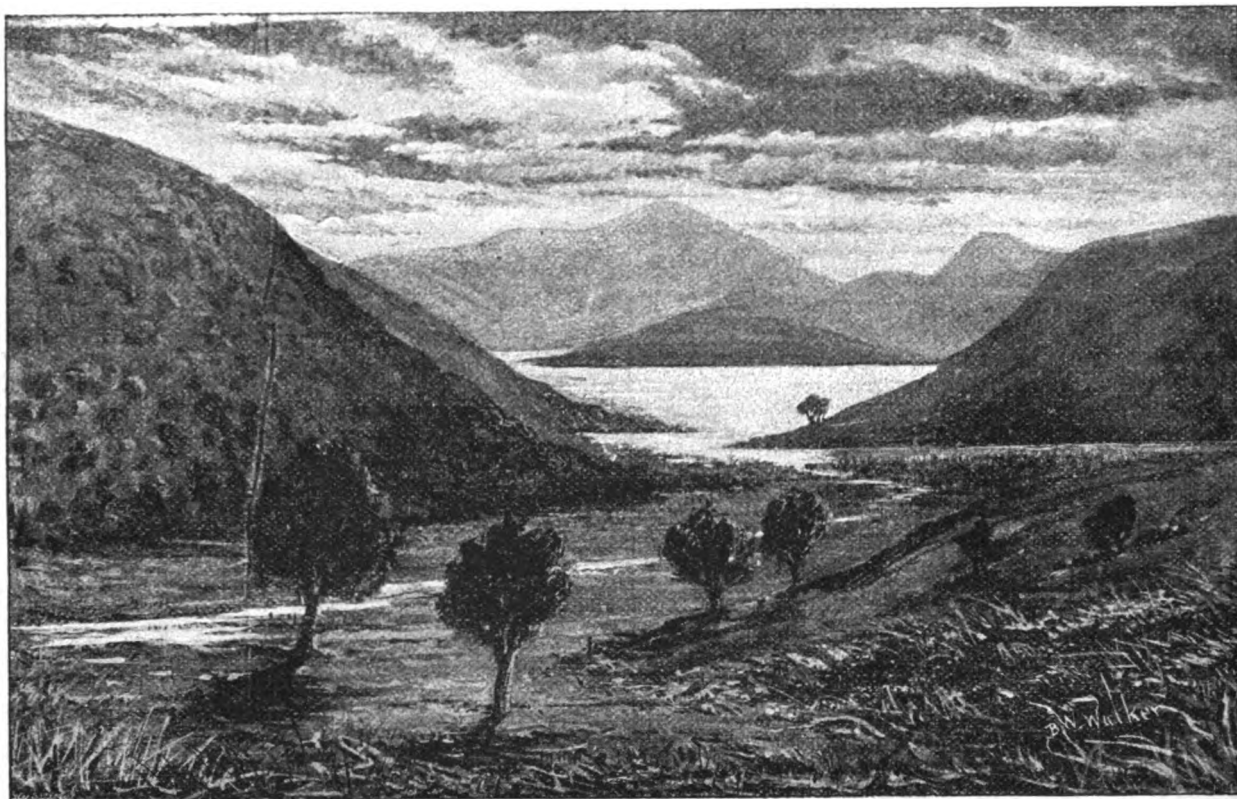
Billingford Hall, Oct. 24th, 1888.

CATHARINE S. PARRY.

What a Juvenile Association can do.

FROM a report of the St. George's, Sheffield, Juvenile Missionary Association we gather that during 1888 upwards of £122 was raised for the C.M.S. Of this sum £47 came from juvenile collectors and contributors in the Girls' Sunday School; and £36 from juvenile collectors and contributors in the Boys' Sunday School. The contents of Juvenile Missionary Boxes outside the school amounted to £29. Collections at a Juvenile Meeting and a Juvenile Service between them realised £9. In addition to these, a Sunday School Stall and a Young Men's Stall at a Sale of Work realised £20 and £19 respectively, making a total of £161.

[We have at various times under the above heading given short accounts of what has been accomplished by Juvenile Associations in various parts of England. The returns of these Associations from year to year are no small item in the Society's income, and great credit is due to the Secretaries of these Associations and other organisers who marshal the juvenile bands of collectors. We should like to say here that a pamphlet giving hints on the formation of Juvenile Associations can be had at the C.M. House.—Ed.]



MULESHI'S FERRY, SOUTH END OF THE VICTORIA NYANZA. (By permission, from Rev. R. P. Ashe's "Two Kings of Uganda.")

A GLEANING FROM CENTRAL AFRICA.

BY A. M. MACKAY.



GLEANING presupposes reaping. The gleaner comes after, not before the reaper. The reaper gathers sheaves—his bosom full; the gleaner gathers handfuls. But here in Africa we have the strange phenomenon of the gleaner coming before the reaping. As yet it is but "a handful of corn on the top of the mountains"; the day has yet to come, but come it will, when "the fruit thereof shall shake like Lebanon, and they of the city (of God in Africa) shall flourish like grass of the earth."

After ten years' toil in Uganda, what have we to report? The seed has been sown, and some has grown; an enemy came, in the form of Rome, and sowed tares among the wheat. Then there arose a new king who hardened his heart to defy the God of Israel, and sought to destroy His people. He carried fire and sword among them, and made their lives bitter, but the more he afflicted them, the more they multiplied. Then a climax came—the people of God had to stand for their lives, and the king fled for his. For a moment there was rest and gladness, and the Church had peace. The long-looked-for day had come at length, and all did shout Hallelujah.

Nero was gone; but the deadly wound was quickly healed. In place of the beast came the false prophet, "and it was given to him to make war with the saints and to overcome them." To-day he hath authority, and deceiveth them that dwell in the land; but his power will be only for a season. Yes, one day the standard of the Cross will be planted in Uganda, and the lawless one shall be brought to nought by the manifestation of the coming of the Lord Jesus Christ. Will that day be near, or very distant? Christian friends, it

depends upon you, upon your prayers, upon your help, upon your determination, in the strength of God, to have no rest till this mighty power for evil is broken.

If any Christians have remained in Uganda, I do not know, or if remaining, whether they continue faithful. Certain it is, that a great number have preferred flight to persecution. But as in the early years of the Church, the present persecution will doubtless turn to a means of the propagation of the faith in other fields. We must hope for this and pray for this, but let us not be too sanguine. The language of Uganda is spoken only in that country itself, and the Christians on going elsewhere find themselves at once dumb among the people around them, just as we do for some years after coming to Africa. Temptations will beset them on every side—the world, the flesh, and the devil. Only through the loving care of their Lord can they be preserved blameless. Many of them can read, and have books—the Gospel of St. Matthew in their own language, and the Church Services, while not a few have the whole New Testament and the Psalter in Kiswaheli. That the power of the Word will not perish among them, will greatly depend upon their being able to keep pretty much together, so as to exhort one another to love and good works and holiness of life.

The way in which the Lord has been for the last two years preparing a home for the fugitive Christians is wonderful, and should call forth our thankfulness. In the middle of the year 1887, when Mwanga murdered nearly all the Christians he could lay hands on, two or three were spared as being indispensable servants. One of these, named Sematimba Mika, a member of the Native Church Council, was pardoned because of his knowledge of the Nyanza, which he frequently crossed on being sent by the king to Usukuma to fetch Europeans and Arabs. Several months afterwards

Mika was found one day on the road with books in his possession, and had to flee for his life, as the books were taken to the king, who immediately sent executioners to arrest the poor fellow. He found his way to Usagala, a country lying to the west of Uganda. In the new C.M.S. Atlas this country is called Ankori (Nkolè is another name for the same land). There he remained till he heard of the flight of Mwanga and the accession of Kiwewa, and the appointment of the Christians to high positions under the latter. Mika accordingly ventured to return, but meantime Kiwewa had been driven from power by the Mohammedan party, and their creature Kalema, the present king, placed on the throne. Mika met the fugitive Christians in Budu, and invited them to go with him to Usagala.

Usagala is the home of the Wahuma, the royal race of Central Africa, for the kings of Uganda, Unyoro, Uzinja, and of most other large tribes, belong to that stock. The people are entirely different from ordinary negroes, being fine featured, generally of light complexion, with straight nose, thin lips, and silken hair, not at all woolly. Stanley, on his march to Beatrice Gulf, passed along the northern boundary of the country, but with that exception no white man has ever set foot in the land, or knows anything of it. The people are herdsmen, and have a king of their own. Their weapons are the bow and poisoned arrows—a terror to the Waganda, who once in Mutesa's time, under the command of the well-known Katikiro, made a raid among them, and returned with much cattle and slaves. Several of the latter have embraced Christianity in Buganda. I hope that some of these have been of the number conducted by Mika into Nkolè, and that they have not so far forgotten their native tongue as to be unable to tell their countrymen what they were taught in the land of their captivity. But for these bloody persecutions in Uganda, when would ever the faintest sound of the Gospel have reached the far off unknown country of the royal race of Wahuma in Usagala?

Even Unyoro too, that country of all known African regions most hostile to the very name of Muzungu (European) ever since Sir Samuel Baker was there, has received some of our fugitive people. Before I left Buganda, one of them who had been staying at the court of Kabarega sent me an invitation from the latter to come and teach him the white man's book, as he had tried the Arab's book but could make nothing of it. Unhappily the few Europeans who have lately been there have been no ornament to Christianity, as they seem to have practised polygamy, besides being hateful to the people from their connection with the hated Egyptian government. These, especially Arab intrigues, have succeeded in poisoning the king against Europeans, so that he has closed the road to Wadelai.

God is working in Africa, overturning kingdoms which have endured for ages. The Natives everywhere welcome the arrival of white men, except when poisoned against them by Arabs and their agents. These now fear that the hope of their gain is ended, and are everywhere, north, south, east, and west, bracing themselves up to make a desperate stand against Europeans, their religion and their commerce. Now is a critical time—the millions of Africa are deciding for either the Cross or the Crescent, as they see either the most ready to help them. The Arab is determined; the European, too often timid and half-hearted, ready to yield and abandon. The Arabs and their agents are counted by thousands; the Christians are few. Doubtless it is the same for God to work by few or by many, but He has nowhere authorised us to work in feeble numbers. When He blesses a few, it is only by making them the *nucleus of many*. It is a law in the Divine economy that God does not do for man what man can do for himself. To conquer heathendom for

Christ has been given to man to do; it is the work of agents—Soldiers of the Cross. The foe is strong and has mighty Captains—Ignorance, Apathy, Superstition; and many Lieutenants—Cruelty, Greed, Barbarity, Pride, Lust, and Fanaticism—all agents of the great Prince of Darkness. But our Captain is the Lord of Hosts, He who never lost a fight. Be strong, O ye Englishmen, quit yourselves like men, and fight. Come to the help of the Lord against the mighty. The battle is begun. This huge mass of African darkness is now being attacked on all sides. The campaign is planned. Protectorates are established. Spheres of European influence are marked out. But all of what avail, while the Great General is deserted by His Army? Who will join the ranks? If not *you*, English GLEANERS, who else?

I am, dear Mr. Editor, yours,
USAMBIRO, VICTORIA NYANZA, AN AFRICAN GLEANER.
January, 1889.

A GLEANER'S HYMN.

"They first gave their own selves to the Lord."

STAND forth, thou servant of the Lord,
And take thy place by His dear side,
Who for our sakes was crucified,
Stand forth, true servant of the Lord.
Confess thy faith, redeemed one—
Dost thou believe on Jesu's Name?
Then own Him without fear or shame—
Confess thy faith, redeemed one.
Then go and labour for His sake,
The world is one vast mission ground,
Thy work will surely soon be found—
Go, then, and labour for His sake.
Each son, each daughter of the King
Has some appointed task to do.
Be ready when He calleth you—
Be ready, children of the King.
Seek not to choose the time or place;
Say not, "I will go here or there";
Ask but to serve Him *anywhere*—
"The Lord thy God shall choose the place."
Be sure the Master knoweth best;
Do but the bidding of thy Lord,
Where'er it be—at home, abroad—
Thou soon wilt find His way is best.
Tell out the story of His love;
Millions there are who, to this hour,
Know nothing of a Saviour's power—
Tell them the story of His love.
Fight on, brave champion of the Cross!
The battle rages far and wide
Against the hosts of Sin and Pride,
Lift up the Standard of the Cross.
Or else lie still, poor suffering one;
Who knows what wealth of golden grain
May ripen by thy couch of pain?
Lie still and *pray*, poor suffering one.
Only be faithful, child of God,
Keep close to Him, thy Father, Friend;
So shall He bless thee to the end,
If thou be faithful child of God.

H. S. ENGSTRÖM.

An American Boy's Gift for Central Africa.

THE following touching anecdote has been sent to us by a clergyman in America:—Some time ago on a Sunday evening I gave my people a talk on the life of the late Bishop Hannington. One of the boys in my church, a lad of eleven years, was deeply interested in what was said, and asked his father's permission to give all his savings, amounting to 5 dols. 30 cents., to the cause of Missions. But a day or two after the boy was drowned. His parents have brought the money to me, and it is their wish that I should send it to you to apply it to the work in Eastern Equatorial Africa. I am glad to carry out in this way the generous purpose of a noble Christian boy whom God has taken to Himself.
Ohio, June 10th, 1889.

G. F. S.



ALL SAINTS' DAY, Friday, Nov. 1st, will again this year, D.V., be the GLEANERS' UNION day. It is proposed to abandon the modesty of the two previous years, and to make a real effort to gather a great company of workers together. Exeter Hall has been engaged for the Evening Meeting, and the Lower Hall for an Afternoon Conference; and possibly there may be something in the morning also. We give this early notice in order that all our friends may note the date.

In the March *Gleaner* we asked for some particulars of the way in which the GLEANERS' UNION has fostered existing local agencies and efforts for the missionary cause. We received a good many letters in reply. We have also received letters on the passage in Malachi upon which we requested comments. We hope to print several of both lots in an early number. This month we first clear off some of our miscellaneous correspondence. The Tinnevely letter will be specially valued.

On examining the names in our registers not ticked off on renewal of membership, we found those of a good many clergymen. They had been glad to join originally, but could not take the trouble to return the renewal form filled up. Some have expressed gratitude for our reminder, but a few are a little indignant at being called to account, and, by way of proving that they did renew, mention triumphantly that they have the Motto Card and Manual!—forgetting that we send out these to all, enclosing the renewal form with them. It is when the renewal form comes back, with (at least) the 2d. fee, that the member is marked off on the register as having paid. But we can quite understand that it is troublesome to a busy clergyman to fill up a little form and attach two stamps to it, and that if this is not done at once, the form will be lost under a pile of parochial papers. All the more reason why we should have Branches, with laymen or ladies as secretaries to distribute and collect the papers. We are glad to say that Branches are now multiplying, and that quite one-half of all our members are thus locally banded together, or at least have a correspondent who acts for them.

Those who have by them the *Gleaner* of August, 1887, that is, exactly two years ago, will find in the G.U. page a most touching series of letters from members who had felt the missionary call, but found themselves prevented by various obstacles from responding to it. One of these letters is headed, "My Saviour's hand on the latch"—which expression the writer of it used, adding, "And when He opens it I will come." It will interest many to know that the Lord has now turned the latch and opened the door. The writer of that letter has just been accepted by the Society. The two years of patient waiting have been well spent, not only in the home duties which detained her, but in C.M.S. work. One of the most promising local developments of the G.U. is the fruit of her ardent and prayerful efforts. There are not a few, we are sure, who will take fresh courage from this incident.

LETTERS FROM GLEANERS.

From a Missionary in Tinnevely.

I am so thankful that the GLEANERS' UNION is doing such good work. There is something about the tone of it which makes one instinctively realise that it has the dew of God's blessing upon it. It has certainly called forth a great deal of warm, fervent sympathy, and helped to show how closely the old C.M.S. spirit lies to the heart of the younger generation. I think I can lay claim to being more than a nominal Gleaner. I love to take a particular book of the Bible and treat it as a "missionary study." It is marvellous how thick the rich ears of missionary corn lie over what at first sight seems barren ground. Many a pleasant hour do I spend thus "gleaning" in my lonely tent, especially on the Lord's Day, when not otherwise busy in seeking to "glean" souls from among the heathen. With heathendom lying all around my tent, it makes these tent "gleanings" from the Word the more enjoyable, and illustrates them the more vividly. I have just finished Ezra as a missionary study, taking the first chapter as the Missionary Call, and so on. It is a wonderful book thus read. "That the Word of the Lord by the mouth of Jeremiah (one little word!) might be fulfilled," what a stir up followed, all obstacles being removed. And how many missionary words God has given us "by the mouth" of prophets and apostles, and of the Master Himself. If, in order to fulfil one word of earthly promise, God wrought such wonders, what will He not do to fulfil ten thousand words of missionary promise? And then, what a call! "The Lord God of heaven hath given me all the kingdoms of the earth (a veritable echo of St. Matt. xxviii. 18). *Who is there among you of all His people? His God be with him, and let him go up.*" Doesn't it just ring through all our churches and colleges at home? "Who is there among you of all His people? Let him go up."

I am now busy "gleaning" in Nehemiah's field. I find many analogies between him and St. Paul, and he is quite a pattern worker for every missionary to set before himself. I would have sent you the notes, but did not know whether you could find use for them. But if it would be at all suggestive to other Gleaners, I can supply heads and divisions at any time.

T. WALKER.

[We have asked him to send his "Nehemiah Gleanings" at once.—ED.]

Called Home after One Day's Gleaning.

I think perhaps you may like to insert in the Gleaners' column a few words about an invalid child of 15, A. A. B., who died in Weymouth on Jan. 30th, two days after resolving to become a Gleaner, before there was time for her to receive a card of membership. She had been a great sufferer from spinal complaint since she was a year old, sometimes having to bear excruciating pain.

She was frequently heard to say, "I wonder what I can do for Jesus? Is there anything I can do for Jesus?" and it was very touching to see the patient little face light up when I suggested that she might become a Gleaner at home, although she could never leave her couch, or even move hand or foot. I promised to send her a missionary box, as she seemed so eager to begin at once, and in the one short day that was left her on earth she had already set to work and collected 4d. for her box.

The next evening, quite suddenly, without a moment's warning, she was taken home. Only five minutes before her death she was asking a friend, who had called to see her, if she would give her something for her box, and even the very last minute before her summons came she was much delighted at seeing a 4d. dropped in, which had just been sent by a little boy for it.

Although little Annie's name was not enrolled in the GLEANERS' UNION, we are sure it was registered in the Lamb's Book of Life, and that the little sufferer is now with the Saviour whom she sought to serve in her pain and weakness here.

Her mother keeps the missionary box, and I need scarcely say it is being quickly filled by friends who are glad to do for her sake a little of the work in which she would have taken such pleasure, and we may hope it will be the means of bringing in other Gleaners.

I thought this might be a little stimulus to some invalids who feel as if they are almost shut out from working for Christ.

GLEANER No. 13,929.

In Memory of the Living.

Some time ago my daughter was away from home a few weeks. One morning as I was cutting the bread for breakfast, it came into my mind, while — is away I might put the price of a loaf in the missionary box every week.

She has lately taken a situation at a distance from home, and I am doing the same again—that is, every week when I pay for the week's bread I put the value of one loaf in the missionary box.

Many could afford to give more than one loaf a week. They would find it a pleasant way of remembering an absent member of the family. We make our offerings "in memory of" the dead—why not of the living?

AN HUMBLE FRIEND OF THE C.M.S.

A Doll Competition.

To increase the interest in Missions among the children who subscribe regularly to the Society, it was arranged that there should be a com-

petition of dolls dressed in African, Indian, and other costumes. A guarantee fund was raised among friends, and the children paid a deposit of twopence on each doll. They took pictures from the *Gleaner* (1883 chiefly), and really produced some very accurate copies. The black dolls were procured from Whiteley's (I said London for the dignity of the exhibition), and then they were exhibited in the parish room, the exhibitors inviting their parents and one friend each. We had a crammed room; the dolls were held up, and a description given of each, and then the prizes were distributed. Afterwards the greater part were sold at the C.M.S. sale of work, and I trust their usefulness will continue as they are scattered over the country. The bright Indian muslins are the best materials for dressing the dolls, as they are cheap and go in soft folds. K. A. R.

Local Branches of the Gleaners' Union.

A Branch has been formed at East Finchley, an offshoot from the Finchley Branch formed at the beginning of the year.

Some of the most active and influential C.M.S. workers in Paddington met on June 4th at the house of Mr. P. V. Smith to consider the best mode of promoting the GLEANERS' UNION in that important rural deanery; and several parochial developments are expected to be the result.

A Branch has been formed in connection with St. Mary's Chapel, Reading, where the C.M.S. cause is being actively pushed by the new minister, the Rev. Hubert Brooke. Mr. Stock attended the first meeting on May 31st.

A Branch has been established at Salisbury, under the auspices of the Rev. E. N. Thwaites, Rector of Fisherton. It was inaugurated at a large meeting on May 10th in the Maundrell Hall, when Mr. Stock spoke.

On June 11th a Branch was inaugurated at St. Luke's, Hull (Rev. T. Lester). "The prayers of all members of the G.U. are asked that God would bless and prosper the work of this Branch."

The members of the GLEANERS' UNION at Leeds held a meeting on June 22nd at St. George's Parochial Room, and were addressed by the Rev. B. Baring-Gould.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending May, 1889.

SECOND CLASS.

Competitor who has gained two-thirds marks.

Miss Martha Andrews, Hammeramith.

THIRD CLASS.

Competitor who has gained half marks.

Miss Mary Hey, Finsbury Circus, E.C.

Questions on the July Gleaner.

1. Mention (a) the geographical, (b) the social, (c) the religious, (d) the political characteristics of Japan.

2. Who first discovered Japan? Who was the first missionary? What success did he and his followers meet with? How is it to be accounted for, and what were its results?

3. Give some account of Protestant Missionary work in Japan. What stations have been occupied by the C.M.S.? How many baptized converts and how many Native clergy are there?

4. Mention two important public events in Japan, one in 1868 and one in 1889.

5. Give an instance of the influence of Mission schools. How do the people of Japan set Christians an example of doing what they can in the cause of religion? Tell of an effort made by a Japanese convert to share the blessings he had received.

6. What missionary efforts are being made for Quetta? What special difficulty exists there? Mention an encouraging feature of the New Zealand Mission.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

91. How often does God say in one book of the Bible, "Let My people go that they may serve Me"?

92. The Bible only records the age of one woman at the time of her death. Give the reference.

93. What is that one and only thing which God says He will do "with His whole heart, and with His whole soul"?

94. What are the two sacrifices specially described in the New Testament as "sweet smelling"?

95. In what one verse are the ungodly likened to *smoke, dew, chaff*, and *cloud*?

96. In addition to the morning and evening lamb, what *daily* morning and evening sacrifice was burned on the Jewish brazen altar?

To Correspondents.

We thank "T." Hull, for his "Thoughts on Giving," but we must repeat that we can insert nothing without knowing the name of the writer. We cannot break through this rule.

Gleaners' Union Roll Call.

"They rest from their labours."

Mr. Edgar S. Scholefield, 33, Pembroke Road, Bootle, Liverpool, No. 2,111, June 25th.

Mrs. George Sutton, Goodnestone, Wingham, No. 1,909, June.

Miss E. S. Light, The Gables, Fleet, No. 565, May 21st.

HOME NOTES.

FOUR University men and five ladies have been accepted by the Society in the past month, viz., the Rev. Herbert Tugwell, B.A., of Corpus Christi College, Cambridge, Curate of Petworth; the Rev. Henry P. Napier, B.A., of Trinity College, Cambridge; the Rev. Theophilus B. Waltenberg, M.A., of Exeter College, Oxford; Mr. C. B. Clarke, B.A., Spencer Scholar of Corpus Christi College, and of Ridley Hall, Cambridge, son of the Rev. J. T. Clarke, Rector of St. Paul's, York, and Hon. Dist. Sec. of C.M.S.; Miss Mary B. Gedge, daughter of the late Rev. Sydney Gedge, and sister of Mr. Sydney Gedge, M.P.; Miss Josephine C. Porter, who offers as an honorary missionary for Hakodate, Japan; Miss Sarah L. Barker, Miss Mabel Barton, and Miss Mary L. Ridley. Miss Barton has been appointed to East Africa (see page 113), Miss Barker and Miss Porter to Japan, and Miss Ridley to Hong Kong.

THREE missionaries, unable on account of health to return to their Missions, have been transferred to others, viz.:—The Rev. C. H. V. Gollmer from Yoruba to Palestine; the Revs. R. B. Bell and F. E. Walton from North India to Japan. The Rev. W. F. Connor, also, of Palestine, has been transferred to Egypt in view of the importance of stationing at Cairo an additional clerical missionary acquainted with Arabic.

A LAY AGENT, Mr. A. W. Corker, who had been proposed for the new scheme for Lay Evangelists in India, but was not permitted by the Medical Board to go there, has sailed for the North Pacific Mission, to work under Bishop Ridley.

BEFORE leaving the C.M. House, General George Hutchinson was presented with a grateful and appreciative address by the members of the House staff on his retirement from the Lay Secretaryship.

AN old and valued friend has been lost to the C.M.S. by the death of Archdeacon Smart. He was for some years Hon. Association Secretary for North Wales.

THE "Nyanzas," the Young Men's Missionary Band of St. Paul's, Onslow Square, have held twelve meetings since November for "Nyanzas" only. The Secretary writes, "Very practical papers have been read, and we have been quickened with fresh missionary zeal."

ANOTHER little Missionary Band! Some Sunday-school teachers and others at St. John's, Barnsley, have taken the name of "The Tamila."

LIVERPOOL has started a Ladies' C.M.S. Union, on the lines of the Ladies' Union for London. Miss Ryle is the President.

THE Anniversary of the Birmingham C.M.S. Auxiliary held on June 15th—18th, had several features of interest. The proceedings of the first three days included a prayer meeting, at which the Rev. G. Tonge, the new Secretary of the Zenana Society, gave an address; there were sermons in nearly all the city churches by the local clergy and the Deputation, the Rev. H. D. Williamson, of the Gond Mission, and the Rev. A. J. Shields, of the Santal Mission. Early in the morning of Tuesday, the 18th, a large assembly, chiefly clergy, met for breakfast at the Midland Hotel, when an address was given by the Rev. C. V. Childe, of Cheltenham. This address will be printed in the *Intelligencer*. At the evening meeting, held in the Town Hall, the Chair was taken by the President of the Society, Sir John Kennaway, and the report showed that during the year £2,862 had been raised by the Auxiliary. A missionary collection is ordinarily an uninteresting proceeding, but on this occasion it was somewhat novel. Wishing to mark the occasion of the President's first visit by a specially good collection, the Auxiliary Committee had had "Promise Cards" printed and distributed, with pencils attached, to the audience present. The result was a liberal response, the collection showing £31 in cash, and promises to the amount of £92, making a total of £123. The "Promise Cards" on which the promised contribution was to be written, bore the motto, "Thou owest unto Me even thine own self," and three of the cards collected were found to contain conditional promises of personal service. On one was written, "The debt named above [referring to the motto] whenever and wherever He is pleased to call me. Here or there as He wills." On another was written, "If God will, myself, 'Thou owest to Me thine own self'"; and on the third, "I myself when God makes the way clear."

THE Annual Missionary Gathering of children in the Rural Deanery of Islington was held in the grounds of the O.M. College on Saturday,

June 29th. The weather was favourable, and over 1,500 young people with their teachers and friends attended. The arrangements were successfully carried out by the Islington Juvenile Association Committee. Short addresses were given to the children, who were first arranged in four groups, by the Rev. H. D. Williamson, Rev. J. Bishop, Rev. J. H. Keen, Rev. A. W. Cribb, Mr. E. Mantle, Mr. T. S. England, Mr. W. G. Walshe, and several of the College students. Before the meeting closed all those present were massed in the centre of the ground when the Rev. W. H. Barlow and T. W. Drury spoke. Mr. G. Martin Tait read out the amounts of the juvenile contributions from each parish in the Deanery, which showed a total of nearly £1,000. An effort was made to secure the attendance of pupils of private schools, and was partially successful.

THE summer gathering of the Contributors and Workers of the Winchester C.M. Juvenile Association was held in the grounds of Christ Church Vicarage, Winchester, on July 4th, under the auspices of the Rev. Canon and Mrs. Gibbon, and the Rev. A. and Mrs. Baring-Gould. The amount paid in by Contributors and Workers during the afternoon was over £135, as against £115 on a similar occasion last year.

The London Unions.

THE LAY-WORKERS'.—During the three months ending with June the following meetings have been held:—In April, a lecture by Dr. B. N. Cushton on "The Diffusion of the Bible in the Languages and Countries of Europe." A Practice Address to children, with Magic Lantern, by Mr. C. Walker, subject, "Bishop Hannington." In May, an address by the Rev. Canon Scott, Vicar of West Ham, to Home Workers for Foreign Missions. In June, an address by the Society's Central Secretary, the Rev. B. Baring-Gould. On July 6th, many of the members of the Union spent a pleasant afternoon at the new Church Missionaries' Children's Home at Limsfield.

THE JUNIOR CLERGY UNION.—At the meeting in April an address was given by Mr. Sydney Gedge, M.P., on "Popular Objections to the C.M.S." In May, Major-General G. Hutchinson, the Society's late Lay-Secretary, gave his interesting lecture on the Indian Mutiny, illustrated by seventy views shown by the lime-light. At the June meeting, the Rev. Arthur S. Dibben, Curate of St. John's, Chelsea, gave an address on "Volunteers for the Mission Field." After the discussion which followed, the Rev. J. M. West, late Metropolitan Secretary, now Vicar of Haslemere, spoke a few farewell words on resigning his official connection with the Union.

THE LADIES' UNION.—There were three meetings held in March in connection with this Union, at two of which the Editorial Secretary of the Society gave lectures on the Travancore and Telegu Missions, to complete a series on the Society's work in South India. At the third an address was given by the Rev. W. F. Connor on "Work in Palestine." Owing to the Kensington Exhibition and sale of Work and the Society's Anniversary, there was no meeting in April; but in May there was an address by the Rev. J. Bates of Ningpo, Mid-China, and in June an address on "C.M.S. Work in the Punjab" was given by the Rev. H. E. Perkins, late Commissioner of Amritsar, now Hon. C.M.S. Missionary.

Notice.—Valedictory Missionary Meetings.

THE Secretaries will be glad to arrange for Special Valedictory Meetings in large provincial centres, to be addressed by the missionaries proceeding to the field in October and November. Will friends who desire to hold such meetings apply at once to the Rev. B. Baring-Gould, Central Secretary.

Contributions Received by the Editor.

To July 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Miss Macturk, £2; Gleaner No. 12,413, 7s.; A Gleaner, 5s.; 78 sums under Five Shillings, £2 14s. 5d.	25 6 5
For Our Own Missionary: From a Gleaner, 5s.; Gleaner No. 10,418, 6s.; Misses E. M. and F. Rusworth, £1 1s.; Miss Peile £1; St. Peter's, Nottingham, after Service of Song, £1 10s 3d.; Gleaner No. 17,063, 5s.; Miss Emily Pennington, 10s.; Gleaner No. 322, 10s. 6d.; No. 12,424, 10s.; 8 sums under Five Shillings, 11s. 4d.	6 9 1
For C.M.S.: Gleaner No. 11,964, 10s.; A Gleaner, for training and support of a Lady Missionary, £50; Gleaners, Nos. 9,156 and 101, Daily Mercies Boxes, 6 months, £1 12s. 10d.; Miss Florence Ball, Gleaner No. 3,019, contents of Bible Class Box, £1 5s.; Gleaner No. 11,318 (for Ceylon), £1 10s.; No. 13,430, "Thank-offering for many mercies," 5s.; A Thankful Gleaner, £1; 2 sums under Five Shillings, 6s.	56 3 6
227 Renewal Fees	1 15 7
Membership and Examination Fees	3 17 11
Total in connection with Gleaners' Union	£73 12 6
<i>The Editor has also received—</i>	
For C.M.S.: Miss A. M. Shaw, subscriptions, 10s.; K. B., work sold, £2; Pelham Institute Bible Class, £1 10s.; St. Mary's, Stamford Brook Juvenile Association, per Miss E. T. Torr, £4 11s.	8 11 0
For the Hannington-Parker Memorial Church at Frere Town: Rev. A. Downes-Shaw, collected (including an anonymous gift of Five Hundred Pounds) £507 10s. 1d.; K.B., work sold, £1; Gleaner No. 322, 5s.	508 15 1
Total	£590 18 7

We have also been requested to acknowledge:—For C.M.S., E.T., 5s.; "Threepence per week from a poor woman in Queensland," 3s. 3d.

Topics for Thanksgiving and Prayer.

Prayer for the new Lay Secretary; for the reinforcements for East Africa (p. 113).
Prayer for the Yoruba Mission—the missionaries, the Native pastors, catechists, teachers, the Native Christians and inquirers (pp. 115–118).
Prayer for Mr. Harding and his work (p. 118).
Thanksgiving for the giving up of idols. Prayer that many more heathen may do likewise (p. 118).
Thanksgiving for devoted missionary labourers (p. 121).
Prayer for Mr. Wood and his work; for Frere Town and inland stations; for Persia; for success of work at Shanghai and Fuh-Ning (pp. 123, 123).
Prayer for those who have been newly appointed; for those who have been transferred to other Missions (pp. 127, 128).

Forthcoming Sales of Work.

Mrs. Paine, Langrish Vicarage, Petersfield. Sale August 8th.
Mrs. Templer, Rectory, Burton Bradstock, and Mrs. W. Wernick, Walditch Vicarage. Sale at Burton Bradstock, August 28th.
Miss L. Storr, Trinity Terrace, Skirbeck, Boston. Sale early in September.
Mrs. Fraser, Ashford, Kent. Sale October 1st.

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SERIES B.—8 pages, post 16mo., price One Halfpenny each; 4d. per dozen; 2s. 6d. per 100. No. 1. The Tukudh Indians. A Poem. By BISHOP BONPAS. No. 2. A Finished Course of Four Months; the Story of J. B. Read. No. 3. William Tyndale; or, a Triple Call from God. No. 4. What I saw in Tinnervally. By the Rev. A. R. CAVALIER.
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[ADVERTISEMENT.]

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JAMES I. COHEN, Secretary.

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The July number of CHURCH and PEOPLE, the new quarterly magazine of the Church Pastoral Aid Society, contains the following articles:—"Vacation Work for God" by the Rev. H. C. G. Moule, M.A.; "An Appeal to Evangelical Churchmen" by the Bishop of Bedford; "The Romance of Home Missions" by the Rev. A. J. Robinson, M.A., Rector of Whitechapel; "Recollections of a C. P. A. Parish," by the Rev. A. R. Buckland, M.A.; and other papers and descriptive sketches. Freely illustrated.

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THE CHURCH MISSIONARY GLEANER.

SEPTEMBER, 1889.

EDITORIAL NOTES.



We hope many readers of the GLEANER are enjoying rest and change of air at this time, and that the good Lord is refreshing them in body and soul and spirit. But we hope they are not forgetting, in the midst of their pleasure, the myriads of perishing heathen. Much may be done to interest people in missionary work, even during holidays.

As for us of the *C.M. House*, it is becoming more and more difficult to arrange for holidays at all! Letters and telegrams will come in, and answers cannot always be delayed; and magazines must come out punctually. Some of us have scattered, but work has to follow us. The present writer is sitting in a remote vicarage in the heart of the Cumberland mountains, surrounded by papers, and proofs, and letters. Others, who need rest just as much, have to stay in London and take their turn later. The Committee did their best to clear off business on July 30th. The Agenda paper for that day comprised sixty-two subjects for consideration. But the ordinary monthly meeting has to be held, in accordance with the Society's laws, on August 12th and September 9th, and there is always plenty to do.

The Thursday Prayer Meeting goes on as usual throughout the vacation, and it is good that there is always a little band praying for those who are absent.

A large number of missionary brethren and sisters are now in the midst of preparations for their departure in October. They should be especially remembered in our prayers at this time. And especially should we thank God for the number of Christian ladies going forth. Besides goodly bands in connection with the Zenana Societies, many of them going to labour in C.M.S. fields, there will be fourteen or fifteen under C.M.S. itself, more than half of them honorary, apportioned between Africa, Palestine and Persia, China, and Japan. But there are several of our important posts for men of some experience still unfilled. Let special prayer be offered that for these also may be provided the right men, even now, if it be the will of the Lord.

To not a few of our friends the event of the past month has been the Keswick Convention. That remarkable gathering of Christian people has come to exercise a missionary influence in two ways. First, a large number of missionaries now find their way there, and get spiritually stirred up and refreshed; not, observe, by being lifted up, but (certainly this year) by being humbled and searched out. They learn what St. James means when he says, "Humble yourselves in the sight of the Lord, and He shall lift you up." Some eighty or ninety missionaries were present this year, quite half of them C.M.S. Then, secondly, their presence, and the special missionary meetings which form a prominent feature in the proceedings, widen and deepen the interest of the general body of praying people assembled. Especially is it a good thing for the members and friends of different societies to meet, and to learn to sympathise with each other's work. We are all apt to get exclusive and narrow. It is good for our people to hear China Inland speakers; and *vice versa*. There were two great missionary gatherings of at least 2,000 persons in the huge tent; there was a daily twenty-minutes missionary prayer meeting in the drill hall, attended by 200 or 300; there was a missionary service in church, when three C.M.S. missionaries spoke; there were open-air missionary meetings

on Friar's Crag, with numerous five-minutes speeches; and the last general meeting in the tent, before it was pulled down, was on Eastern Equatorial Africa. Among the C.M.S. missionaries who took part in one or other of these gatherings were Archdeacon Phair, the Revs. J. Barton, H. E. Perkins, J. A. Robinson, A. J. Shields, H. K. Binns, J. H. Bishop, R. W. Stewart, W. Banister, H. D. Goldsmith, Mr. Douglas Hooper, &c. Several of the special requests for prayer were very touching. Here is one:—

Will you pray for one who longs to be made "fit for the Master's use" in all things, who believes that He is calling her to foreign missionary work? Will you ask that He will show me *His will* very plainly and remove all hindrances. That I may wait willingly, and that till He "thrusts" me forth, I may serve Him far more faithfully in the least things of home life?

"More careful not to serve Him much,

But to please Him perfectly."

Will you ask that hindrances on the part of others may be removed, if His Will for me is that I should "go"? "All things are possible to him that believeth," and "He that believeth shall not make haste." Amen.

As in the two or three previous years, several inquirers about foreign service came forward, and if this Convention produces missionary labourers as noble as its predecessors did, we shall have special cause to thank God for it.

As we write, we are looking and longing for news from Eastern Equatorial Africa. The newspaper telegrams from Zanzibar on July 26th and 27th mentioning that Mpwawa had been attacked by the followers of the Arab chieftain, Bushiri, and that, of the two Germans there, one had been killed and the other had escaped, left us in anxious solicitude regarding the Revs. J. C. Price, H. Cole, and A. N. Wood (with Mrs. Cole and two children), who were not named in the telegrams. But a Foreign Office telegram from the Consul-General states that they (or some of them) had gone into Ugogo. News, of course, may arrive any day, and may be several days old when this number appears. God grant that we may continue to hear of the safety of our brethren, and that their staying on despite their perils, and notwithstanding the chance Colonel Euan Smith gave them of leaving, may commend their message to the people.

From the Victoria Nyanza no news has come since Mr. Douglas Hooper left in January. It is some years since so long an interval elapsed without letters. Let not the four brethren there—Mackay, Gordon, Walker, Deekes—be forgotten for a moment in our prayers. The "aspect" is indeed as dark as the aspect of Buttermere (where we are writing) on this wild sixth of August; but as Mr. Salter Price reminded us at the Anniversary, the "prospect" is not dark. "'Tis better further on."

Some of our friends may have seen it stated in the Church papers that "radical changes are contemplated in respect to the Niger Mission." This phrase without explanation may cause some misapprehension. Plans for the Niger Mission have been under discussion for some time, and the Committee have decided to invite additional Europeans to join the Mission who may take a fuller share than hitherto in the more direct missionary operations. As various questions of importance will naturally arise in connection with this measure, the Committee wish to discuss the questions in detail with the Bishop, and have invited him to England.


This month's GLEANER is devoted to the Punjab Mission; specifically to the work in the Punjab proper—the land of the Five Rivers; leaving the Missions on the Afghan Frontier, in Kashmir, Sindh, &c., for another number.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, Sept. 5: Encouragement to Prayer.

Gen. xxiv. 15: "*Before he had done speaking.*"

 A VERY aged Gleaner suggests this for our thought. It was Abraham's servant who had been praying. He was "in the way" of duty, in obedience to his master. Obedience to those who are over us in the providence of God, "not only to the good and gentle, but also to the froward," is an important element in successful prayer. A servant (and many of our best Gleaners are servants) who is regardless of his master's orders, prays but in vain. An inconsistent home-life is a great hinderer of prayer. Duty to master or mistress in our ordinary home-life is duty to God. It is to servants that it is said, "Ye serve the Lord Christ." He notices the services neglected, the order disobeyed. It is He that is being disregarded. The orders of the master or mistress are the orders of the Lord.

Abraham's servant was obedient. And what he did for his master he did with prayer to his master's God. As he went in obedience to Abraham's word, he asked "the God of my master Abraham" to bless him. Had he been disobedient, then we had not heard him praying.

True prayer is of the Spirit. Beneath the uttered words, yes, and beneath the wandering thoughts you deplore so much, there is the Spirit-taught, Spirit-wrought prayer, speaking in the ear of God. "He knoweth what is the mind of the Spirit." Words are but the outside of prayer.

"Prayer is appointed to convey,
The blessings God designs to give."

Hence, "Before they call I will answer, while they are yet speaking I will hear." "Before he had done speaking," the answer to Eliezer's prayer appeared.

Thursday, Sept. 12: The Blessing of God.

Gen. xli. 2: "*I will bless thee.*"

How often have I used the words, "God bless you," without attaching any special meaning to the word "bless." It may mean any thing that is good, worldly or spiritual.

But to be "blessed" of God is to be in His favour. The first time the word appears after the Fall is to Noah, "God blessed Noah." The second time to Abram in our motto.

It is a word of sovereignty, "I will." Not "I will if thou wilt"; but "I will and thou shalt."

It is a word of salvation. To be blessed is to be perfectly justified, to be completely fitted for the presence of God. To be cursed is to be out of the favour, unfit to appear before the face, of God. To be cursed is to be guilty and condemned. To be blessed is to be forgiven and accepted. When I say "God bless you," I like to associate Psalm xxxii. 1, 2, with the words, in my heart.

To be "blessed" is to have faith in "the redemption that is in Christ Jesus"; to be reconciled to God through the one Sacrifice for sin once offered; to be in His very favour.

Herein we see our great missionary service. All fruit is through the covenant of grace with Abraham. "The Scripture foreseeing that God would justify the heathen through faith," said, "In thee," i.e., in Abraham, "shall all nations be blessed."

Without the cross of Christ there can be no blessing, to us or to them. Only through His blood-shedding can God say, "I will bless thee." "For without shedding of blood there is no remission."

Thursday, Sept. 19: Our Best Men.

Acts xv. 22: "*Barsabas, and Silas, chief men among the brethren.*"

A "GLEANER" has asked for some thoughts on this point—our best.

We are often urged to give our best for the service of the Lord in His missionary work. Not merely what we can spare, when we have expended much on what is artistic and luxurious. A summer holiday on the continent costing, say, £50; one or two guineas for this greatest work of the Lord. And then, "I do the best I can."

Our best men should certainly be for the mission-field. But then how is the goodness, the fitness of men for the work, to be measured? Of Silas it is said that he, with Barsabas, were "chief men among the brethren."

Silas was a companion apparently of this Barsabas. They had, doubtless, prayed together, and in the heavenly race they were recognised as "chief men." Most useful men at home they were. Yet all their popular and prized home-work is given up for missionary work. Esteemed so highly by "the brethren" in Jerusalem, they are "dismissed" (it is a Scripture word), "chosen men" to go with "our beloved Barnabas and Paul." They were "prophets," and therefore they "exhorted" and "confirmed" the brethren.

Where are our best men? Men that are looked up to by "the whole church"? Men of ability to draw and instruct large congregations? Should not those who have proved themselves "able ministers," "chief men" at home, consider whether this is not a call to go forth among the heathen? The world may despise them for their "folly," but they will prove fit companions for "men that have hazarded their lives for the name of our Lord Jesus Christ."

Thursday, Sept. 26: Novel-reading.

Mark iv. 24: "*Take heed what ye hear.*"

A "GLEANER" tells me that she has been shocked by meeting with arguments against eternal punishment in a novel. I am not surprised. I do not say that she was wrong in reading that novel. It may have been read in the way of duty.

But of this I am persuaded, that habitual novel-reading is not helpful; nay, that it is a great spiritual hindrance to those who are devoted to the work of the Lord.

In these days it is often only by novels that "the Deceiver" gets the ear of some of the Lord's people. In no other way can he bring his false teaching before them, than by tempting them to read the cleverly written, much talked of, novel. There often the deadly error is presented in a most beautiful, attractive, and beneficent form. The truth is made to appear very unlike truth. Very despicable. The unwary are taken by the "good words and fair speeches" of the nobler characters in the book, and they are ready to think that they are very angels of light. Thus are the young misled. Thus are they drawn into the error so speciously put before them.

If you like novel-reading, you may well suspect your spiritual state.

Those who moved in Church Missionary circles in York twenty years ago will remember good Dr. Shann, the chairman of many of our meetings. I once asked him, "Do you ever read novels?" He fixed his eye significantly upon me, and said, "Life is too short."

Ah, my "Gleaner" brethren, beware of novels. You must almost go out of the world to get out of their way. Even our "religious" monthlies employ novel writers. The chief part is often a sentimental love story, attractive to the "carnal," grieving to the "spiritual." "Take heed what ye hear."

THE S. S. S.

BY H. E. PERKINS, *Late Commissioner of Amritsar, and now
Honorary C.M.S. Missionary.*



THESE three letters stand for Sat Sangat Sabha, or the Assembly of the Virtuous, which we may, for convenience of Christian phraseology, call the Communion of Saints. It is the name of the C.M.S. preaching hall in the City of Amritsar, and the origin of the name is this: One of the missionaries, formerly in the Government service, where he was obliged to confront mournful exposures of vice, tyranny and crime, found at last a way out of it all into the pure atmosphere of missionary life, and was profoundly impressed by the peace of the new environment. On the day of his arrival at the new sphere, being compelled by indisposition to retire from a kind gathering of friends, he was roused from sleep by their singing a hymn in the next compartment: "O I am in heaven, and there are the angels singing!" No, not yet, this fulness of joy, but still "I believe in the Communion of Saints." Awhile, after this, talking to Sikhs and others, he heard much of "Sat Sangat," or Fellowship with the Virtuous, which some blind seekers for truth erect into a panacea for the sinfulness of humanity, and by this crooked way try to enter the gate of life. It became the missionary's desire to show to them that he in error the light of this truth, that mere association with the good will not cure a sin-sick soul, any more than lemons planted in a garden beside oranges can become oranges. He strove to make it clear that there must be a grafting of the good on to the feeble, a renewal of the nature till it fell in with this notion, that there should be a place where those who wished might come and meet aspirants after true communion, and where the ideal of Sat Sangat might be realised, by meeting with the Lord of Saints: and so, one afternoon, when three or four friends were questioning what should be the name of the new preaching hall, this one came to be hammered out. There it stands on a board over the door, in Urdu and Gurmukhi characters. Services from two to five times a week are held there—now in English and again in Urdu, varied oft by a homely thrust in racy Punjabi, where benches full of listeners may be seen, all ears to hear.

But is it only their ears which are tickled? Are there any conversions? Who can say? The attention is frequently profound and breathless. The Old Testament narratives are made the text for asking, as Mr. Moody did, "Where art thou?" The call of Abraham and his hindrances to full obedience while his father lived afford an exact parallel to the state of many here. The Gospel miracles, the story of the Passion and of the Cross, the glory of the Resurrection and Ascension, the fatuity of those who thought to seal up a dead Christ, and clear lessons of righteousness, temperance, and judgment to come, are all taken up in turn. Witnesses for Christ stand up from amongst Indians and English, and exhibit themselves as testimonies and testifiers to the transforming energy of the living Word, and to the comparative impotence of Satan; but we sadly see the crowds depart, respectfully enough, and many a time sorrowfully enough. Frequently there has been the mocking laugh when the missionary has told how Christ saved others, Himself He could not save; but there is the heaven being worked surely into the mass; it seethes, it sometimes ferments; for true it is now as it was nineteen centuries ago, that the Word spoken will be a savour of life unto life, or it may be of death unto death. This is not within our ken or our grasp; the Word is preached to small as well as great, and it is to enlist the sympathies, the prayers, the offerings of those who mark well the bulwarks of our Zion that we now write.

One night two of us were walking down to this place; it was a Sunday evening, and we had been strengthened by the true communion of saints in the house of God. We saw the road crowded; there had been a great discussion betwixt two rival Hindu sects, and the people were moving homewards. "Run along! let us catch them flying!" The doors were open, we forthwith began a hymn, and by the time our kind lady helpers arrived to sing, the benches were crammed, so we had to give up every seat; one of the ladies sat on the floor, the Christian men stood, the outsiders were civilly invited to sit on the ground too, and did so by scores, and many stood besides. Almost the same thing happened the next Thursday, and all heard and understood, at least, the language. Did they see any of the beauty of holiness, even afar off? At times one and another will break in with enthusiastic approval, again, with a sneer. One night in the saturnalia, a lot of rowdies brought in their empty liquor bottles; another day, one fuddled with opium made mooning remarks and stupidly stared about. There are Turki camel drivers from Yarkand who understand not a word, but only come for the fun of seeing and hearing English ladies sing; there are flippant schoolboys, there are the scum and the froth of a large city, clodhoppers and idlers! With what words shall such a motley crowd be addressed? The feeling of one's own feebleness is never forced home more than on occasions such as these. Another evening, a very civil old clerk in the bank just opposite thus expressed his difficulties:—

"Sir, I know you say that your motive in teaching us is love, and that you gain nothing by it, but do you know, to us this seems incredible. Now is it really the case that Government does not give you a capitation grant on all who become Christians?"

"Certainly not, my friend; if missionaries were to live on such a capitation grant their income would be mighty small; you really must learn to apprehend the truth that Christianity is a system of love and of efforts for others from desires as pure as human longings can be, that all should know the power, the peace, the victory, the certain hope which quicken the speaker's own life. No, it is not Government money which could have such influence."

But the old man's question reveals two of their deep-seated diseases; first, the ineradicable suspiciousness which clogs all Indian thought, and as here, leads men to so easily suspect the Devil's lie to be tainting the Saviour's message; and next, the national greed of gain which forms the motive of so much effort, especially in unconverted Indian hearts. There we have it—distrust corroding the effect of the missionary's every word, and suggestions of temporal profit eating out the heart of all his advice. Imagine a missionary paid to convert men, when conversion can only by any possibility come from the Holy Spirit, and then being paid further to tell every possible lie about it!

At the end of the evening, tracts and books are often distributed in four languages, and are eagerly taken. The hymn leaflets, provided for us free of charge by the love of what is known as the M. M. P. M. (a disguise which we must not tear off), are very often kept to study at home, and are accompanied with prayer for the dews of grace. One of our dear young Indian Christian sisters, a teacher in the Alexandra School, to whom God has given the skill of a deft hand, draws out the key-word of the discourse in letters a foot long. These being nailed up in the glare of the lamps which front the street, force themselves on the notice of any who can read either of the two languages. Salvation, Judgment, Christ, Intercession,—these have thus stood there as silent calls to the careless, and the sinners who, whether in large numbers or in small, drop in to listen or to learn. Particularly do we wish our friends to know, too, that it is not only Englishmen who preach here; Native Christian schoolmaster, judge, and lawyer, from love



THE ZENANA SOCIETY AT AMRITSAR: (1) THE HOSPITAL WORKERS. (See Note on p. 133.)

to their fellow-countrymen, stand up regularly, in addition to clergy and catechists, to proclaim God's Word. The Church Army officers who came out lately also made this their stated preaching hall.

But in a city of 152,000 souls, what is one such place as the S. S. S.? There are tens of thousands who know not of its existence. No woman, even if she knew of it, could come in there. It is anxiously desired to procure two or three such places, and these not on rent by the month, as this S. S. S. is now, but by purchase; where we could have a clear space in front for open-air services, without causing obstruction to traffic, and also a room where on cold nights or wet days the preaching could evermore proceed. Land, easily procured for other purposes, is refused point blank to the Christian missionary, and that not once or twice. Anxious efforts have heretofore failed. But all we ask our friends to do is to supply us largely with prayers, constantly with sympathy (of which we don't get very much), and sometimes, when they can spare it, with money, so that they may have the privilege of being workers together with the Omnipotent, and may also share in the honours of His triumph.

THE ZENANA SOCIETY AT AMRITSAR.



HE pictures on this and the next page are illustrative not of C.M.S. work, but of a branch of the Church of England Zenana Society's work at Amritsar. They are from photographs sent to us by Miss Hewlett, and in giving them we are sure that a short notice of her work will be acceptable. The Zenana Society's operations at Amritsar are threefold, and

consist of (1) Zenana Work; (2) Educational Work; (3) Hospital and Dispensary Work. Connected with the last-named there is a "Refuge" for outcast women, and a school for the teaching and support of the blind. These and the hospital are Miss Hewlett's own especial charge, and she is assisted in her labours of love by four other ladies, viz., Miss Sharp, Miss A. Sharp, Miss Bartlett, and Miss E. Warren. A few words by these ladies upon their own work will, perhaps, be more interesting than anything we can say. Of the "Refuge" of which she has charge, Miss Sharp writes:—

"The Refuge we opened just a year ago, and we have cause to be thankful that we have such a place to receive those who need befriending and teaching the good and right way.

"As it is becoming known, our sister missionaries in distant places are glad to make use of it, and the Chaplain of Lahore has sent us two of the present inmates. Some others have been in but for a short time, as their stay is not compulsory, and we have found it in several instances a means of testing the reality of those who have asked to become Christians, and of whose motives for joining a new religion we were dubious. A part of my work has been Bible instruction to the inmates of the Home. It certainly was uphill work to begin with, for they did not want to hear or to learn texts (not that they refused), and moreover they could not take in such new ideas, and all the Bible stories they forgot. But steady work tells, and now the Bible-lesson is looked forward to, and in great part remembered, and the teaching understood.

"There are now seven in the Home, two Mohammedans and the rest Christians. One among them, a young Mohammedan girl, is greatly improved, and is asking for baptism, and we think that the time is not far off when she may be admitted into the fold of the Good Shepherd."

Of the Blind School, which has ten blind pupils and a blind Christian teacher, Miss Annie Sharp writes:—

"In our little Blind School we have an increase of two since a year ago. This may seem few; but when it is borne in mind that blindness in this country is a kind of 'Savings Bank,' there is less cause for



THE ZENANA SOCIETY AT AMRITSAR: (2) THE INMATES OF THE BLIND SCHOOL. (See Note below.)

surprise. A Mohammedan is adding to his sum of good works when he supports a blind relation or gives to a blind beggar. One new member is a gentle old woman, not at all inapt at learning, and whom I feel may be drawn into the fold, for she listens in a simple trusting way.

"Just now the blind scholars are busy making baskets, as a fresh supply of willows has arrived from England. What I have managed to get from Kashmir do not look so nice, though we have used them. They are making also knitted string door-mats, which look very serviceable, and I think will sell. One of the old women elected to do this work instead of knitting with wool; she certainly does more work now and sleeps less, but the result is not satisfactory. Therefore, when she has done a certain amount it is undone, wound up and given to her again, and she goes on quite happily; and we thus prevent her spoiling any quantity of string. I hope next winter we shall sell some socks and stockings, as some of them can knit very nicely."

Of the important work in the Hospital (called St. Catherine's), which is really the most successful medium of approach to the Native heart, Miss Hewlett herself writes:—

"In the hospital and dispensaries we continue to work on the same principles as in former years, and we have the

same report to give of more than 30,000 out-patients in the year coming for bodily healing, and hearing also the Word of Life, and of nearly 300 in-patients, who can be not only doctored but nursed, and to a greater or less extent taught. Patients of all sorts and conditions have been seen in their own homes to the number of over 4,000 in the year; these listen with varying degrees of readiness to the message we have to deliver.

"The two City Dispensaries, which have been left without workers by the removal of our two assistants to the Village Mission, are managed by Miss Warren going to one with an interpreter, and by one of our young students going to the other, and transferring difficult cases to the Hospital Dispensary."

NOTES ON THE PICTURES.
—No 1. This group shows the workers at St. Catherine's Hospital, and consists of English missionaries and Native assistants trained in the Hospital. In the row standing behind, beginning from the left, there are—1. Miss E. Basu; 2. Mrs. Beardon; 3. Miss Bartlett; 4. Miss R. Failbus; 5. Miss K. Bose; 6. Miss K. Ghose. In the front row, also beginning from the left, there are—1. Miss J. Smith; 2. Miss Sharp; 3. Little Persia; 4. Miss Hewlett; 5. Miss B. Abdullah; 6. Miss Goreh; 7. Miss Annie Sharp.

No 2 is a group of blind women who form the blind school at St. Catherine's Hospital.

No 3 is a blind patient in St. Catherine's Hospital, who became a Christian. The attendant is Nurse Morgan.



THE ZENANA SOCIETY AT AMRITSAR: (3) A BLIND PATIENT IN ST. CATHERINE'S HOSPITAL. (See Note.)

THE EDITOR'S LETTERS FROM THE FRONT.

The Gleaners' Union at Amritsar.

From MRS. WADE, Amritsar.

SOME of the kind and active members of the Gleaners' Union whom I met during our stay in England last year may be interested to know of a little gathering of their Indian sister Gleaners, which took place in our house on May 2nd of this year. The day was too hot, even at 6 P.M., to meet in the garden, as we had intended, so we sat indoors under punkabs instead. English Gleaners would not perhaps have understood much of the preliminary proceedings, for the prayer, hymn, and short address from Mr. Wade on Heb. ii. 1 were all in Hindustani, but these were followed by the business intelligible to all—the opening of the row of boxes belonging to the Gleaners, and the counting-up of the money-gleanings therein contained. The result was encouraging, giving evidence of quiet, industrious gleanings in homes where, for the most part, there are few superfluous rupees or annas, and the total realised amounted to Rs. 111 from the following Gleaners, all members of our Mission Church congregation—Mrs. and Miss Athim, Mrs. Mitra, Mrs. and Miss Rallia Rām, Mrs. Dās, Mrs. Sarear, students and pupils of St. Catherine's Hospital, Miss Dewar, and Miss A. Singh. The box of one Gleaner who had left having been opened, and its contents acknowledged separately, during our absence in England; would increase the sum total to Rs. 129. This represents the gleanings of nearly two years, as the last box-opening took place at Mrs. Perkins' house, just before our furlough.

An animated discussion followed as to the special object to which our united gleanings should be devoted, several pressing needs being suggested. The knotty point was decided, as usual, by vote, and the collection this year has found its way to Narowal, to be divided equally between the Training Home for Village Evangelists, under the Rev. R. Bateman, and the Medical Mission work among the women, which is increasing in Narowal as rapidly as in other directions. Our meeting was closed with prayer, dedicating the offerings to the Master's service, and seeking His special blessing on that part of the great harvest field to which they were to be sent.

It may be mentioned that the number of Amritsar "Gleaners" (in the sense of belonging to the Union) is about 15; these meet once a month during the cold season half of the year, when accounts of Missions in other parts of the world (*not India*) are given alternately by various ladies, and special prayer is offered.

Perhaps the choice of Narowal for the gleanings of the past year was due to the fact that the last month's address was given by Miss Catchpool, who, after an interesting account of work in Abyssinia, could not forbear adding a few words of earnest pleading for the needs so near her own home and heart.

During the four or five years that our small branch of the Gleaners' Union has existed, a sum of about Rs. 325 has been forwarded to help in Christian work in other places; the first collection having been sent at the request of the donors to a Leper Home in the "land where the Lord Jesus lived." Perhaps some day our friends here may be sending their gleanings towards some great need in England!

The number of Gleaners in England may be counted by thousands, in India they are but few. Will not more English Gleaners "willingly offer" themselves to join us here? and also pray that our Indian Church may be more filled with a true missionary spirit to make "His way known upon earth."

C.M.S., AMRITSAR, June 1st, 1889.

ANNA E. WADE.

PUNJAB NOTES.

FROM THE C.M.S. ANNUAL REPORT FOR 1888-89.

In his report on the work at Narowal, the Rev. R. Bateman writes:—In streets and houses, school and hospital, the preaching has been fully known to everybody who was willing to learn, and to many others besides. The people have abandoned the outworks of their religious position; the defence, I mean, of their specific forms of religion. I used to think that when this much was secured the triumph of the Gospel would follow as a matter of course. But there is yet an *enceinte* whose gate and walls are custom. In this, Moslems and Hindus have found a common shelter, and from it they seldom make a *sortie* unless either the defects of Christians are to be noted, or an Aryan preacher offering relief to the beleaguered religionists required safe conduct at their hands. Even so they lose ground. If asked who was the best citizen they ever knew, they will mention a Christian, and where the first Christian could not even enter a shop, his son may now bathe or preach at the central well, his neighbours drawing and drinking water the while. On the other hand, however inconsistent the Aryans may be in practice, there can be no doubt that their teaching undermines some of the strongest bastions of Custom Castle.

DURING last year the Rev. T. Bomford, of Multan, as in previous years, made a tour in the southern portion of the Muzuffergarh district, between the Rivers Indus and Chenab. At Muzuffergarh itself he mentions an inquirer who, though unable to read his own language, wished to learn Hebrew that he might read the Old Testament in the original; but he was eventually persuaded that the Urdu translation was a more accurate version than he could make for himself. With the assistance of his two sons this old man, a carpenter by trade, two months later had been through the Bible once, and was beginning it again. Several educated men in this place read the Bible together in search of difficulties, which they carry to the catechist, Talib Masih, for solution. In the course of this tour, which lasted nine weeks, the magic-lantern was in use thirty-five times, and the audiences numbered 7,000, nearly all of whom listened attentively for one-and-a-half and even two hours, and many returned to see and hear again. Mr. Bomford thus expresses the advantages of the lantern:—"Instead of only twenty people listening indifferently for half an hour, we had nearly 200 listening attentively for nearly two hours. And another result is that in our bazaar-work we have larger and better gatherings." He found that the Old Testament pictures interested the Mohammedans; but the Hindus took more interest in continuous stories, such as that of Joseph. In one instance, in a low-caste Sikh village, a number of men sat down at the edges of the screen, where they could not possibly see, and on being invited to go to the front replied that it did not matter; they had come to hear, not to see.

THE Rev. Dr. Imad-ud-din describes his literary work as "gathering out the stones," namely, eradicating false notions from the people's minds. He has, he says, during the past twenty-two years written twenty-three books, by which he hopes some great stones have been removed out of the way. In addition to bringing out revised editions of his History of Mohammed, and Commentary on St. John's Gospel, he has during the past year commenced a short Bible Dictionary.

A FEW days after the services of the Special Winter Mission last March at Amritsar were concluded, a lecture in English was announced on "Islam," by Moulvie Hussan Ali, "Mohammed missionary," the announcement concluding in imitation of the notices of Mr. Karney's Mission, with the words "Come yourself—Ask others. Pray that you and those you ask may receive a blessing, and *know what Islam is.*" Mr. Clark says that it is one of the signs of the times that the Mohammedan Moulvies have begun to propagate Mohammedanism, not by the sword, but by the English language.

THE Rev. Dr. Weitbrecht gives the following interesting account of a Harvest Festival held by moonlight at Fathgarh, a village in the Punjab:—Our party consisted of the choir (not vested, but rather the contrary), with their Native instruments, drum, cymbals, tambourines, and hands to clap withal. In front went the missionary catechist and school-master, with two stout Christians bearing a big sack. To the sound of bhajans we marched from house to house in the Christian quarter, and almost everywhere we found a charpoy spread with the cleanest cloth the house could produce by way of welcome. One sat down, exchanged a few words with the inmates, and they brought their offerings of grain or corn, as the case might be, with apparent pleasure. The net result was about 160 lbs. of grain and 12 Ans. (or 1s. 6d.) in money; a really generous offering on the part of these poor people. I returned with much gratitude to our evening prayers of thanksgiving for God's temporal mercies, and petitions for grace to use them rightly.

"Why are Englishmen truthful?"

THE Rev. E. Guilford, of Tarn Taran, in the Punjab, relates the following significant anecdote:—"One day I was preaching at a village, when a man said to me, 'Sir, I want to ask you a question. Will you tell me the cause of the great difference that exists between you Englishmen and us Natives in the matter of truthfulness?' 'We,' said he, 'tell lies as a matter of course, but your custom seems to be to tell the truth always. I was a soldier,' he continued, 'for nineteen years, and during that time I had much intercourse with my European officers, but I never knew one of them tell a falsehood. Is the difference owing to your religion?' 'Yes,' I replied; 'I know of no other cause.' 'Well, then,' said he, 'I believe your religion to be the true one.' 'Very well, my friend, why do you not accept it?' I asked. 'Well, sir,' he said, 'that is another matter. The fact is the world is like a vast river which rushes on, carrying everything before it, and the few good people in the world are like a little stream trying to make headway against the river, and it's mighty hard work. That is the real reason why I do not accept it.'"

Careful of their Bibles.

THE Rev. A. G. Norman, reporting upon the Boys' Schools at Amritsar and other places, writes:—

It is encouraging to find that several boys now, instead of bringing an old tattered copy of the Bible, handed down for a few annas to generations of school-boys, have bought nicely bound reference Bibles, on which they bestow great care.

THE SOCIETY'S MISSIONS.

IX.—THE PUNJAB MISSION.



HE Punjab, or land of the Five Rivers (*panj* = five; *áb* = waters), is geographically the territory watered by the five great tributaries of the Indus, the Jhelum, the Chenáb, the Rávi, the Biás, and the Sutlej. But after the Mutiny of 1857, the Lient.-Governorship of the Punjab was enlarged, and the Province now extends from Delhi to Pesháwar, a distance of 800 miles, with an extreme width of 650 miles. But more than one-half of this area consists of semi-independent protected states, viz., Kashmir, and 35 smaller states. The area in the Punjab proper which is under direct British rule is 88,988 square miles, and the population 13,894,170; that is, it is as nearly as possible the size of Great Britain, with less than half the population. If we add to this Kashmir, the smaller semi-independent states, and the districts south-east of the Sutlej, we have an area of 221,749 square miles and a total population of 22,703,947. Of the whole 22 $\frac{3}{4}$ millions in 1881, 11 $\frac{1}{4}$ millions were Mohammedan, 9 $\frac{1}{4}$ millions Hindu, 1 $\frac{3}{4}$ millions Sikh. There were 33,699 Christians, of whom 3,823 were Natives; but the latter figure has become much larger since the census.

In the districts beyond the Indus the population is chiefly Pathán or Afghan. The Indus likewise divides the languages. Pushtu, the language of the Afghans, is spoken along the greater part of the frontier line, Belúchi and Sindhi superseding it at the southern end; while Persian is used by the higher classes in Pesháwar. East of the Indus, the vernaculars are various dialects of Punjábí, and east of the Sutlej, of Hindi; while Urdu is spoken in the towns throughout the Province, and by the Mohammedans generally. The vernacular of Kashmir is called Kashmiri. So the Punjab is a country of many languages; and these are not all.

The history of the Punjab is the history of successive conquests. Our earliest historical information respecting the country is derived from the accounts of the campaigns of Alexander the Great, who crossed the Indus about 327 B.C. When Mohammedanism arose in Arabia in the 7th century, its conquering sword was directed eastward as well as westward, and Sindh and the Punjab naturally bore the brunt of its earliest attacks on India. A heroic resistance was offered by the Hindus during three hundred years, but the country was finally subdued by Mahmúd of Ghuzni about A.D. 1000. Subsequently the Punjab became subject to the Mogul emperors of Delhi.

Next came the Sikh power, which was in the first instance a movement of religious reform begun by Nanuk in 1526, but was developed into a military commonwealth in 1675, under Nanuk's tenth successor in the leadership of the sect, Guru Govind, who said to his followers, "Hitherto you have been *Sikhs* (disciples); henceforth you shall be *Singhs* (lions)." This commonwealth was called *Khálsa* (pure), and the combination of ascetic and knightly tendencies in its warriors made them fierce and gloomy fanatics, a character fostered by the cruel persecutions they underwent whenever their Mohammedan neighbours obtained the ascendancy. Their founder Nanuk had aimed at establishing a Society that should attract both Moslems and Hindus. He taught that there is one God, the Creator of all things, perfect and eternal, but incomprehensible; that the knowledge of God and good deeds together would procure salvation; that the souls of the dead might (as the Brahmins said) live in other bodies; but that the righteous might (as the Moslems said) hope for consciously happy existence at last. The *Grunth*, the sacred book of the Sikhs, is regarded with the utmost

reverence, and the reading of it as a meritorious act. In 1877 an English translation of it was published for the first time, executed by Dr. Trumpp (formerly a C.M.S. missionary) under the auspices of the Government of India. It is described by him as shallow and incoherent in the extreme, and far below the Vedas or the Koran in literary value. The Sikh religion has never been adopted by more than a small minority of the people; but the Sikh military power was for a time dominant in the Punjab.

Early in this century, Runjeet Singh rose to be supreme ruler of the country, and after the fall of Napoleon in 1815 engaged French generals to organise his army, which they did most effectively. His death, in 1839, was followed by utter anarchy; but at length the chiefs combined to throw their armies on British territory, and the Sikh war of 1845-6 ensued. The second Sikh war broke out in 1848, but, after the desperate and doubtful battle of Chillianwalla, was terminated by the brilliant victory of Gujerát (Feb. 21st, 1849); and the Punjab was forthwith annexed to British India.

Nowhere have the benefits of English rule been so conspicuous as in the Punjab. Under the strong and able administration of Henry and John Lawrence, the turbulent population soon became as quiet and loyal as any in India; the resources of the country were rapidly developed; peace and prosperity reigned undisturbed.

It is not too much to say that in the Mutiny of 1857 the British rule of Northern India was saved by the Punjab. The wise and vigorous measures of Sir John Lawrence enabled him to send the bulk of his forces in the Province, without risking its own tranquillity, to the siege of Delhi; and the Sikhs, who had been our bravest foes, now fought nobly by the side of the English troops.

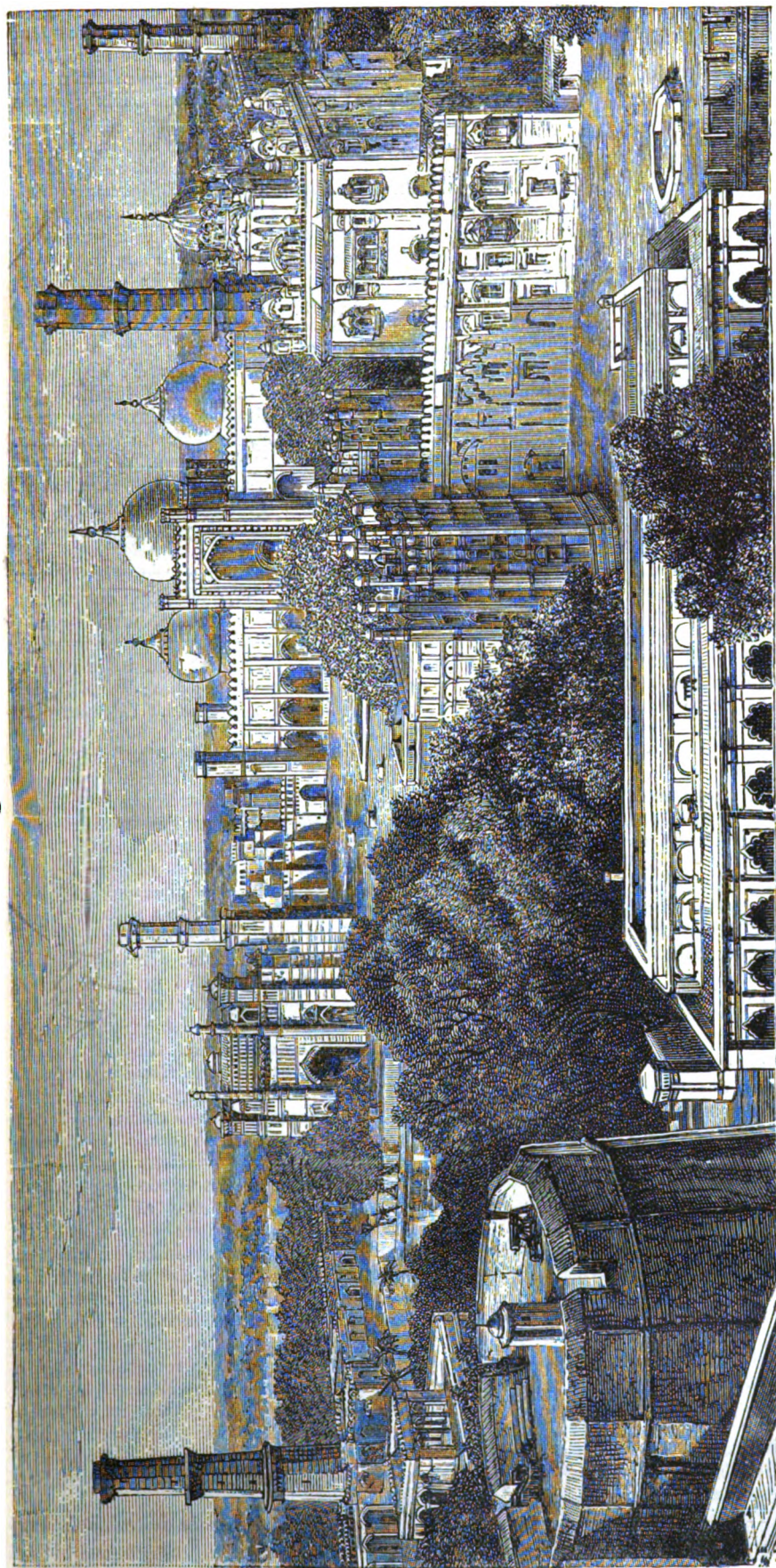
Was the success of the Lawrences, and of their coadjutors and successors, Herbert Edwardes, Donald Macleod, Robert Montgomery, and many others, due to their cautious religious neutrality? On the contrary, boldly breaking through the old traditions, they openly avowed their faith in Christianity, and their desire to give it to the people they governed. From the first they were the most active and liberal supporters of missionary effort in the Province. When the Punjab Church Missionary Association was formed in 1852, Sir Henry Lawrence became its president, and John Lawrence and Robert Montgomery its foremost members. At the Punjab Missionary Conference, held at Lahore in 1862, nearly half the papers read were by civil and military officers. Almost all the stations now occupied by the Church Missionary Society were taken up at the urgent request of these men, backed by large subscriptions. Sir John Lawrence, in a Minute just after the Mutiny, wrote, "Christian things done in a Christian way will never alienate the heathen. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned."

But to go back to the origin of the Mission. In 1836, Bishop Daniel Wilson, sailing down the Sutlej on his way from Simla, stretched his hands towards the then little known Punjab on its right bank, exclaiming solemnly, "I take possession of this land in the name of my Master, Jesus Christ." It was not, however, till the annexation of the country that missionaries could enter. The first to follow in the wake of the British troops were the American Presbyterians. They began at Jalandhur in 1846, and at Lahore in 1849. Their leader, the Rev. John Newton, is still at work.

The C.M.S. had one Mission in what is now the Punjab Province before the annexation of the Punjab proper. In 1840, some military and civil officers at Simla planned a



THE GOLDEN TEMPLE AND SACRED TANK AT AMRITSAR. (See p. 133.)



VIEW OF PART OF THE CITY OF LAHORE. (See p. 133.)

Mission at Kótgúr, on the high road over the Himálayas from Simla to Tibet, subscribing within a few years Rs. 15,000 for the purpose, and one of them, Mr. Gorton, bequeathing Rs. 22,000 as a permanent fund in aid of it. In 1847 it was entrusted to the C.M.S. Dr. Prochnow laboured there for some years, and after him the Rev. W. Rebsch. The first convert, James Kadshu, afterwards became pastor of the C.M.S. congregation at Lahore.

In 1850, a Christian officer in the army that had occupied the Punjab, Captain (afterwards Colonel) Martin, who earnestly desired the evangelisation of the new province, sent Rs. 10,000 to the C.M.S. anonymously through Mr. Newton, the American missionary already mentioned. In forwarding the money, Mr. Newton and his brethren cordially invited the Church of England to join them in the "new subjugation of the land by the sword of the Spirit"; and the Society, which had already been pressed by military friends to undertake a Punjab Mission, sent out the Revs. R. Clark and T. H. Fitzpatrick. The latter, after labouring zealously for ten years, retired in ill-health; but Mr. Clark has been spared to the Mission until now, and has been the pioneer in most of the new stations occupied and new agencies set on foot.

The Mission, as already mentioned, was warmly welcomed by Henry and John Lawrence and their best colleagues and lieutenants; and within six months, in 1852, Rs. 16,719 was received on the spot by the treasurer of the C.M. Association which they formed, Captain Martin himself. Amritsar was the first station occupied; then Pesháwar in 1853, Kangra in 1854, Múltán in 1856, the Deraját in 1861, Kashmir in 1863, Lahore in 1867, Pind Dádan Khan in 1876, Batála in 1878, Dera Ghazi Khan in 1879. Among the missionaries who have laboured, should be specially mentioned T. V. French, afterwards the first Bishop of Lahore; Dr. Pfander, the Christian champion against Mohammedanism, both in India and afterwards in Turkey; R. B. Batty, 2nd Wrangler and Fellow of Emmanuel, and J. W. Knott, Fellow of Brasenose, both of whom died at the threshold of missionary life; Dr. Elmslie, the pioneer medical missionary of Kashmir; W. Keene, of Amritsar; W. Ridley, now Bishop of Caledonia; R. Bruce, now in Persia; Dr. Trumpp, the German scholar and philologist; Fitzpatrick, already mentioned; F. H. Baring, son of the late Bishop of Durham, to whose munificence the Mission has been largely indebted; T. P. Hughes, the able missionary to the Afghans and writer on Islam; and G. M. Gordon, who was killed at Kandahar.

These names are only from the list of those who have died or retired from the Punjab C.M.S. staff.

In his valuable work, "The Punjab and Sindh Missions of the C.M.S.," the Rev. Robert Clark divides the stations into two groups, the Central Missions and the Frontier Missions.

THE CENTRAL MISSIONS comprise Amritsar, Lahore, Multán, &c.

AMRITSAR, or Umritsur, occupied in 1852, is the most populous city in the Punjab proper, containing 152,000 inhabitants, and is its commercial capital. Mr. Clark says, "If Lahore is the head, then Amritsar is the heart of the Punjab." It is also the religious centre of Sikhism, and derives its name from the sacred tank (*amrita saras*, fountain of immortality) that surrounds its magnificent temple, built of marble, with gilded cupolas (see page 136). In this shrine is kept a copy of the *Grunth*, the sacred Sikh book already mentioned. The Amritsar Mission has long been well known for its singularly complete organisation. Besides the Mission church with its congregation of 500 souls, and the evangelistic work of catechists and Bible-women, there are extensive educational agencies, particularly the High School and its Branch Schools for boys, the Lady Lawrence Memorial Girls' Schools, the Girls' Orphanage, and the Alexandra Christian Girls' Boarding School (so named in memory of the Prince of Wales's visit to the Mission in 1876). There is also an important Medical Mission, begun in 1882 by Dr. Henry Martyn Clark. Amritsar has also been a centre for much outlying work. Some distance south of it is the Christian village of *Clarkabad*, where many Christian peasants are settled, and where is the Boys' Orphanage (first established at Amritsar with funds paid over by Lord Canning to the Rev. A. Strawbridge, then C.M.S. missionary there, for state services rendered during the Mutiny). Among the out-stations may be mentioned *Narowal*, whence came, a few years ago, a succession of notable converts, young Brahmins and others; *Tarn Taran*, lately made the headquarters of a new Itinerant Mission; and *Ajnala* and *Jandiala*, well-known centres of village work carried on by the C.E.Z.M.S. ladies. BATÁLA also was first occupied by the Rev. F. H. Baring as an out-station of Amritsar, but was afterwards worked by him as an independent Mission, and is now a regular C.M.S. station, with an important Christian Boys' Boarding School founded by Mr. Baring.

Several remarkable converts have been given to the Amritsar Mission. The first Sikh received into the Church, indeed, Daúd Singh, was baptized at Cawnpore in 1846 by the Rev. W. H. Perkins, S.P.G. missionary there; but he was with the Amritsar Mission from 1851 to his death in 1883, being ordained in 1854, the first Native clergyman in the Punjab. The first-fruits of the work in Amritsar itself was Shamán, a Sikh priest, who at his death left all his property to establish "a flag for Christ" (alluding to the little flags over the houses of Hindu religious teachers). Mian Paulus, lumbardar (head-man) of Narowal, bore great trials for his faith; and his son is a zealous Native clergyman. Maulavi Imad-ud-din, a celebrated Mohammedan fakir, was baptized in 1866, ordained in 1868, and received the honorary degree of D.D. from the Archbishop of Canterbury in 1884, the first Native of India so honoured. He is an able preacher, lecturer, and writer in defence of Christianity, and has written many useful works, including (in conjunction with Mr. Clark) commentaries on St. Matthew and the Acts.

In Amritsar and the surrounding district the work of Christian ladies (begun by the Indian Female Instruction Society in 1872, and carried on since 1880 by the Church of England Zenana Society, and also by the wives of some of the C.M.S. missionaries) is especially valuable. The literary productions of Miss Tucker (A.L.O.E.) at Batála, the Village

Mission begun by Miss Clay at Jandiala, and the hospital conducted by Miss Hewlett at Amritsar (see page 132), are important features of Punjab missionary work; besides which the ladies of these Societies have carried on the Girls' Schools already mentioned in behalf of the C.M.S.

Another auxiliary of the Punjab Mission to be here noticed is the Punjab Religious Book Society, which has been chiefly the work of Mr. Clark. It was established in 1863, along with a Punjab Bible Society, and has issued large numbers of books and tracts in the various languages of the Punjab.

TO LAHORE, the old Mohammedan and Sikh capital of the Punjab, and still the seat of government, the C.M.S. was invited by the American missionaries in 1867 to minister to Native Christians of the Church of England whose occupations had brought them there. They have now a church and pastor of their own. In 1870 the Rev. T. V. French (who became in 1877 first Bishop of Lahore) founded the well-known St. John's Divinity School, for high-class theological training of pastors and evangelists in the vernacular. It has since been carried on by the Revs. W. Hooper, F. A. P. Shirreff, H. U. Weitbrecht, and others. Almost all the Punjab C.M.S. (and some S.P.G.) Native clergy and catechists have passed through this college. (For View of Lahore, see page 137.)

In connection with Amritsar and Lahore respectively, two interesting *Itinerant Missions* were for some years carried on by the Revs. R. Bateman and G. M. Gordon, who became known as "fakir missionaries," travelling from place to place and dwelling among the people. *Narowal* and its converts (above mentioned) were the outcome of the one; *Pind Dadan Khan*, and the Jhelum Mission of the other. (Concerning Mr. Gordon, see page 140.)

MULTÁN is a large city (pop. 68,000), and historically important. Its district is the driest in India, almost rainless. It was occupied by the Rev. T. H. Fitzpatrick in 1856, at the suggestion of Sir D. Macleod, but has never been adequately manned. There are important schools in the city, and in the neighbouring Moslem state of Baháwalpur.

OTHER MISSIONS.—The Mission of the *American Presbyterians*, which was the first in the Punjab, has already been noticed. They occupy Ambala and Ludhiana south of the Sutlej, and Jalandhar, Hoshiapur, and Lahore in the Punjab proper. Ludhiana is famous for its useful printing-press, and for the invitation to prayer sent all over the world by its missionaries in 1859, which originated the January Week of Prayer that has been observed ever since. The *American United Presbyterians* occupy Sialkot, Jhelum, Gurdaspur, &c., and do a very active work in the villages. These two societies had about 1,300 converts between them in 1881; but the number has largely increased since then. The *Presbyterian Church of Scotland* has small Missions at Sialkot, Gujrat, and Chamba. The most important missionary centre, DELHI, is in the present Punjab Province, at its south-eastern end. The *Baptists* have had a Mission there since 1818, and had an estimated number of 900 converts in 1881; and the *S.P.G. Mission*, founded in 1852, had 946 converts in 1881. This latter Mission was destroyed in the Mutiny, and the missionaries killed. The principal worker since then has been the Rev. R. R. Winter—whose late wife, a daughter of Mr. Sandys, C.M.S. missionary at Calcutta, is remembered for her work among women; and the Cambridge Mission, started in 1877 by the Rev. E. Bickersteth (now Bishop in Japan), and affiliated to the S.P.G., has added to the interest attaching to the station. The Rev. Tara Chand, the S.P.G. Native pastor there, was baptized by the Rev. H. W. Shackell, of the C.M.S., at Agra in 1859.

N.B.—The C.M.S. Frontier Missions will be described in our next number.

Our Workers in the Panjáb.

- AMRITSAR**—Rev. Robert Clark, M.A. (m.), 1851, Secretary.
 Rev. Thomas Russell Wade, B.D. (m.), 1863.
 Rev. Imad-ud-din, D.D. (Native), 1868.
 Mrs. Grime, 1878.
 Dr. Henry Martyn Clark, M.B., C.M., Edin. (m.), 1881.
 Rev. Diwan Sahib Dyal (Native), 1887.
 Rev. Frederic Lawrence, 1888.
High School—Rev. Alfred George Norman, M.A. (m.), 1883.
Itinerant Mission—Rev. Rowland Bateman, M.A. (m.), 1863.
 Rev. Mian Sadiq (Native), 1875.
 Rev. Kharak Singh (Native), 1887.
Clarkabad—Miss Louisa Ellwanger, 1857.
 Mr. H. F. Beutel (m.), 1871.
BATALA—Rev. Herbert Udney Weitbrecht, Ph. D. (m.), 1876.
 Rev. Nobin Chunder Dass (Native), 1863.
 Rev. Egerton Corfield, M.A. (m.), 1885.
LAHORE—Rev. Yakub Ali (Native), 1878.
Divinity School—Rev. Francis A. P. Shirreff, M.A. (m.), 1873.
 Rev. Thomas Elvers Coverdale, 1884.
 Miss A. L. Coverdale, 1887.
KOTLA—
Simsa—Rev. Thomas Edwards (Native), 1882.
KANGRA—Rev. Theophilus Holden (m.), 1883.
PIND DADAN KHAN—Rev. Thomas Howell (Native), 1882.
MULTAN—Rev. Trevor Bomford, M.A. (m.), 1880.
 Rev. Brij Lal Datt (Native), 1887.
 Rev. Robert John Kennedy, 1888.
DERA GHAZI KHAN—(Beluch Mission)—Rev. Arthur Lewis, B.A. (m.), 1878.
 Dr. Andrew Jukes, L.R.C.P. Edin., M.R.C.S., L.S.A. (m.), 1878.
 Rev. Malik Ishaq (Native), 1882.
 Rev. William Edward Davies, 1887.
DERA ISMAIL KHAN—Rev. William Thwaites, 1871.
 Rev. Mulaim-ud-din (Native), 1885.
 Rev. Frederick Pappill (m.), 1887.
Tank—Rev. John Williams (Native), 1872.
BANNU—(Rev. William Thwaites in charge).
PESHAWAR—Rev. Worthington Jukes, M.A. (m.), 1872.
 Rev. Imam Shah (Native), 1873.
 Rev. Arthur Ernest Day, 1885.
 Rev. Walter A. Rice, B.A., 1888.
KASHMIR—Rev. James Hinton Knowles (m.), 1881.
 Dr. Arthur Neve, L.R.C.P., L.R.C.S. Edin., 1881.
 Dr. Ernest F. Novo, M.D., C.M., F.R.C.S. Edin., 1886.
QUETTA—Dr. Samuel Walter Sutton, M.D. Lond., M.R.C.S., 1885.
 Rev. Harry George Grey, M.A., 1887.
AT HOME—Rev. Carl Gustav Dumble (m.), to North India, 1857; appointed to Punjab, 1889.
 Rev. Thos. John Lee Mayer (m.), 1872.
 Mr. William Briggs, 1873 (Retired).
 Rev. Edward Guilford (m.), 1881.
 Rev. H. E. Perkins (m.) (Honorary), 1886.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the date after the Native missionary's name is that of his ordination. The majority of the Natives were engaged as teachers or catechists before their ordination. The letter (m) signifies that the missionary is married.

"SWELL HIGH JEHOVAH'S PRAISES."

SWELL high Jehovah's praises,
 Ye children of the King!
 Let notes of exultation
 Through all the nations ring!
 For God, our God, is glorious,
 His covenant is sure,
 His children own with gladness
 His mercy doth endure.
 Swell high Jehovah's praises,
 For blessings on His Word;
 For tidings of redemption,
 Through Jesus Christ our Lord;
 For heavenly light now dawning
 O'er all creation's face;
 For knowledge now descending
 On all the human race.
 Like drops of crystal splendour
 Refreshing parched ground,
 The knowledge of salvation
 Is sprinkling nations round.

Oh! for a glorious shower
 Of blessing from on high!
 Oh! to prepare the pathway
 Of Him who draweth nigh!
 He comes, our King, our Saviour!
 He comes, our blessed Lord!
 Shall not our choicest offerings
 Before His feet be poured?
 Oh! holy, quickening Spirit,
 Thine unction now impart,
 That love for souls most precious
 May glow in every heart.
 Swell high Jehovah's praises,
 Let every tongue now sing,
 And old and young together
 Their mead of tribute bring.
 Swell high Jehovah's praises,
 Let all the heathen hear,
 And yielding glad obedience,
 The God of Israel fear.

C. B.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

Edited by MISS EMILY P. LEAKEY, Exeter.

Tongues.

PASSING a butcher's shop I saw, laid out on the white marble slab, six fine large ox tongues; close by, at a provision house, my eye caught sight of a number of small, dried lambs' tongues, heaped on a china dish. These set me thinking of the numberless tongues there are in the world—large, small, wet, dry, rough, smooth, living, dead, cross, kind, &c. Beasts, usually with thick, wet tongues; birds, with thin, dry, tongues; fishes, with rounded, white tongues; and serpents, with sharp, forked tongues. Each tongue has its voice (*to cry to God, Psalm cxlviii. 9*), and none without its signification (*see 1 Cor. xiv. 10*). Each of every species has the same voice all the world over—a cock's crow, a duck's quack, or a dog's bark is the same, whether in North America, Equatorial Africa, or South India. The Hindoo's bull bellows as a Spanish or an English bull; a lion's roar in the "Zoo" is the same as a lion's roar in the jungle (albeit slightly tamer). *See Note 1*. Nevertheless, all these creatures are dumb; to man only has God given, by his tongue, the glorious gift of speech. So the tongue is spoken of in the Psalms as "My glory," *Psalm xvi. 9; xxx. 12; lvii. 8; cviii. 1*. Children, think a minute, the Lord Jesus speaks with a human voice and tongue the same as you do. Oh! ought you not to be very careful what He hears you say?

How sad it is that men, women, and children often use their tongues to say bad words or to talk of evil things. Children, never let your tongues be used thus in Satan's service (*see James iii. 6*); learn now early to tame your tongue and bring it into good training; put a bridle, and a bit on (*James i. 26; Psalm xxxix. 1*), and PULL THE BRIDLE SHARP when a naughty, or unkind, or bad word wants to shoot out of your mouth (*Jer. ix. 3, 8; Psalm lxiv. 3, 4*).

Man's tongue or speech is different all the world over, for God "confused" man's tongue (*see Gen. xi.*), so there are hundreds of languages, and there have been many more, some have died out, some have been preserved in books, and are called dead languages, such as ancient Hebrew, Greek and Latin, only known now by educated people.

Now our missionaries cannot tell the heathen about Jesus until they have learnt their language. You like to hear a missionary speak as he preaches: How sweet it was to hear dear old Bishop Sargent sing so gently in Tamil, or how grave and earnestly Bishop Horden repeated the Lord's Prayer in Cree or Eskimo. But have you ever thought how difficult it was to learn these languages at first? What years of trouble and anxiety it cost, and still costs, each and every missionary ere they dare preach in a new tongue (*see Note 2*).

In Acts ii. we read of the Day of Pentecost, when God the Holy Ghost came down in the shape of cloven tongues of fire, and sat on each of the disciples, in a moment enabling them to speak foreign languages. It is not so now. When a missionary goes into a new country, he has to learn by signs and imitation at first, and often makes great blunders before he can get the right sound.

It is mostly through our missionaries that the Bible has been translated into so many tongues. In many, nay, most cases, the written language has first to be formed. As in Uganda, where now there remains behind, although the missionaries are banished, hundreds of sheets of the Word of God. (*Children, now offer a prayer that those words may be blessed.*)

In many tribes such words as Saviour, faith, love, repentance, &c., have to be coined, for those poor heathen have no idea of spiritual things (*see Note 3*). Thank God with all your hearts that your tongues have early learnt to lip the Saviour's name, and God grant His Holy Spirit may lead you day by day to grow in grace and in the knowledge of Jesus Christ our Lord.

Notes.

1. When one of the slave ships was captured by a British cruiser, it was found full of little boys and girls; they all appeared terrified, but the kind Englishman sat amongst them and smiled. All at once one of the wee black boys began to crow like a cock, and then the sailor gave a hearty crow too. They at once understood one another, and all the children began to crow, and when the good officer saw it pleased them he quacked like a duck. They all soon began to quack, and right merrily they enjoyed the fun and the kindly tones of the Englishman's voice. All the dear children were landed at Sierra Leone, to be trained to know and love Jesus.
 2. The late Rev. T. G. Ragland wrote:—"I explained as well as I could, in a very bungling way, the first three verses of the Gospel of St. John. Eight years after this, he says, 'You must remember, as yet, I know but little of the language, a few trains of thought, by repeating day by day, I have become familiar with, and these allow of my making something of Christ known.'"

3. The Rev. E. Fitch writes:—"The insensibility of the people in Chagga continues. The very idea of the need of a Saviour is almost unmeaning to them." Children, have you yet understood that you need a Saviour quite as much as the people who live in Chagga?



LAHORE DIVINITY COLLEGE CHAPEL.

GEORGE MAXWELL GORDON.

SOME readers of the GLEANER will be able to recall to mind the great meeting of young men held in Exeter Hall in connection with the C.M.S. in March, 1885. At that gathering Canon Hoare, referring to the then recent death of General Gordon, reminded the audience that the C.M.S. also had its Gordon; "and I venture to say," he added, "laying those two splendid characters side by side, that George Maxwell Gordon of Kandahar will stand well by the side even of the hero of Khartoum." Although the GLEANER has given a biographical sketch of Gordon so recently (see the November number last year), a number devoted to the Punjab Mission would be incomplete without a few further remarks upon the chief features of a life so nobly consecrated to the missionary cause.

George Maxwell Gordon was one of the goodly succession of devoted men whom the University of Cambridge has given to the C.M.S., and when he offered himself to the Society in 1866, he had had some ministerial experience in two curacies. He went first to Madras, but after more than one failure of health he was able to join the Punjab Mission in 1871, and laboured there for nearly ten years—having declined an Australian Bishopric in order to be still a missionary in India. He was for some time associated with Mr. (afterwards Bishop) French at the Lahore Divinity College. In that institution it was (and still is) desired to train the students for future evangelistic work among their countrymen by taking them out preaching in the remoter rural districts of the Punjab during the vacations; and the part Mr. Gordon took in this led to his afterwards giving himself wholly up to the laborious life of an itinerant missionary.

But this was not his only work. No missionary's life, perhaps, presents greater variety of service. As the "pilgrim missionary of the Punjab," he was, it is true, an itinerant evangelist to the simple low-caste or non-caste population; but at other times he was engaged in most kinds of missionary labour, and what he was not engaged in he appreciated.

One of his most important works was the founding, mainly

at his own charges, of the C.M.S. Mission at Dera Ghazi Khan, with the especial view to work among the Beluch tribes on the frontier. His recent biographer, the Rev. A. Lewis, is one of the two missionaries—Dr. A. Jukes being the other—whom the Society sent to start the new Mission. They began work under Gordon's eye, and they have carried it on in the faith and hope in which he planned it.

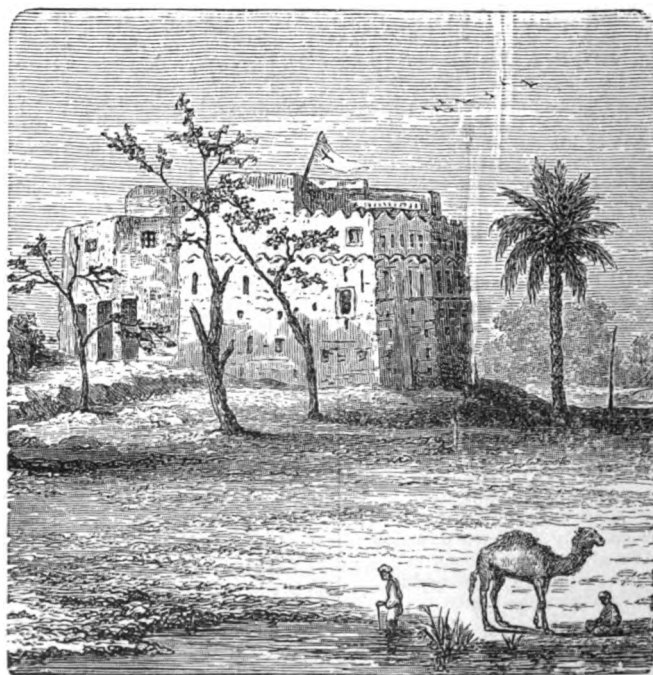
During the Afghan war in 1879—80 he obtained permission to accompany the troops as "acting chaplain." Not that he ceased to be a missionary; that it was his delight ever to be, and while the English soldiers benefited by his ministrations, it was chiefly with an eye to the future planting of the standard of the Cross among the Afghans of Kandahar that he marched in with the army. That expedition terminated his career. When our troops retreated into the citadel of Kandahar after the sortie, a few of the wounded were left behind, 400 yards outside the gate. Under a heavy cross fire Gordon heroically went forth to bring them in. He reached them safely, but as he came back a ball passed through his wrist and lodged in his side. He was carried into the citadel, and, in a few hours, passed quietly away.

The College Chapel seen on this page was erected with a sum of money left by Mr. Gordon for the purpose, and some gifts in memory of him by friends in England. The picture of an old Fort, drawn by the wife of a former missionary, was sent home by Gordon eleven years ago. He wrote:—

I have great pleasure in sending you a sketch, kindly furnished by Mrs. Nugent, of an old Sikh fortification, which has long carried the Red Cross mission flag with the inscription *Jehovah Nissi*. Around it are three or four ancient Hindu temples with the flags of their various monastic orders, but Christ's flag floats highest. Close in front is the native town, with its bazaars and houses inhabited by Hindu shopkeepers, and Mohammedan traders and cultivators.

In the background are the Hills of Salt, which have for twenty-five centuries and more supplied a lucrative revenue to the successive rulers of the land. Every morning issues the stream of traffic from the salt mines on camels, mules, bullocks, and asses; some going to Central Asia with their Afghan drivers and travel-worn packs, some to the river ghats to be shipped for Multan and Kurrachee, and some to the railway to supply the marts of Lahore and Delhi.

This morning, walking up to Khewra, I passed five miles of camels



OLD FORT NEAR THE SALT MOUNTAINS, PUNJAB.
(Once Inhabited by the Rev. G. M. Gordon.)

ried in long strings, nose to tail. There must have been more than 1,000 camels, besides other beasts of burden. A camel will carry from five maunds to ten maunds of salt—each maund being equal to 80 lbs. Yesterday 10,000 maunds of salt were sold at the mines to traders, and each maund brings a clear gain to Government of five shillings and sixpence.

From the Fort we can see a sharp peak, which has a fort on the top and a Hindu temple. The fort is so strong that it long defied the armies of Runjeet Singh, and was taken by him only when the water supply failed. There is a village below the fort named Koosuk, inhabited by Hindus. They came round me when I preached there, and the illustration of the fort's history supplied an appropriate answer to the old argument of justification by works. "Your ceremonial penance and pilgrimage, my friends, is like the water of that fort. It could not save the garrison, because it dried up, and there was no renewal. Christ's merit is more sure than the casual rainfall which refills the empty tanks, or the spring which dries in summer heats. Only thus can you hold the fortress of your soul against your sleepless enemy."

There are other points of attraction in the view from the top of the old Sikh tower. There are the snowy peaks of the Kashmir mountains, rising 100 miles away behind the Salt Range, and visible only on a clear day. There is the Jhelum river a mile off, which sends its overflow up to our very walls, while its sister, the Chenáb, glitters on the far southern horizon. But more congenial than all to the missionary eye is the pretty little church which rises among the trees, the "place by the river side where prayer is wont to be made."

GLEANINGS FROM A PUNJAB LETTER.

[The following Extracts are taken from the Annual Letter of the Rev. Dr. H. U. Weitbrecht. The incidents related occurred for the most part while Dr. Weitbrecht was itinerating in the districts around Batala.]

A Magic Lantern Scare.

THE following incident refers to an experience of Mr. Guilford's. The magic lantern has been our constant companion, and most useful helper. While we were travelling together, Mr. Guilford told me of a curious incident that happened some time ago at Jhandiala. He was working the lantern, and wanted the catechist, who was speaking, to cut short his remarks. He sent the man a message to that effect, which was duly given, but the words "*Khatm karo*" (finish) were overheard by some one as "*Gatl karo*" (kill), and instantaneously there was a stampede in every direction: chudders, shoes, sticks and other encumbrances were thrown away, and the rabble did not stop till they were safe in their houses. Some few dozen men sitting on the near side of the street knew nothing of it all, so with their help Mr. Guilford called the others back, and roasted them well for their cowardice. This was all the more curious, as the Manjha district, of which Tarn Taran is the chief town, is the headquarters of the Sikhs, and the people are particularly brave, if somewhat turbulent, and given to crimes of violence.

A Christian Faqir and a Native Charm.

One afternoon we went out to visit Rupa Singh, a venerable sadh, who was baptized some months ago. He enjoyed a great reputation throughout the country side, and has a fine *takya* (hermitage), with a good deal of land attached, and the most beautiful banyan-tree I ever saw, of faultless proportions and splendid growth. Now his clients have left him, but he is still allowed to occupy his house. He took us up to his little chamber, the walls of which are covered partly with verses of Scripture that Rupa Singh has copied, partly with idol pictures put up by his sons. One of the old man's former disciples was performing an incantation as we came away, probably for a disease. The subject of it was a woman, who squatted before him, veiled, while he repeated his formulas, striking the earth again and again with a pruning knife, and as often waving it in her face. Afterwards I had repeated to me one of these charms, a farrago of most abject nonsense.

A Chuhra Faqir.

At Ghamak, a large village some six miles east of Fathgarh, we have had a very friendly reception from the head-men, and a large crowd at the lantern show. There is one inquirer among the Chuhra, and I have heard the sound of some Christian bhajans (hymns) in that direction.

On the morning of February 7th, before breakfast, Amba and myself went over to the *thatti* (Chuhra quarter), and had a talk with the people. They listened with much attention, and a woman came to me with a board, such as are used for learning to write on, covered with

Gurmukhi letters, written by herself. She was the wife of Malle Shah, a *guru* (teacher) of these people, who is teaching his own wife and some little boys the use of the Gurmukhi character. They have several Christian books too. After breakfast Amba left for his own station, Dera Nanak, and I marched off towards Batala, accompanied the first part of the way by Malle Shah. He is not a keen-witted man, but fairly bright, and apparently honest, though he has rather a notion of being made school-teacher. He believes that English clergymen have a great influence with God, for once he was servant to a chaplain in Multan, when there was a great drought. The Chaplain's wife told Malle Shah that her husband was going to pray for rain in the church, and sure enough there was a great downpour that very evening!

How Islam spread in India.

At a village I stopped in by the way, the Mohammedan lambardar (head-man) told me that half his relatives were still Hindus. Their common ancestor in the time of the fanatical Emperor Aurangzeb (some twenty-five years ago) had two sons, who, when he died, fell to quarrelling over the inheritance. To spite the other, one said he would become a Mussulman. The saying was reported to the Mohammedan magistrate, who had the man up and told him that he must fulfil his promise. He did so unwillingly enough. The two branches of the family go to each other's domestic festivals, and in many ways hold together, though they cannot eat and drink in common. Such is an instance of the way in which Islam was frequently propagated in this country.

How a Christian Villager tells a Scripture Story.

At Ograwal I was lying down rather tired, when I heard in the next tent a man repeating the story of John the Baptist in broad racy Panjabi. When the people had been baptized by John, they said, "Now let's go and cook rice," that is, have a feast, as they had done here after their baptism. When John had been beheaded, Herod was represented as discussing his character with Herodias, "Ah," they said, "he never stole any one's sugar-cane, he was a good man." Plainly in his idea, the wilderness of Judaea contained many sugar-cane fields. Such were some of the plums. But the whole story was told with a reality and life that pleased me immensely. Most of the baptisms recorded this year took place at this village just before Christmas. The whole Chuhra population having come over, we took hoe and mattock, and levelled the sacred mound dedicated to their patron, Lal Beg, converting it into a platform for Christian worship.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

No letters have reached us from the interior for some months past. But a communication from the Foreign Office, received on July 31st, informed us of the receipt of a telegram from H.M. Consul at Zanzibar, stating that the C.M.S. missionaries at Mpwapwa had removed from that place and had gone into the Ugogo country. These missionaries would be the Rev. H. and Mrs. Colc, the Rev. J. C. Price, and, possibly, the Rev. A. N. Wood, who was, it is supposed, at Mamboia. No reason is assigned for their removal, but it is doubtless owing to the excited state of the Natives, caused by the murder by the chief Bushiri of a German at Mpwapwa, in consequence of which Captain Wissmann, it is said, has offered Rs. 2,000 for Bushiri's head.

MAURITIUS.

THE death, we are sorry to say, is announced of the Rev. Charles Kushalli, C.M.S. Native clergyman in the Mauritius. Mr. Kushalli was first engaged as a Mission agent by the late Rev. David Fenn (missionary in South India, and for some time secretary of that Mission), when on a visit to Mauritius in 1855, funds for his support being supplied by a C.M. Juvenile Association started a few months before by Lieutenant Gordon, R.E. Mr. Kushalli had therefore been associated with missionary effort in Mauritius since the establishment of the Mission there. He was ordained by Bishop Ryan in 1864; he died on June 22nd, 1889.

MID-CHINA.

WE regret to announce the death, on July 27th, of the Rev. J. H. Morgan, of the Mid-China Mission. Mr. Morgan entered the Society's College in 1881, and was ordained and appointed to China in 1884. After nearly four years' residence in that country pulmonary symptoms became manifest, and he was ordered home. But the change did him no good, and it was medically suggested that he should have a year's residence in South Africa. In the GLEANER for March last we quoted from a letter in which he said that he hoped "soon to fulfil the hopes and predictions of many friends and advisers in increase of strength and restoration." But it was not to be; God had for him a higher service than that of earth.



BRANCHES of the UNION are now being rapidly formed. Many clergymen find that the GLEANERS' UNION foster missionary interest in parishes better than anything else yet tried; and even where nothing very systematic and formal is organised, it is found that little companies of Gleaners can meet together and encourage one another, and that unexpected results follow even upon these simple and humble gatherings. We hope next month to publish a list of Branches, so far as we know them, and we should be grateful for any information sent to us in the first week of September.

Let every Gleaner read the interesting letter from Mrs. Wade on page 134, giving an account of the Branch of the UNION at Amritsar in the Punjab. It seems to us that the UNION may prove especially useful abroad; not so much, perhaps, in purely Mission stations (though why not there also?), as at places in India or the Colonies or on the Continent, where there are a few Christian people who can gather together in a simple way, and inform one another of the progress of the Gospel, and unite in prayer. Observe that at Amritsar, though it is primarily a C.M.S. Mission station, there are the C.E.Z.M.S. ladies, there are a few English people in the Government service, and there are Native Christians of position who are English-speaking; so that the GLEANERS' UNION may be a convenient common ground for them. With exactly the same objects and results, another Indian Branch has been established at Karachi, the flourishing port of Sindh, by the Rev. J. J. Bambridge; and the first list of thirty members comprises C.M.S. missionaries, C.E.Z.M.S. ladies, English residents, and English-speaking Native Christians. And this would apply to many other parts of the world, especially great centres like Paris and Rome, Calcutta and Bombay, Hong Kong and Shanghai, Sydney and Melbourne, and the Canadian and American cities. But not to great cities only: see the letter headed "Gleaners in Switzerland."

With reference to the letter from "A Missionary's Daughter," we heartily concur with her that missionaries are much more than "gleaners." They are the "reapers" whom the "gleaners" are to help. Nevertheless many of them have rejoiced to join our band, and found the common membership a help to them; and we hope many more will.

We give some few letters this month which were sent to us some time ago in response to our request for information as to how the UNION had fostered local missionary interest. Our kind correspondents must forgive the delay. We have many other letters waiting their turn!—and we do not like to encroach on our directly missionary pages.

LETTERS FROM GLEANERS. Gleaners in Switzerland.

A meeting in connection with the GLEANERS' UNION, and on behalf of the Frere Town schools, was held on July 24th, at 5 P.M., at Les Avants, Montreux. The chair was taken by the English Chaplain, the Rev. W. Hamlyn, of St. Leonards, who offered prayer after the opening hymn, and introduced the subject in a touching and beautiful address. John W.

Probyn, Esq., then spoke of the East African slave trade and the work carried on at Frere Town. W. Bagshawe, Esq., thanked the previous speakers for the interesting information given, and mentioned the International Congress about to be held at Lucerne. The Rev. John Hamlyn urged all present to join the GLEANERS' UNION. A collection of 50 francs was taken for the Frere Town schools. A map and a picture of a slave in a taming-stick were contributed by one of the Gleaners present.

A. L. P.

Are Missionaries Gleaners?

DEAR SIR.—In the last annual report of the GLEANERS' UNION it is remarked, "Not many missionaries have joined, which is surprising, as they are really the best Gleaners of all." When this UNION was first started, I, a missionary's daughter, was also desirous of joining it; but on further thought it seemed to me that this UNION was not meant for missionaries, who are not only gleaners but regular labourers in the field, and who are supposed to be giving Him all their time, yea, all their life: It seemed to me that this UNION was meant for those whom the Lord had not called to be His labourers in heathen lands, yet who, in the sphere appointed to them by their heavenly Father, wished to glean some ears for Him they loved and longed to serve.

Perhaps this thought may have occurred to other workers in heathen lands, and kept them from joining.

It has been my great joy and privilege that the Lord has permitted me to work in India for nearly 25 years without there having been a need for me to burden the Society to support me. But my parents, who have worked in India for 47 years, have had, with great reluctance, on account of old age and infirmity, to give up direct Mission work and to retire to the Himalaya hills. My father, who has always said that he would, if such be the Lord's will, live for and die in India, still goes on doing literary work as far as his strength permits. My work consists in the summer months in visiting zenanas and the few Native Christian females whom I find here; but most people leave this sanitarium for the winter months. Then I am trying to keep up a correspondence with Native friends and former pupils, and am also doing a little writing for print. Thus though we are no more connected with a regular Mission station, I am trying to go on doing whatsoever my hand findeth to do; but I long to feel that I have the interest, sympathy, and prayers of Christian friends.

Will you, then, kindly enrol my name among the Gleaners? I felt and not being any more in connection with a Mission station, but the Motto text of the GLEANERS' UNION taught me the Lord's will concerning myself. I have mounted the text, and have it hanging over my writing table.

Landaur, India, June 29th, 1889.

A MISSIONARY'S DAUGHTER.

Local Influence of the Gleaners' Union.

OUR GLEANERS' UNION now numbers 146 members. Without any pressure being put upon them they take in the *Gleaner* regularly; thus some 110 copies circulate monthly; a few have the *Intelligencer*. The issue of boxes has much increased since our UNION was started, and real and practical sympathy for the C.M.S. grown among its members. One Gleaner, not content with her own box, asked for one for a City workroom with which she is connected, and the other evening we had the pleasure of opening it, and found it full of pennies, the regular and loving offerings of the young women themselves. With the box came the request that we should send them a *larger one*. Certainly we must do so.

Among our poorer people, who meet in a mission-room, interest in our Society has been awakened, and about thirty of them have joined our UNION. Their collecting box was brought in because it was *useless*! no good! Why? Because they could get no more into it. Oh! happy state of uselessness; would that all our boxes were in the same condition.

One Gleaner has added to her renewal fees a small article of jewellery, and during the past year our UNION has sent in about £6 in offerings to the Society, this beyond the box collections which pass into the general fund.

Our long desired Gleaners' working party is at last fixed. It will be an evening working party—somewhat a novelty—but we trust more convenient for those who are in humbler spheres of life and yet long to give what they can for the spread of our blessed Lord's kingdom.

The UNION has assuredly quickened missionary zeal amongst us, and our eyes are unto the Lord, praying that soon we may "see greater things than these."

Since the GLEANERS' UNION was started we have branched off in many ways. We have many boxes out, districts have been taken up to gather one penny a month, or more, from any who will give this small subscription. A Ladies' Union has been started, consisting of about thirty members, who meet once a month at the house of the lady secretary for prayer, and to give information about the different Missions. Two or three ladies take up one Mission and gather all the information they can, and give it out. In this way nearly all the members take part to fill up the year. Then occasionally we have a meeting with the Ladies' Union of a neighbouring parish in our Y.W.C.A. rooms, and an address given by some friend; a social tea follows. The members of the juvenile branch of our association were stirred up to make bouquets of flowers in the summer, and to sell them; and at the end of last year they had a Christmas tree. This was done to interest the young people of the higher class. It proved a great success. They had worked for it, and much pleasure was taken in the preparation. We have also a fortnightly working party of ladies for C.E.Z. and I.F.N.S. societies, meeting at friends' houses in turn, when letters are read from the mission-field, and also some good book giving information about some missionary or missionary work.

We thank God for the new life given, and for the strengthening of the old, and ask your prayers that we may go on more and more, but only for God's glory, "ever abounding in the work of the Lord; forasmuch as we know our labour is not in vain in the Lord."

L. E. P.

You ask for information as to branches of the UNION. It has been a great blessing in two parishes in which I have started a branch. In St. P.— I used to have a monthly meeting on the second Sunday of each month, at which I gave a short address on each Mission in the Cycle in turn. Last March £27 was the total for the year. This, I hear it is £41 (one school giving over £10), whilst over fifty *Gleaners* are distributed where eighteen months ago there were none. In January this year I started a branch in St. M.— Parish, which numbers over thirty members. To this I attribute the blessing on our annual meeting, when we had Mr. Sutton. We had a crowded room, a good collection, a large number of boxes applied for, several magazines sold, and an offer of service to the Society. We have our monthly meeting, and besides that I give an address in one of our Sunday-schools. Speaking personally, there is nothing like doing a little work for stirring up and keeping up one's own interest in this part of the Lord's work. W. H.

1. In our parish we have a number of workers (about fifteen) who have taken up missionary "districts," corresponding as nearly as practicable with those on the Prayer Cycle Card, on which they write and read a paper or give an address (generally illustrated by an enlarged map of the district) at a meeting which is held on an average once in six weeks. This has been in operation since the autumn of last year. The meetings have been well attended, and several of those who have read papers are taking more than a passing interest in the district allotted to them. This, of course, is not surprising.

2. Since last autumn also, the circulation of the *Gleaner* amongst us has more than doubled, and is now about ninety per month.

3. We have a fairly large staff of juvenile and other collectors, and the children have a quarterly meeting, with lantern slides or other objects of interest, and their boxes are then opened. I am not treasurer, but think the amount this year just ending will be at least £30.

4. I am a *Gleaner* (No. 7,034), but cannot claim to have induced more than three or four others to join.

It has, however, been my privilege to take an active share in the foregoing, in conjunction with one of our curates, and "the Lord hath done great things . . . whereof we are glad." J. A. B.

You ask what the Branches have done, in the last number of the *C.M. Gleaner*, to raise an increased missionary spirit. Well, Ramsgate has circulated a large amount of C.M.S. literature, has persuaded thirty-six friends to take the East Kent edition of the *Gleaner* monthly, and eight to take missionary boxes, and sold at meetings, &c., 300 *Gleaners* during the eighteen months of its existence. It has held twenty-six meetings extra to those usually held in Ramsgate, and one loan exhibition and sale. A. H. M.

You ask in a recent *Gleaner* if any special interest in C.M.S. work has been excited through the GLEANERS' UNION. I am pleased to tell you one or two facts. Five of the last names sent up were those of permanent invalids. These have found opened up for them, in the GLEANERS' UNION, a new and absorbing field of interest. One of these, in very humble life, writes me, "I am so pleased to belong to it. Thank you so much for sending me my cards and handbook. I shall pray daily for the UNION, and every member." One member of my Senior Women's Bible Class has taken the *Gleaner* for several years, and says, "I could not live without my *Gleaner*." She has got a Christian neighbour also to become a member, and induced her to take in *India's Women*, that they may exchange missionary literature. She also reads the *C.M. Intelligencer*. A young lady member has induced three others to take in the *Gleaner*. One of these is the wife of the gate-keeper at one of our public institutions. She was so warmed by the perusal that on one visit she produced £1 4s. to be divided equally between African Missions, the C.E.Z.M., and the lepers of India. Another poor woman having had the *Gleaner* lent her to read, has given two shillings and other subscriptions from time to time for the cause. M.

St. Paul's Branch of the GLEANERS' UNION, Leamington, was begun a little over two years ago, and numbers about fifty adult and twenty-two juvenile members. The first result was a Ladies' Prayer Meeting for Missions. From twenty to thirty attend more or less regularly on the first Wednesday of each month. Short accounts of various Missions are read, and then prayed for in turn, each one taking the country or subject with which she is most conversant. It lasts an hour. There is no stiffness, but cheerful heartiness prevails, and it has stirred up and awakened a far deeper interest in Mission work, and given many a far clearer view of the work than they ever had before. The lady at whose house this meeting is held has a good supply of missionary works, which she lends out to friends at twopence a volume. This also has deepened and increased missionary interest, and the money of course goes to the cause she has so much at heart.

Another outcome of the GLEANERS' UNION is that the communicants' monthly meeting, conducted by our Vicar, is devoted once in three months to Mission work. By this means a very much wider circle is reached and stirred up than by our ladies' meeting.

The Juvenile Branch has quarterly meetings, when an address on Mission work is given. The members have missionary boxes, and also answer questions set them by their secretary on Mission work. Other children besides GLEANERS' UNION members attend the meetings. This Branch by their boxes contributed about £4 last year.

The adult members nearly all pay at least one shilling subscription, the surplus tennings going toward the fund for a missionary of our own. Last year several gave much larger donations; the first year our total was a little over £2, and last year, with very few additional members, it amounted to

£16. All this was over and above regular subscriptions, and distinctly given through the GLEANERS' UNION. G. J. PHIPPS,

Secretary, St. Paul's Branch, Leamington.

I should like to tell you what I think has resulted from the GLEANERS' UNION here. One of our Sunday-school teachers and myself joined independently about eighteen months ago. We immediately looked round to glean other Gleaners, and also all the information we could. Last November we thought it would increase the interest if we had a parochial Branch of the UNION. We met, and several new members were enrolled. We agreed to meet once a month for prayer, and mutual help in missionary subjects. One month we answer from memory the questions in the *Gleaner*, and at alternate meetings we have a paper read or an address given on a special Mission. The first was an address given by the Vicar (who always presides) on New Zealand; last month we had a paper by a lady on Eastern Equatorial Africa.

We found many friends who bought and partially read the *Gleaner* were much puzzled at the distinction between themselves and Gleaners, so we have called ourselves also "Tamils." There are now fifteen members. The circulation of the *Gleaner* has increased to twenty-nine instead of two or three. Some of our Sunday-school teachers are taking much more interest and giving a monthly missionary lesson, and the amount in our boxes steadily increases. E. H. B.

Local Branches of the Gleaners' Union.

A Branch has been formed in connection with *Emmanuel, Maid Hill*, and numbers 52 members, with Miss C. E. Cooke and the Rev. J. D. Mullins as secretaries. Its first meeting was held on July 16th, and was addressed by Mr. C. F. Binns, of the Lay Workers' Union.

At the last Quarterly Meeting of the *Weymouth Branch*, Lieut.-Col. Cotton, the Hon. Sec., stated that the members had increased to 119. Mr. G. E. Eliot, Treasurer of the Weymouth C.M.S. Association, read a valuable paper on Japan.

The Gleaners at *Kewick* met for a special prayer-meeting before the ruri-decanal C.M.S. Anniversary Sermons and meetings in July. The Rev. J. N. Hoare, Vicar of St. John's, presided, and the Rev. H. Lonsdale, Vicar of Thornthwaite, gave an address.

A Branch has been formed for *St. John's and Brockley* (London, S.E.); Miss E. Snelling, Secretary.

A Branch has been formed at *Kersal*, Manchester; Secretary, Miss H. G. Richardson.

An important Branch, which is to be vigorously worked, is being organised at *Rotherham* by the Rev. F. E. Powell; Miss H. Neill is Secretary.

Monthly Gleaner Examination.

Questions on the August *Gleaner*.

1. What Missions has the C.M.S. in West Africa? What was the origin of Abeokuta? Who were the first missionaries there? What disappointment met their first efforts, and how was the way afterwards opened for them?

2. What have been the dangers and vicissitudes of Abeokuta? How many adherents are there, and how many Native clergy? What evils still cling to the Church?

3. When and by whom did mission work at Lagos begin? Give particulars of the present condition of the Mission.

4. Give a short sketch of the lives of Mr. and Mrs. Hinderer.

5. Give some account of the way in which the Gospel has newly reached a far-off country, and a home been provided for some fugitive Christians. Describe the place and people.

6. What promises of contributions were written on some Promise Cards at a Church Missionary Assembly?

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

97. What persons, having been numbered once, were almost immediately afterwards numbered a second time?

98. Where do we find a thorough man of the world saying twice over in a tender moment, "I have enough"?

99. Three times over the words "It is enough" (twice as a single sentence) are found on the lips of the Lord Jesus. Give the references.

100. On what two periodical occasions was the Old Testament priest commanded to officiate, attired in pure white?

101. On what occasion, between His Birth and His Ascension, do we find our Great High Priest clothed in white from head to foot?

102. There is a beautiful Bible reading on the use of the verb "win." Find the following, (a) *win* (twice), (b) *winneeth* (once), (c) *won* (three times).

Gleaners' Union Roll Gaff.

"They rest from their labours."

Miss Mary Kimber, Beauchamp Place, S.W. No. 6,687. June 29th.

Rev. C. C. Shepherd Walwyn, Seacombe Rectory. No. 5,684.

March 30th.

Mrs. Foord, School House, Fosbury, Berks. No. 4,048. June 27th.

Master H. Tyndall McKean, Laragh House, Castleblaney, Ireland.

No. 7,085. June 19th.

Miss Mary Underdown, Mount Hermon, Hastings. No. 16,392. July 20th.

HOME NOTES.

FOUR clergymen, one unordained Cambridge graduate, and three ladies were accepted by the Society during the past month, viz.:—the Rev. W. Wallace, M.A., of Trinity College, Dublin, Curate of Portaferry; the Rev. J. W. Fall, B.A., of Cavendish College, Cambridge, Curate of Walcot, Bath; the Rev. E. B. Beauchamp, of the London College of Divinity, Curate of Wotton, Surrey; the Rev. E. A. Douglas, M.A., of Christ's College, Cambridge, Curate of Hendon, Sunderland; Mr. J. W. Hill, B.A., of Corpus Christi College, Cambridge; Miss E. C. Wardlaw Ramsay, Miss E. M. Hall, and Miss M. Tynan. Mr. Beauchamp has been appointed to Pakhoi, South China; Mr. Fall to the Vice-Principalship of the College of Kandy, Ceylon; Mr. Douglas has been appointed to Tinnevely and will accompany the Rev. J. Barton; Miss Wardlaw Ramsay, who is a sister of Miss Alice Wardlaw Ramsay of East Africa, will go as an honorary missionary to Palestine; Miss Tynan will go to Yoruba; and Miss Hall to the Orphanage at Agapara.

We hope next month to give a full list of those who will be taken leave of at the Valedictory Dismissal on October 3rd. The Dismissal itself will take place in St. James's Hall; but it will be preceded by a Communion Service at St. Martin-in-the-Fields, Trafalgar Square, when an Address will be given by the Rev. Canon Ripley. The Address at the Dismissal will be by the Rev. A. E. Barnes-Lawrence of Blackheath.

TWO of our Islington men lately ordained, and going out this year, the Rev. W. J. Abigail and A. J. Hoare, come from St. Philip's, Heigham, Norwich, where they were both formerly members of the Bible Classes. The Rev. A. G. Blyth, Vicar, sends us an interesting account (in the Parochial Magazine) of a Missionary Sale, Tea and Meeting, in the parish on June 25th, when Mr. Abigail was among the speakers.

THE prize day of the Church Missionaries' Children's Home which was to have been held at Limsfield, on July 25th, has, through the sudden death of Mr. Ronald Leveson-Gower, been postponed to the autumn.

THE energetic friends of the C.M.S. in South London, particularly the members of the Lay Workers' Union there, are organising a Missionary Loan Exhibition and Sale, similar to the recent one at Kensington, to be held at Brixton in October. Articles for both the Exhibition and Sale are appealed for. Address Rev. J. Seaver, St. Mary's Vicarage, 147, Queen's Road, Peckham, S.E.

Contributions Received by the Editor.

To August 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: In Memory of Mrs. T. H. Bunbury, per Miss Bunbury, £1 1s.; Miss E. Ritson, 5s.; 36 sums under Five Shillings, £1 2s. 11d. ...	£2 8 11
For Our Own Missionary: Miss Alice Collen, 5s.; Gleaner No. 5,073, Hall Table Missionary Box, £1 5s. 6d.; A Gleaner, 10s.; Miss V. Skinner, £1; Miss Hooper, per Mr. Malher, 7s. 6d.; Miss A. E. Onyon, 8s.; Miss Agnes Yorke, 5s.; Gleaners Nos. 2,290—1, 10s.; Miss K. J. Boyson, "Gleanings in the field of Scripture," 10s.; Miss E. Ritson, 5s.; 21 sums under Five Shillings, 16s. 8d. ...	6 2 9
For C.M.S.: Rev. Henry Jackson (sale of work), £7; "Last wish" of the late H. Tyndall McKean, of Clonmel Grammar School, £1; Miss Amy Manson, Gleaner No. 4,586, (for Japan) £25; Mrs. A. M. Allan, Point Negril, Jamaica, Annual Subscription, £1 1s.; Contents of Missionary Box, £1 2s. 6d.; Mrs. M. E. Gillespie (for Africa), 10s.; Mr. John B. Hill, £2. ...	37 13 6
97 Renewal Fees ...	0 16 4
Membership and Examination Fees ...	3 13 2
Total in connection with Gleaners' Union ...	£50 14 8
<i>The Editor has also received—</i>	
For C.M.S.: "In Memory of the Keswick Convention," £100; "Thank Offering for Blessing at Keswick," £1. Received by E. S. at Keswick; "Thank Offering for Blessing received," £5, S. L., "for West Africa," £3, Miss Waring, £5, "Bath" (Keswick), £1 10s.; A Gleaner, 10s.; Anonymous, 10s. 6d.; Miss A. Ripley, collected, 10s.; Miss C. O., Sale of Jewellery, 8s. 6d.; Miss E. F. Moore, sale of work, £9 13s. 6d.; M. S., One penny per day, £1 10s. 5d.; A. H., 10s. ...	129 2 11
For the Hannington-Parker Memorial Church at Frere Town: Gleaners' Collection at the Hotel des Avants, Montreux, per Miss Probyn ...	11 7 6
For the Persia Mission: Miss Louisa Cox (Quarterly instalment of £100 per year) ...	25 0 0
Total ...	£216 5 1

We have been requested to acknowledge: For work in Japan, N. C., 5s.

We are asked by Miss Tristram, College, Durham, to say that several gifts have been sent to her for the Bishop Poole Memorial School, Osaka, Japan, in response to her sister Miss K. Tristram's appeal in the July GLEANER. She asks us to announce the receipt by her of the following sums, the donors having sent no addresses:—"A would-be Missionary," £1; "A Gleaner's mite" (No. 3,153), 1s.; Mrs. G. P. (A Gleaner), £1.

Gleaners may be glad to know that *Woman's Work* for August contains a most interesting letter from "Our own Missionary," Miss K. Tristram.

Topics for Thanksgiving and Prayer.

Prayer for those who are preparing shortly to go forth to their new spheres of work; that they may be endowed with all wisdom and grace (pp. 129, 144).

Prayer for the missionaries in Eastern Equatorial Africa. That they may be kept in safety and in good health (pp. 129, 141).

Prayer for the Zenana Society's work and workers at Amritsar (p. 132).

Prayer for the Society's Punjab Mission; for the European and Native clergy; for the catechists and Native teachers, male and female; for the work of other Societies (pp. 135, 138).

Thanksgiving for those who have left behind them bright examples of Christian zeal and devotion (pp. 140, 141).

Thanksgiving for recent accessions of missionary labourers. Prayer that they may be rendered meet for the Master's use (p. 144).

Forthcoming Sales of Work.

Mrs. Dawsett, Holcombe Rectory, Manchester. Sale in September.
Great Yarmouth. Sale early in September. Contributions to Miss L. Gloss, Havelock Road, or Miss Wells, 13, Camperdown.
Miss Mason, Albert Villa, Clevedon. Sale Sept. 12th.
Rev. T. H. Austin, Quenborough Vicarage, Leicester. Sale Sept. 24th.
Miss Rumpf, Bluntisham Rectory, St. Ives, Hunts. Last week in September.
Mrs. Hobson, The Vicarage, Stanstead Abbots, Herts. Sale end of September.
Mrs. Sandberg, Spring Grove, Isleworth. Early in October.

C.M.S. PUBLICATIONS.

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SERIES C.—8 pages, fcap. 8vo, price One Halfpenny each; 6d. per dozen; 3s. 6d. per 100. No. 1. Eight Missionary Hymns and Poems. By SARAH GERALDINA STOKC. 1. The Joy of the Awakened Church; 2. "Behind" and "Before"; 3. Glad and Sad; 4. The Master's Call; 5. The Battle Cry; 6. A Call to the Gleaners; 7. "I am Debtor"; 8. The Launch of the Life Boat.

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AN AGENT is required by the Religious Tract Society and the Christian Vernacular Education Society to promote the circulation of Christian literature in India. Applicants should send statements of their previous life, with references, to Dr. JOHN MURDOCH, with whom (D.V.) the Agent will be associated for a time. Address, 56, Paternoster Row, London, E.C., with "Publication Agent" on the envelope.

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Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,300. To withdraw grants for Curates or Lay Agents most seriously cripples God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them. And there are over 100 applications on the Committee's approved list of cases waiting for aid.

JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1889.

EDITORIAL NOTES.



OCTOBER may be called our Valedictory Month. More than twenty missionaries, indeed, have already sailed this year to various Mission fields, some returning to their posts and others going out for the first time. But the great majority sail in October and November. On another page we give a list, complete up to date, of this year's reinforcement, 106 including wives, of whom 54 are fresh recruits. But we hope the Lord will give us more yet before the year is out. They are wanted sorely!

We hope that a large number of praying and sympathising friends will assemble at St. Martin's Church and St. James's Hall on the 3rd; and also that the valedictory meetings arranged to be held at Sunderland, Bath, Bristol, Hull, Cheltenham, Gloucester, Birmingham, Derby, Southsea, Manchester, Leeds, Salisbury, Canterbury, Dorchester, Brighton, Southampton, Cambridge, and Kensington, may be occasions of great blessing.

Great was our relief, and thankful were our hearts, on Sept. 9th, when (while the General Committee was sitting) arrived the telegram from Zanzibar, "Letters Kisokwe, Aug. 28th; brethren well." God be praised that they were not only safe, but still at the Mission station near Mpwapwa. But we fear the telegram does not refer also to the brethren on the Nyanza. For them, and for their work, let prayer be made without ceasing.

England did not shine as a Christian nation in its reception of the Shah of Persia. He saw a good deal of the national business and pleasure, but what did he see of the national religion? Nobody seemed to remember that the visitor received so effusively is sovereign of a state in which a Mohammedan becoming a Christian is in imminent peril of his life. And now we hear of a new and vexatious persecution in Persia of the Jews, and also of the Bábys (a strange sect of seceders from Islam). Suppose the Christians' turn to come next, and suppose the British Minister to expostulate, might not the Shah say, "Why do you interfere? Your people in England care nothing about Christianity, so far as I could see when I was there."

The lady so well known as a traveller and writer under her maiden name of Isabella Bird, Mrs. Bishop, has given £500 to the C.M.S., through Dr. A. Neve of Kashmir, to build a Women's Hospital at Srinagar, the capital of Kashmir, in memory of her late husband, Dr. John Bishop. A fine site has been given by the Maharajah at the request of Sir F. Roberts (the commander-in-chief) and Colonel Nisbet; and the £500 will provide buildings with accommodation for thirty patients. The hospital is to be worked by the C.E.Z.M.S. ladies in Kashmir, one of whom, Dr. Fanny Butler, is fully qualified.

It is announced that the Rev. G. C. Grubb, who (with Colonel Oldham) conducted the C.M.S. Special Winter Mission two years ago in Bombay and Ceylon, sails this month to undertake similar work in various colonial and foreign Mission-fields, beginning with Ceylon. Mr. Grubb goes independently, but in a kind of association with the trustees of the Keswick Convention; and he is accompanied by two or three brethren, sent forth upon funds contributed by Christian people at Keswick last year and this year. Although this proposed tour is not in connection with the C.M.S., we

may be permitted to wish our friends a very hearty God-speed. The former "Mission" in Ceylon was very manifestly blessed of God, and we would ask prayer that the proceedings this winter may be guided and prospered by the Holy Spirit. Mr. Grubb and his party sail on Oct. 17th.

Our deep interest in the plan will be better understood if we quote a few sentences from letters received last year from C.M.S. missionaries in Ceylon regarding the previous "Mission." Mr. Dowbiggin wrote from Cotta,—"The work done by the Mission preachers has been carried on until now with many tokens of the Lord's presence in our midst. . . . Many nominal Christians have been savingly converted to God during the year, and are now rejoicing in Jesus as their Saviour." Mrs. Dowbiggin mentioned the effects in her excellent Boarding-School:—"The Mission was much enjoyed by our elder girls, and was a real help heavenward to some." Some of the girls now go out with her and hold what may be called cottage services in the villages. A Singhalese clergyman wrote:—"The coming of the missionaries contributed not a little to the quickening of our Christians. . . . Our hearts are warm with thankfulness in seeing a great change for the better in our congregations." Mr. Simmons, of the Tamil Cooly Mission, said, "One of the permanent results upon the Native Christians was the bringing of individuals to realise more clearly their own salvation in Christ. This, as a sure consequence, has been followed by more consistent living, and active efforts in bringing others to Jesus. Some of the best Christians were quickened, strengthened, and stimulated." Mr. Fleming wrote:—"Jaffna received great spiritual blessing at the time, the results of which have proved to be lasting." Mr. Hodges, then Principal of Trinity College, Kandy (now Bishop-designate of Travancore), says:—"The effects have, I trust, been permanent, and have led to more definite consecration to that service which is freedom in proportion to our self-surrender to the Lord that bought us. I am specially thankful for such tokens for good among the masters and elder boys." But the most striking result was the blessing poured out upon not a few of the English residents, planters and others. Several were converted to God, and godly men were lifted up to a higher spiritual life. Mr. Simmons said of some of the planters on the coffee estates:—"They seem to have been literally filled with the fire of love to and zeal for Christ. They began at once to work for Jesus, not only amongst their countrymen, but more especially with the coolies on their estates. . . . I do not hesitate to say that the intense earnestness and holy lives of these young men have made a deeper impression on the Natives than anything that we appointed labourers have done. They see that there is a reality and a power in a religion which has produced such wonderful effects upon young English planters."

In this number we continue the information begun last month about the Punjab and Sindh Mission, taking the chain of stations along the Frontier. Very appropriately comes the following letter from an officer serving on the Frontier:—

"I have asked my Agents, Messrs. Grindlay & Co., to pay you the sum of Ten Guineas, as I want to become a Gleaner. I am very unworthy of being a member; but I can say from my heart, Thy kingdom come, and only wish that my life were more in accordance with that desire."

"Lieut. R.E."

The noble succession of Christian officers in India, to which missionary work is so deeply indebted, is not extinct yet.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, October 3: Willing Workers.

2 Chron. xvii. 16: "*Zichri, who willingly offered himself unto the Lord.*"



UT are not all the Lord's workers, as Zichri, willing workers? Does He force any of us to do anything against our will? True, there are often things to be done by us against which our will sorely rebels. God's work is often disagreeable to the flesh. To reprove a man for his fault, to dwell among the ungodly, to teach beneath a burning sun, especially when the "punkah wallah" is sleepy. Such work is not what we should choose. But we are the Lord's. We have "offered" an offering to the Lord—that offering, *ourselves*. Have we changed our minds? Would we take it back again? Ah, no; the spirit triumphs over the flesh. We will do—we will bear it all, and more than all, "willingly" for His sake.

Shall we step higher—should I not say *lower*—for a more perfect example than Zichri? Gethsemane supplies it. All that was pure (and all was pure) in Him shrank from death. And yet He said, "Not my will, but Thine be done," and He "willingly offered Himself."

We often speak of the work in which we are engaged as "our work"; sometimes "the work of the Society." I do not say that these are wrong utterances. The right spirit may underlie them, but it is possible that we may think of ourselves as our own, and of the work as "*our work*." Failure and slowness of heart in the work may result from this.

Thursday, October 10: Order in Work.

Num. ii. 17: "*Every man in his place.*"

In Numbers we have God ordering His camp. Every man was to be in his place, and every man's place was appointed by God. Each pitched "by his own standard," and when they set forward each was in his place. It is wonderful that God condescended to regulate every little movement in the camp of Israel, so that each man should have his own place.

Yet so it was. And so it is. In the Church of God there is order. "If all were one member, where were the body?" "God is not the author of confusion, but of peace, as in all churches of the saints." These texts are not worn out and obsolete. Where all seems confusion now there is an inner order among "the saints." The instructions to Israel on this point are given to us to direct us.

Some one thinks, If God ordered the work of His servants by exact word, saying, This man shall work in Africa or in India, and that one shall remain at home; then we think how much easier it would be for us; but we appear to be left to our own judgment. Nay, not so. A rigid law on such points would not be a gain to us. It was well for those that were "under the law," but to us who are "under grace" there is liberty. You go to Africa, not because God commands you, but because He enables you. Your heart is stirred up to desire to go, and His providence opens the way before you. Thus "every man" in His Israel is "in his place."

God has not left his servants to their own judgment in any, much less in missionary, matters. "The meek will He guide in judgment." Are we doubtful?—Let us pray. And whether you go or stay, be assured that you are in your place, and do "the work of the Lord" diligently.

Thursday, October 17: Firm though Weary.

2 Sam. xxiii. 10: "*His hand clave unto his sword.*"

THE soldier of Christ has a sword in his hand. "The sword of the Spirit, which is the Word of God." The counsel of the Spirit is that he should ever be "holding fast

the faithful Word." The commendation of the Lord was, "They have kept Thy Word."

There is need. For "there are many adversaries," especially now, when "a great and effectual door is opened" into all the world. The enemy will not suffer the army of missionary labourers to go forth without making an effort to seduce them from their loyalty to their Captain. Already some have "turned aside after Satan," unsound in the faith, untrue in doctrine. Ritualism, Agnosticism, and other deadly errors abound in the Church. They grow out of small beginnings, and increase rapidly when once rooted.

What is all our preaching, if we preach not "the truth of the Gospel"? We have but one weapon, defensive or aggressive, if we be true soldiers. Not the Word and human inventions intended to help, but tending to neutralise, the truth, to take the edge off the sword. Soldiers of Christ, we have but one weapon—the Word of God.

Eleazer, the son of Dodo, was the true soldier. "His hand clave unto his sword." It seems as if his sword was joined to his hand. So the purposes, desires, labours, warfares of the true soldier of Christ are all, and always, "according to the Scriptures."

Thursday, October 24: A Helper in the Ministry.

Luke viii. 18: "*Take heed therefore how ye hear.*"

AN intelligent hearer is a great help to a preacher. I knew a lady who complained to me how useless she was. She was poor and could not give largely; an invalid, and could not help in the tract district or in the Sunday-school. She seemed to herself to be utterly useless in the Church. I said, "I assure you, you are very useful to me." "Nay," she said, "I think not." "Ah," I said; "when I am preaching, your face, your presence helps me. You are no uninterested hearer. Your heart is below the surface, and can apprehend. I feel that what I say is very food to your soul. This is joy to me to think that an experienced disciple is attending to the things that are spoken in the name of the Lord."

She had never thought of that. But I, as a preacher, often think of it. A glistening eye, an intelligent look, showing how the heart is drinking in the Word, is often an amazing help. Some congregations are exceedingly dull and difficult to preach to. There is evidently no response, no inward apprehension. The preacher has to pump up his words; but into thirsting, eager souls the words flow as from a fountain. Every preacher is more or less influenced by his hearers, often unconsciously. Preaching is the highest act of ministry. To help in this is to help indeed. The influence is of the Spirit of God.

Thursday, October 31: Belshazzar's Mother.

Dan. v. 10: "*The queen came into the banquet house.*"

THE king, her son, "made a great feast." Why was not she there? The "wives" of the king, and "his concubines" were there, why not his mother?

Probably she was old. With youth and beauty gone, what attraction to a jovial king and his lords had she? Solomon, in his better days, honoured his mother, "and she sat on his right hand." Not so Belshazzar.

Belshazzar's mother was not among the guests. I cannot help thinking that, much as she loved her son, she loved the God of Daniel more. Daniel, I notice, was not at the feast. It looks well for the servants of the Lord when they are not invited to the world's feasts. They "have received, not the spirit of the world, but the spirit which is of God." Natural men, because they do not understand this, feel it, and resent it. "They that will live godly in Christ Jesus" often feel the world's neglect. They that do not love Him, will scarcely love them. Hence their isolation.

THE SOCIETY'S MISSIONS.

X.—THE PUNJAB FRONTIER MISSIONS.



LAST month we reviewed the Society's work within the area of the Punjab proper. This month we take the fringe of stations on the Frontier, or, as they may be called, the outposts, looking forth into the regions beyond in Central Asia. Describing these in his book, "The Punjab and Sindh Missions of the C.M.S.," the Rev. R. Clark writes:—

"Our Frontier Missions begin at *Simla* and *Kotgūr*, amongst the hill-tribes who dwell between the Punjab plains and Thibet and Eastern China. Then to *Kangra*, the chief city in a district comprising many Frontier States. From *Kangra* we proceed onwards to *Kashmir*, with its tributaries of *Ladak* and *Iskardo*, stretching out in the direction of *Yarkand*, which is continually visited by merchants, and to which the political mission of Sir Douglas Forsyth was sent from the Punjab by our Indian Government. If we follow our frontier line, we come next to *Hazara* and *Abbottabad*, out-stations of the *Peshāwar* Mission; and then we come to *Peshāwar* itself, whose influences affect *Chitral*, and *Kafiristan*, and almost every Afghan tribe from the *Indus* to *Cabul*. If we pass onwards, we see that our Missions at *Bannu* and *Dera Ismail Khan* bear on the hill-tribes which lie between them and *Candahar*; that the *Dera Ghazi Khan* Mission is one especially intended for *Beluchistan*; and that the *Multan* Mission, with its out-stations at *Bahawalpur*, *Shuja-abad*, and *Muzaffargarh*, brings Christian influences to bear on the tribes on both sides of the *Indus* and connects our Punjab Missions with those of *Sindh*. We then pass onward to the *Sindh* Missions in *Sukkur* and *Hydrabad* and *Karachi*, which flank our frontier line quite down to the sea. The influences of these Frontier Missions should not only reach to *Candahar*, where our missionary *Gordon* for a time lived, and where he died; but they should penetrate to *Merv* and *Bokhara*, and to *Kokan* and *Herat*, which lie on our high-ways of communication, and are visited constantly by our Indian merchants. We should shake hands in one way or another with our missionaries in *Persia*, which was visited in 1883 by *Bishop French*, late of *Lahore*; we should bring Christianity to bear on *Muscat* in *Arabia*, and *Bushire* and *Shiraz*, which have been visited not only by *Bishop French*, but also by our missionary, *Mr. Bambridge*, of *Karachi*; who has also opened out communications with the missionaries at *Baghdad*."

We begin the great semi-circle at *Kotgūr* in the *Himalaya*, which has been already noticed as the earliest C.M.S. station in what is now the Punjab. Connected with it is *Simla*, where there is a congregation and Native pastor. Next, in a north-westerly direction, is *Kangra*, a place of great historical interest and a Hindu sacred site, occupied in 1854 at the desire of Sir D. Macleod and General Lake, and worked as a Mission station for many years by C. H. Merk and C. Reuther.

Still moving to the north-west we reach the VALLEY OF KASHMIR, and its capital, *Srinagar*, a city of 150,000 souls. *Kashmir* is a semi-independent state, with a Hindu ruler, although the population is chiefly Mohammedan. In 1854 Mr. R. Clark and Colonel Martin explored *Kashmir* and the adjacent mountain districts; and one result of the journey was the establishment of a Moravian Mission in *Lahul*, on the borders of *Tibet*, through Colonel Martin's influence. In 1862 a requisition was sent to the C.M.S., signed by Sir R. Montgomery, then Lieut.-Governor of the Punjab, and almost every leading official in the province, appealing for a Mission to *Kashmir*; and this was soon backed by contributions amounting to Rs. 14,000. Mr. Clark again visited the Valley in 1863 and 1864, and in the latter year Mrs. Clark began a Medical Mission. The work met with great opposition, but Dr. Elmslie, who was appointed in 1865, laboured patiently for some years, and Bishop Cotton wrote, "Elmslie is knocking at the only door that has any chance of being opened." He died in 1872; since which the Mission hospital has been carried on successively by Dr. T. Maxwell, Dr. E. Downes, and Drs. A. and E. F. Neve. During a terrible famine in 1878—9, Dr. Downes and the Rev. T. R. Wade did a wonderful work of charity and mercy; and the latter has been the first to translate the

New Testament into the *Kashmiri* language. The Rev. J. H. Knowles is now the evangelistic missionary. The C.E.Z.M.S. has now four ladies in *Kashmir*, and a Woman's Medical Mission has been begun by Dr. Fanny Butler.

Passing on westward, and crossing the *Indus*, we enter *British Afghanistan*, the country within the frontier line, but with a population mainly *Afghan* or *Pathan*. Of these districts the chief city is *Peshāwar*, near the mouth of the *Khyber Pass*, a great military post, and the headquarters of the C.M.S. AFGHAN MISSION. This Mission also was founded by Captain Martin, under the auspices of Major Herbert Edwardes, the Commissioner, in 1853. The *Afghans* of *Peshāwar* were most turbulent and fanatical, and the previous Commissioner (who was assassinated by an *Afghan*) had refused to allow a Mission; but Edwardes, at a public inaugural meeting on December 19th, 1853, said:—

"We may rest assured that the East has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men. . . . Our mission in India is to do for other nations what we have done for our own. To the *Hindus* we have to preach one God, and to the *Mohammedans* to preach one Mediator. . . .

"I say plainly that we have no fear that the establishment of a Christian Mission at *Peshāwar* will tend to disturb the peace. . . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance on Him, we try to do His will."

At that meeting, and within a few weeks after, Rs. 30,000 was subscribed by Christian officers and others towards the Mission, which was regularly begun in 1855. The first missionaries were Mr. Clark, Dr. Pfander from *Agra*, and Major Martin, who resigned his commission to become a lay missionary. For many years the dreaded "Peshāwar fever" was a great obstacle to continuous missionary effort; and the fanaticism of the people made all work difficult. Five C.M.S. missionaries died, and several others came home invalided; and one was struck at by an *Afghan* knife, but the blow was averted. The American missionary, Lowenthal, was shot by his servant. But in later years the missionaries have had strength to labour for longer periods, and the Rev. W. Jukes, the present senior missionary, has been connected with *Peshāwar* since 1873. The influence of the Mission has been remarkable, though the converts have not been numerous. For some years past visits have been safely made to many villages in the *Peshāwar* valley, and the sons of *Afghan* chiefs have been sent to the mission school. The mission *hujrah* (guest-house) has been a notable means of influencing *Afghan* visitors. There have been remarkable men among them, as *Fazl Haqq*, the evangelist to *Kafiristan*, and *Dilāwar Khan*, an officer in the *Guide Corps*, who was sent by Government on a secret mission to *Central Asia*, and died there, a victim to treachery. In December, 1883, exactly thirty years from the founding of the Mission, a handsome memorial mission church, built in *Saracenic* style, was opened, in the presence of Native Christians, English officers, and Mohammedan *Afghan* chiefs, the Rev. Dr. Imad-ud-din preaching the sermon. The pastor is the Rev. Imām Shah, a convert from *Islam*. The C.E.Z.M.S. ladies carry on an admirable work at *Peshāwar*.

The long strip of country southward from the *Peshāwar* Valley, between the *Indus* and the *Sulimán* mountains, is called the *DERAJÁT* (i.e., the Camps). To this district the C.M.S. was, in 1861, invited by Colonel (afterwards General) *Reynell Taylor* (known as "the Bayard of India," and who bore Lord Lawrence's coronet when that great man was laid in *Westminster Abbey*), backed by Sir R. Montgomery and Sir H. Edwardes, all of whom gave large special contributions. The Mission was undertaken with a view to the evangelisation, not only of the people of the *Derajāt* itself,

(Continued on page 150.)

SUNSHINE AND CLOUD.

Contrasts of a Missionary's Life in Kashmir.

BY THE REV. J. H. KNOWLES.



MISSIONARIES know something of both, in their own lives and in their experiences of the work. Now up, now down, they are of like passions with most other folk; and the work, too, with its lights and shadows, is like most other work, we suppose. Prayer and Praise, Humiliation and Thanksgiving, with regard both to the workman and the work.

I.—SUNSHINE: "A FAT BUDGET IN THE POCKET."



1. "A big fat budget in the pocket."

How full of hope he is! What gracious glimpses he gets of the Saviour's presence!

II.—CLOUD: BAD NEWS FROM THE P.C.

A drizzling rain for the last two days. No exercise. Heaviness about the head in consequence. Report of some petty quarrel between two of your Christian servants, who wish you to arbitrate for them. And then as a crusher—"the last feather"—bad news from the P.C. [Parent Committee], who refuse to sanction a much needed and much longed-for grant to the Mission school. A man naturally loses heart a little, and he may, in a very dark hour, wonder whether he had not better have stayed at home.



2. Bad news from the P.C.

III.—SUNSHINE: "THEY SEEMED TO DRINK IN THE WORD."

A glorious congregation to-day. Nearly 300 people must have been present. They seemed to drink in the word preached unto them. May God richly bless the word preached,—yea, He will bless! We have his own promise for it.



3. "They seemed to drink in the Word."

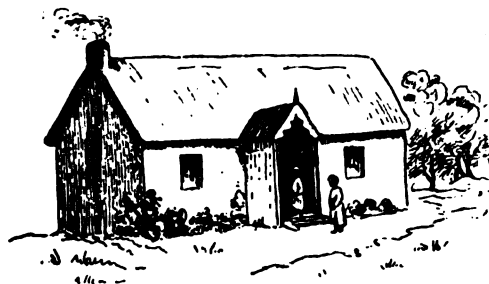
IV.—CLOUD: "STUPID ARGUMENTS."

Not at all a happy service this morning. A few maulvies present who would argue, and argue stupidly, about the Trinity, much to my discomfiture. The people, like myself, seemed not to perceive the gist of the argument, but they sided with their teachers. O God, can it be that the preaching this morning has been in vain, or worse than in vain!



4. "A few Maulvies, who would argue stupidly."

V.—SUNSHINE: "ENQUIRY ABROAD."



5. "A spirit of enquiry abroad."

A spirit of enquiry evidently abroad in the school, which has developed very much lately. Boys coming to us privately to be taught the Scriptures. *Non nobis Domine!*

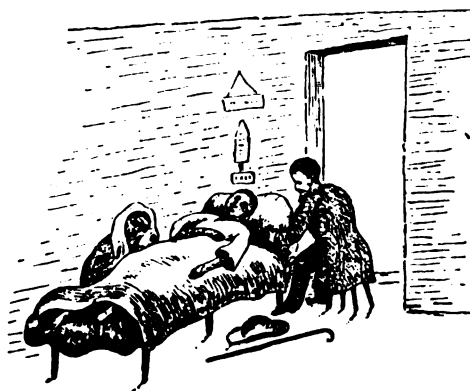
VI.—CLOUD: "I HAD TO EXPEL THREE BOYS."

With much sorrow of heart I had to expel three of the first class boys from the school this afternoon for gross sin. God only knows how much harm they have done some of the younger boys. One of the boys expelled was, or seemed to be, the most promising scholar on the roll. Lord, have mercy! It were better that they had never been born, than that they should have offended one of these little ones.



6. "I had to expel three of the boys."

VII.—SUNSHINE AND CLOUD: "A CONTRAST INDEED."



7. "A contrast indeed."

"Come, sahib, tell us something," cried a poor lad to me the other evening, as I popped in to see how he was getting on. Loth his feet had been amputated. "Tell us something," and so I did, and tears streamed down the lad's cheeks, and a tear would ooze out from one of my eyes, too, as I

thought of the dear lad's case. Here was a contrast with a vengeance. A few hours before, I met him—a strong, strapping, careless boy, the hope and joy of his parents; now a sick, feeble, anxious, patient, really desiring to know the way of life.

VIII.—CLOUD: "A STORM OF COMPLAINTS."

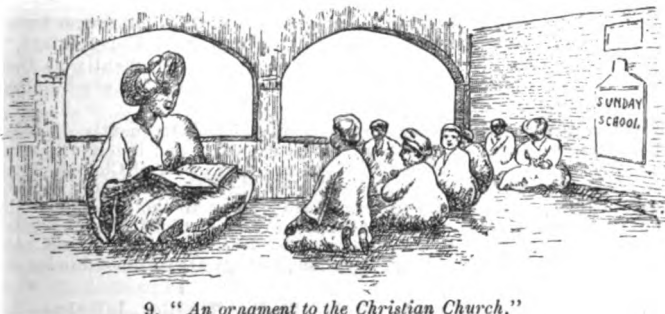
"Peace to you, friend. Do you think—," when I was interrupted by a regular storm of complaints against her case, her food, and everything and everybody. No mind, no ear, no eye, no tongue, aye, and no heart, too, it seemed, for anything but her own fancied grievances. Accordingly I waved my hand and left.



8. "A regular storm of complaints."

IX.—SUNSHINE: "AN ORNAMENT TO THE CHURCH."

A young man avows himself a believer in the Lord Jesus. He comes to us to be instructed more perfectly, and is eventually baptized. He begins to do a little work for Christ of his own accord, and is a real joy to us, and an ornament to the Christian Church here.



9. "An ornament to the Christian Church."

X.—CLOUD: "CLOUDS GATHER THICK AND FAST."



10. "Clouds gather thick and fast."

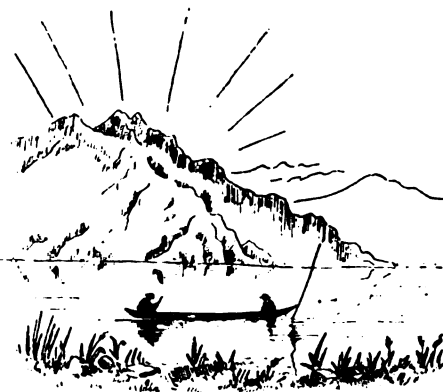
say vicious, lives of many of our own countrymen here, and what with the immoral trash sold by the thousand at the different bookstalls, &c., all over the land, and what with the pernicious trade in spirituous liquors and opiates, the people have begun to be affected by, nay, to be permeated with, the worst qualities of their rulers. O Lord, stay, stay the hand of the enemy, that he sow no more tares in Thy field!

The sky is lowering; clouds gather thick and fast. What with education driving the young men step by step from the different points of their religion, what with the large distribution of Bradlaugh's and other such like works, the population is fast becoming infidel. And, if possible, worse. What with the careless, not to

XI.—SUNSHINE: "THE MORNING BREAKS."

The morning breaks!

What with the preaching and dissemination of the Holy Scriptures; what with earnest conversations, many and at different times; what with the tremendous enlightening influence of school work all over the country, India is beginning not only to be affected by, but to be permeated with, the sweet and holy truths of the Gospel of the grace of God. May God fulfil His own promise and pour out His Spirit upon all flesh!



11. "The morning breaks."

CONCLUSION.

Brethren, pray for us, that we may be kept steadfast, immovable, and ever-abounding in the work of the Lord, and pray for the work, too, that the Divine Word may have free course, and be glorified out here with us, even as it is at home with you.

J. H. K.

March, 1889.

[N.B.—The sketches were sent by Mr. Knowles with the MS.]

KASHMIR MEDICAL MISSION NOTES.

WE take the following brief but interesting extracts from a Report of the Kashmir Medical Mission, by the Drs. Neve. The Report in full appeared in last month's *C.M. Intelligencer*.

Ripening for Cholera.—The wonder is not that cholera came, but that it ever went away; not that it slew 10,000 victims, but that so many escaped its ravages. I shall long remember April 5th as the day of our first interview with the dread visitor, cholera. At that time our wards were crowded with between sixty and seventy patients, amounting with their friends to over a hundred people. But with the advent of cholera there came a panic, and we saw our wards emptied.

A few days of rain and cold encouraged a hope that the disease might die out. But it soon became evident that it had too firm a hold. So we at once began work in one of the smaller towns, and visiting the villages in the upper half of the valley.

This at once gave us abundance of work to do—not by any means what one usually thinks of as missionary work. Take an example:—

Arriving at a town, X—, of several thousand inhabitants, we proceeded to ascertain the distribution of the cholera, which at first was confined to a small district. The water-supply afforded a simple key to the epidemic area.

So, without any authority, we coolly issued orders to clean certain tanks and streams, and not to allow any pollution by washing clothes, &c., and then began a system of house-to-house visitation. This raised a little opposition; however, orders were sent from Srinagar which stopped this, and enabled us to start a system of scavenging and cleansing sadly needed.

"Nolens Volens."—Medical responsibility seldom extends so far as amputating the limb of the patient against his own and his friends' wishes. Yet I have to confess to such a deed. Nothing else could apparently save his life. The invectives of Mahamdh's father and mother, when they discovered that the thigh had been amputated, were awful to hear.

Three weeks passed, the first few days anxious ones for me, the perpetrator; but at the end of that time he was sitting up and gaining strength. Whenever we went into the ward blessings greeted us; the old man, solemnly taking off his turban, prayed to God for us, and to Jesus Christ to save us.

A Sunday Afternoon.—I was camped near a village in the hills. It was a bright Sunday. While half-musing, half-dreaming, a little group came near. After a little conversation, I asked one or two leading questions about their religion, which one of them readily answered, and then entered into a discussion with my assistant.

Not being a learned man, he held his ground with more vigour than wisdom; for at that moment a Moullah and a Pirzada, i.e., the descendant of a saint, arrived and sat down near us. When I appealed to the latter for the witness of the Koran, and it was given in my favour, the would-be defender of the faith recriminated on the theologian, and they carried on a private discussion.

(Continued from page 147.)

but of the Waziri and other Pathán hill-tribes in the north, of the Belúchis in the south, and of the Loháni and Povindah travelling merchants who yearly descend from the mountain passes *en route* from Central Asia to the plains of India. The Mission excited great interest, and Mr. (afterwards Bishop) French went out to start it; but it has always been feebly manned, and the results hitherto have been small. Two towns are now occupied, DERA ISMAIL KHAN and BANNU. There is also a mission dispensary at Tank, worked by a Native qualified medical man, the Rev. John Williams. When the wild Waziri sacked the town in 1879, they spared the dispensary and the house of the missionary, the one only Christian man in India who can safely venture into their hill fastnesses.

Also in the Deraját is the more recently-occupied town of DERA GHAZI KHAN. This Mission was suggested in 1879 by G. M. Gordon (*see GLEANER last month*), who gave Rs. 10,000 to the C.M.S. to found it, as a base for work on the frontier among the BELUCH people, and himself started the missionaries appointed, the Rev. A. Lewis and Dr. A. Jukes, in their work.

At QUETTA, the new British outpost beyond the Bolan Pass, on the border-line between Afghanistan and Beluchistan, a new Medical Mission was started in 1886. (*See page 152.*)

The Province of SINDH, the stations in which complete the chain of C.M.S. Frontier Missions, is in the Diocese of Lahore, and therefore (since that diocese was founded) belongs in a missionary sense to the Punjab. But its civil government is under the Bombay Presidency; and it was a British possession before the Punjab was annexed, having been conquered by Sir C. Napier in 1843. It consists of a long tract of sandy and alluvial soil, about 360 miles in length and from 60 to 100 in breadth, 48,924 square miles in area, through which the Indus approaches the sea, with a population of 2,413,823. Before its annexation, Sindh was an independent Mohammedan state, governed jointly by nine Ameers or nobles. No less than 78 per cent. of the population is Mohammedan. The Sindhi language, though Aryan in grammar and structure, abounds in Arabic and Persian words, and is usually written in the Arabic character.

Sindh, though twice as large as Ceylon, and with an equal population, has only three mission stations in it, worked by the C.M.S. and C.E.Z.M.S. The Mission was established in 1850 at the instance of Colonel Preedy and Colonel Hughes. The first station occupied was KARACHI, the importance of which, as a commercial seaport, has greatly increased under the British rule. The growth both of its inland and sea-borne trade of late years has been such as to attract from all parts a motley population, consisting not only of Hindus and Mohammedans, but including also Jews, Armenians, Parsees, Sikhs, and Africans. Here have laboured several devoted missionaries; particularly the Rev. J. Sheldon, from 1854 to 1881. There is a Christian congregation, with a Native pastor, and several Mission agencies, particularly the High School. But the fruits have not been large. At HYDRABAD, the ancient capital of Sindh, where splendid mausoleums mark the last resting-places of the Ameers, and which was occupied in 1856, the late Rev. G. Shirt and others have laboured. Mr. Shirt did valuable translatorial work in the Sindhi language. The most recently occupied station is that at SUKKUR.

The list of missionaries now working in these Frontier Missions was given last month under the general head of the Punjab Mission.

The statistics of the Punjab Mission (including the Frontier Stations) for 1888 are as follow:—

European Clergymen, 30; European Lay Agents (including females), 10; Native Clergy, 14; Native Lay Agents, 62; Native Christian Adherents, 3,104; Native Communicants, 828; Schools, 95; Scholars, 5,569.

NOTES ON THE FRONTIER MISSIONS.

Kashmir.—The missionaries are the Rev. J. H. Knowles, Dr. A. Neve, and Dr. E. F. Neve. There is a small Native congregation, and several Kashmiris have been admitted into the Church of Christ. The Kashmiri catechist, Qádar Baksh, is over ninety years old, but still goes about speaking for Christ. There is a Mission school with eighty young men and boys in it. Mr. Clark writes: "The minds of these young men appear to me peculiarly receptive. God grant that their hearts may be so also." A Mohammedan pupil was lately baptized. In the Mission hospital over 500 indoor patients are received yearly, and nearly 2,000 operations performed. There is a ward for lepers. Ladies of the Church of England Zenana Society have lately opened a dispensary for women, which is largely attended.

Peshawar.—The Rev. Worthington Jukes and the Rev. A. E. Day are the missionaries in charge of this station, and the Rev. W. A. Rice joined lately. No recent reports have been received.

Bannu.—The Rev. T. J. L. Mayer, missionary in charge of this station, has come home on furlough. He has been engaged in translating the New Testament into Pushtu, the language of the Afghans. The schools for Mussulman and Mohammedan boys continue to be well attended.

Dera Ismail Khan.—The Rev. W. Thwaites labours at this station, assisted by the Rev. F. Pappill. The Rev. Mulaím-ud-din is the Native pastor. At the out-station at Tank the much-respected Native medical missionary, the Rev. John Williams, carries on his hospital, which is resorted to by many Afghans.

Dera Ghazi Khan.—The missionaries are Dr. A. Jukes, the Rev. A. Lewis, and the Rev. W. E. Davies. The Rev. M. H. Ishaq is the Native pastor. We regret to say that Mr. Lew. s's health will, it is feared, oblige him to leave. The Bishop of Lahore confirmed six Native Christians last October.

Quetta.—This station is described on pages 152—154.

Sukkur.—The Rev. A. W. Cotton has charge of this important town in Northern Sindh. His last report was a most interesting and encouraging one. The C.E.Z.M.S. has also occupied Sukkur, and a young Brahmin said to Mr. Cotton, "In my daily prayers one of my first petitions is, that God may visibly bless the labours of love of the ladies who have recently begun Christian work amongst the women of Upper Sindh." Mr. Cotton has lately placed a catechist to reside permanently at the out-station of Shikarpur, and in doing so he reviews the experiences which he has met with in the place:—

"We were sometimes mobbed, occasionally kicked, frequently dusted, and constantly hooted at; but still the people came and listened to the preaching. One man said that he hated the very smell of Christianity, and another remarked that the mention of the name of Jesus Christ crucified always moved him to tears. Many came to the preachings to scoff, of whom several remained for prayer. When the fight was toughest, and thickest, and hottest, we were cheered by the presence of an old Hindu, who used to say, 'Pray, keep on praying; they cannot hinder if you will only pray.'"

Hydrabad.—This is the old capital of Sindh. The Rev. J. Redman is now in England on furlough, and the Rev. A. E. Ball is in charge. There is an important school, for which the Society is now sending out a new labourer, the Rev. W. J. Abigail. "A bright happy youth, always head of his class," has been baptized from this school. Another important baptism has been that of Babu Monindra Nath Ghose, B.A., who came from Calcutta as a teacher for the school. Excellent medical work is being done by C.E.Z.M.S. ladies. The Rev. J. Redman before leaving Hydrabad adopted the plan of trying to reach English-speaking Natives by means of correspondence. He wrote:—

"It was when engaged in prayer for the extension of the Kingdom that a thought struck me which I have since carried out. It was this, to send, monthly if possible, a letter written in my own hand, so that prayer might be offered over each one, to all the English-speaking Natives of my acquaintance, and to enclose a card with a passage of Scripture printed on it. This I have been doing. Three series have been sent out to about fifty or sixty Native gentlemen. Miss Skinner, of Bath, has very kindly prepared for me one of her 'Friendly Letters,' and I am having it printed for circulation. Many letters have come expressing thanks for the cards, and several have asked me to start a Bible-class, at which we might read the Scripture, especially the teaching of Christ, together."

Karachi.—This is the commercial port of Sindh. The Rev. J. J. Bambridge and the Rev. R. Heaton are at this station, and the Rev. Bhola Nath Ghose is the Native pastor. An important feature of this Mission is the English lectures to educated Natives, which are largely attended, all being of a distinctly evangelistic character. The High School has over 100 pupils, mostly Hindus, and Mohammedans. In the Boys' Vernacular School there are 426 on the rolls, consisting of 42 Mohammedans, 44 Brahmins, and 334 other Hindus. The Book Depot at that place shows an increase in the number of books sold during last year, viz., 20,758, as compared with 14,073 in 1887, and 5,662 in 1882. Of these, 14,347 were in the various vernaculars, Sindhi, Gujerathi, Hindi, Tamil, Urdu, Marathi, Gurmukhi, Persian, &c.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

A TELEGRAM was received on Sept. 9th from Zanzibar to the following effect:—"Letters Kisokwe, 28th August. Brethren well." The missionaries referred to would be the Revs. H. Cole and J. C. Price, with Mrs. Cole and two children, and possibly the Rev. A. N. Wood. (See under Editorial Notes on page 145.)

PALESTINE.

DR. ELLIOTT, at Gaza, has been much encouraged since his return by the number of patients who have visited the dispensary. The number has increased every week, and has averaged seventy a day. He writes:—

"Certainly in this country, where it is so hard to bring people into contact with the Gospel, it is a cheerful sight to see such a large number of Moslems gathered together to hear the Gospel. Our reader has a fine field for preaching, and, as far as outward appearances are concerned, he is listened to most gladly."

IN the Preparandi Institution at Jerusalem twenty-five students last year were under training, and five, after finishing their course, received appointments as schoolmasters at Jaffa, Nablous, and Jerusalem. There are fifty-three pupils in the Bishop Gobat School.

THE printing-press at Jerusalem has done and is doing good service. Besides several tracts and leaflets, a translation of an analysis of Pearson on the Creed, and a treatise on the "Benefits of Christianity to the World at Large," have been issued. The Book Depot sales of Bibles, Testaments, &c., have been unusually large, which is a reassuring fact, seeing the colporteur-work has been arrested.

NORTH INDIA.

A MISSION Hospital is to be built at Lucknow, in memory of the late Lady Kinnaird, for the Medical Mission of the I.F.N.S. Miss Mead, of that society, writes joyfully of the prospect, and dwells on the great need of proper buildings for the ladies' medical work. The I.F.N.S. is inviting subscriptions for this Memorial Hospital.

IN Calcutta are some thousands of Kôls (an aboriginal tribe from the jungles), engaged in the public gardens, repairing drains, &c., who have wandered thither from their home in Chota Nagpur. By Mr. Hall's efforts a little church, to seat about eighty adults, has been built, and was opened in February, and a Kol woman and a Hindu man were baptized on that occasion. The work among them is most encouraging. A school has also been lately started, with an average of forty-five children.

THE Y.M.C.A. connected with Trinity Church, Calcutta, subscribed last year over Rs. 210 towards a fund in aid of poor Christians and widows; and a branch of the C.E.T.S. has been established in connection with the Association.

IN reporting on the Pastoral Work at Agra, the Native minister, the Rev. W. Seetal, speaks of progress under each head. The congregation has increased from 450 to 500, and is double what it was four years ago, when Mr. Seetal took charge. The contributions amounted to Rs. 1,403, as against Rs. 865 in 1887. This is four times what was given in 1884. The communicants are 180, and the catechumens 125. There are some fifty total abstainers, and about the same number of members of the "Mission Band." There is an average attendance of sixty children at the Sunday-school, and about eighty heathen children attend another Sunday-school recently commenced by members of the Mission Band.

AROUND Kherwara (the headquarters of the Bheel Mission) as a centre there are six village schools, with an aggregate attendance of eighty-six scholars, the teaching being carried on by Bheel young men, trained in the Boys' Boarding-school, with its twenty-eight boarders.

WESTERN INDIA

OUR Missions in the Bombay Presidency are suffering a great loss by the return home of the Rev. H. C. Squires, the much-valued Secretary of the Corresponding Committee and Minister of the C.M.S. English Church at Bombay, on account of health. Mr. Squires has laboured in Western India nearly twenty years. A very grateful address was presented to him before leaving by the Native clergy and the representatives of the various congregations.

THE Robert Money School at Bombay has 280 pupils, viz., 13 Protestant Christians, 20 Jews, 6 Mohammedans, 69 Brahmans, 170 other Hindus, 1 Parsee, and 1 Chinese. The Hostel has 13 inmates.

SOUTH INDIA.

THE deaths are announced of the Revs. D. and A. Rasentiram, C.M.S. Native Pastors belonging to the Panceiveli district of Tinnevely. Both were ordained in 1869.

MID-CHINA.

WE regret to announce the death on August 10th of the Rev. J. D. Valentine of the Mid-China Mission. Mr. Valentine was ordained in 1860. In 1863 he was appointed to Ningpo, in 1867 to Hang-Chow, and in 1870 to Shaou-hing, where he had since laboured. Mr. Valentine was the author of a few small books in Chinese, and had translated portions of the Prayer Book into the dialect of his district.

The Story of Joseph in Beluchistan.

IN April last, Dr. S. W. Sutton paid a visit, in the company of the Assistant Commissioner-General of Quetta, Major Hunt, to Mastung, a large village about thirty-five miles south of Quetta. The people are Brahmans and Beluchis, but many of them, even the little children met with in the lanes and fields, were able to converse in Persian. The Sunday evening spent at this place brought more than one surprise. Dr. Sutton says:—

"On Sunday evening Haji came with his friend, the Munshi of Mastung (a man employed by the Khan of Khelat), and the Munshi's servant, and asked if the servant might play something on the *rubab*. We gave permission. I sat down with a group of people, and listened to his song and its accompaniment. The *rubab*, a kind of cross-breed between a guitar and a banjo, is a common musical instrument in this country. I could not understand the song, so Haji explained it. It was simply the story of Joseph, of his being placed in the pit, of his blood-stained coat being taken to his father, of his being sold into Egypt, of his fleeing from Potiphar's wife, saying, 'I am a servant of God; how can I do such a thing?' A certain amount of tradition was mixed up with the story as we know it; as, for instance, that when he fled from Potiphar's wife seven gates opened of their own accord to let him escape.

"I asked where they got this story from, and was told that it is one of the old stories sung in the country and handed down from generation to generation. Then I asked the singer if he knew anything of the Psalms of David. He had heard of David, he said, but never saw the Psalms. He seemed surprised and delighted when I said I would give him a copy of them in Persian. Having produced it from my tent, I was asked by the Munshi if I had any other books in the Persian language, so I brought what I had in my bag. I was about to open the bag, when he astonished me with the question, 'Have you anything about Hasrat Isa?' 'All my books,' I replied, 'are about Hasrat Isa.' 'I want to read something about Him,' said the Munshi: and I gave him a copy of every book I had with me, the four Gospels, *Mizan-ul-Haqq*, *Tarik-ul-hayat*, *Nur-ul-amwar*, and *Miftah-ul-iran*. He seemed to be really pleased, as if he knew he had secured a treasure."

AT HARVEST TIME.

"He that reapeth . . . gathereth fruit unto life eternal."—*John* iv. 36.



HE glad spring hours have passed away,

The year is on the wane,

And 'neath the reaper's sickle sink

The fields of golden grain.

Yet fairer fields to harvest stand

Who reapeth for the "better land."

Yes, white the fields on every side,

While labourers are few;

Again we hear the Master's voice,

Who calls for service true.

Plenteous the harvest all around,

Where are the reapers to be found?

Yes, gather in the golden grain,

The Master's precious wheat,

Each tiny hand may carry some,

The work of love is sweet.

Just guide them to the Saviour's side,

There in His presence to abide.

Not parting wheat and tares aside,

That were the angels' quest,

But bidding all to seek the way

That leadeth unto rest;

Just telling others of the love

That shineth on them from above.

'Tis not the thought of great reward

That sends us on our way,

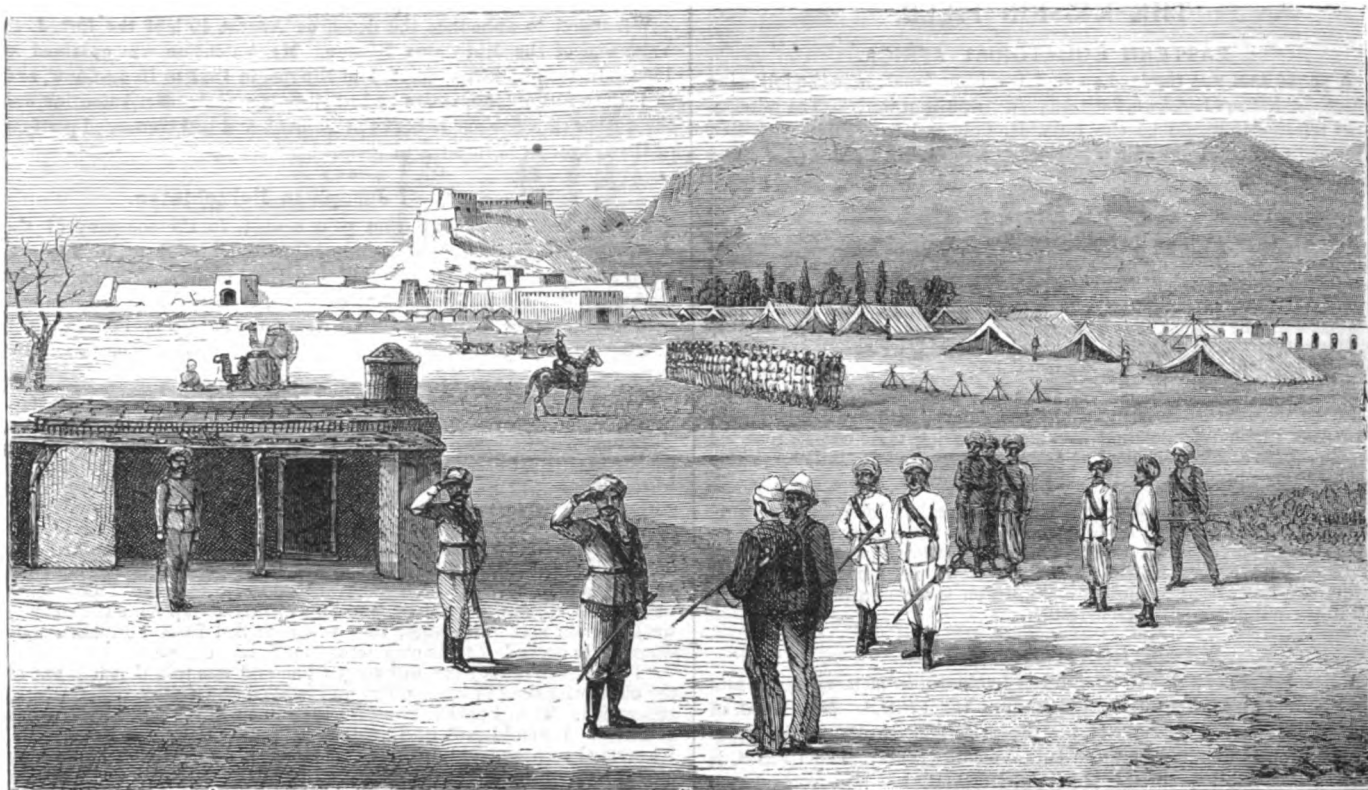
And makes the reaper bear the toil

And burden of the day;

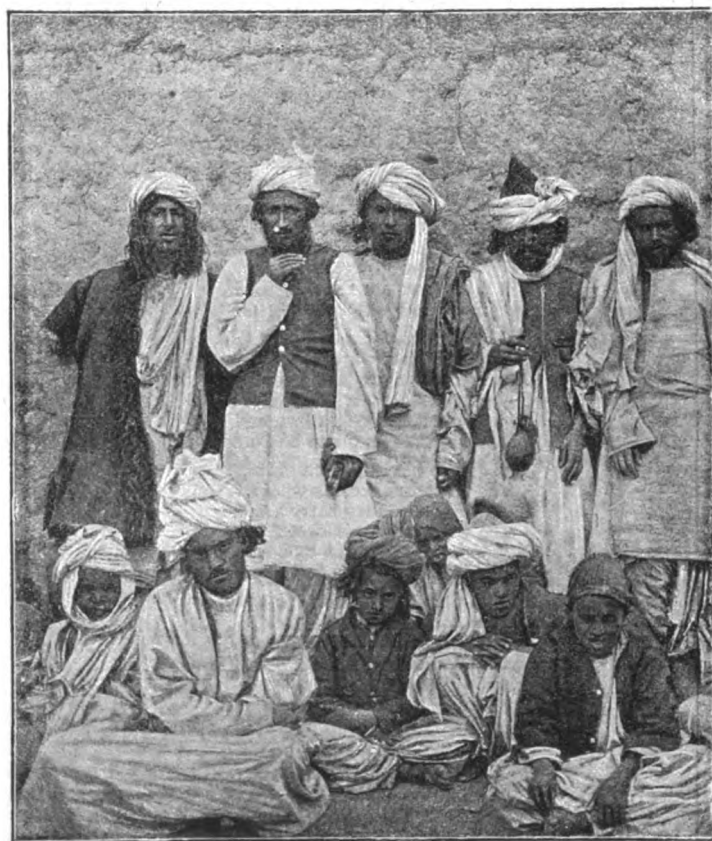
But this—"What can I do for Thee,

Who hast done everything for me?"

L. FITZ-GERALD STANNUS.



QUETTA, THE MOST ADVANCED BRITISH MILITARY STATION TOWARDS AFGHANISTAN.



VILLAGERS NEAR QUETTA. (See page 154.)

THE NEW MISSION AT QUETTA.



HERE and what is Quetta? Quetta is on the borders of Afghanistan and Beluchistan. It is the furthest point of the British Indian Empire, and is some distance beyond the long frontier line which divides India from the Afghan and Beluch territories; and it has only been occupied by British troops about twelve years. It is a place of great importance from a military point of view, and is regarded as one of the most valuable defences of our Indian Empire; and it is a centre of commerce and communication for many "nations and kindreds and people and tongues."

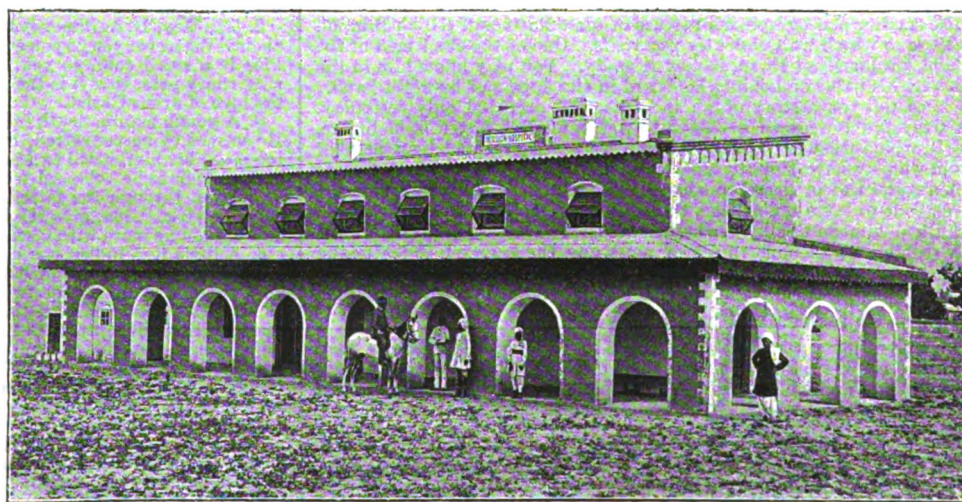
Quetta was visited by Bishop French and George Maxwell Gordon during the Afghan war of 1878—79; and our ardent leading workers in the Punjab, particularly the Rev. R. Clark, strongly urged the Society to advance its Frontier Missions (see page 147), to so important a point. A generous friend at home provided a large part of the necessary funds, and in 1885, the late Rev. G. Shirt and Dr. S. W. Sutton were commissioned to begin work at Quetta. Mr. Shirt was a missionary of experience; he had visited the place before, and was the only man who knew as many as four of the several languages used there. But it pleased God to call him to his heavenly rest only two months after his arrival, in June, 1886, and it was not till the close of the following year that the Rev. Harry G. Grey, M.A., was sent out to take his place.

There is a little congregation of Native Christians to minister to, composed of railway and army clerks, servants, &c., from other parts of India. Among the fanatical Mohammedans of Quetta itself and the surrounding country, the work is still in its earliest stage. Dr. Sutton's Medical Mission is the chief agency; and



THE MISSION AT QUETTA: DR. S. W. SUTTON, THE REV. H. G. GREY, NATIVE HELPERS, &C. (See next page.)

there is a book-shop and prayer-room in the Native bazaar. Mr. Grey has visited the villages all round, and testified of Christ so far as he could with such a Babel of as yet unknown languages; and there is a Native evangelist and his wife at work. This man, Yakub, has an interesting history. He is a Persian, and was formerly a devout Mohammedan. He first heard the Gospel from Mr. Shirt's preaching in the bazaar at Sukkur on the River Indus; and he quickly became a most diligent student of the Bible. The result was that he embraced Christ, and was baptized by Mr. Shirt in January, 1886. He accompanied Mr. Shirt and Dr. Sutton to Quetta, and showed much ardour in bazaar preaching there. Suddenly he



THE C.M.S. MISSION HOSPITAL AT QUETTA. (See next page.)

was arrested by the British Government as a deserter from the army, and condemned to four months' imprisonment with hard labour! This was published in the *C.M. Intelligencer*, and was noticed there by Canon Isaac Taylor, who scornfully referred in the *Times* to this "C.M.S. convert from Mohammedanism." But how had he come to be arrested? He had once been an army clerk, and had deserted (owing to insults offered to his wife) while yet a Mohammedan; and after he became a Christian his conscience told him he had done wrong, and he voluntarily went to the authorities and confessed! Of course Canon Taylor did not say this, though it was all in print. Since his release Yakub has been a faithful helper of the Mission; and Mr. Grey wrote last year, "Yakub's fluency in Persian and Urdu is a great boon. I hope he may develop into a 'seven-tongued evangelist.'"

We have called attention to this deeply interesting advance post of our Frontier Missions because Dr. Sutton has lately sent us photographs illustrating it, together with the following letter:—

QUETTA, July 11th, 1889.

The view of the hospital shows the words, in clear type, "Mission Hospital," just underneath the weathercock. The building has only a ground floor; but the rooms are very lofty, and have good windows near the roof, above the verandah roof, for the sake of ventilation. The rooms of the building are as follows:—(1) A large waiting room, in which the patients assemble, and in which one can read to them or converse with them. There are texts of Scripture on the wall, and copies of the Scriptures in several languages are on the shelves, and are sometimes read by patients while they are waiting to come into (2) the consulting room. From this room they go with a prescription into (3) the dispensary, and get their medicine from the hands of Theophilus. (4) A dressing-room, for dressing wounds, bandaging limbs, &c. (5) The operating room. (6) A little dark room for examining eyes and throats by artificial lights and mirrors. (7) A lavatory.

Turning now to the group of people in the large photograph—the man sitting in a chair at the right hand side of the picture is Yakub [see p. 153]. Sitting on the ground in front of him is his wife Rahmat, and standing at his right hand is the Rev. H. G. Grey. To continue with those who are standing: next to Mr. Grey comes Theophilus, the hospital assistant, son of the Rev. Qasim Khan, the Native pastor at Sukkur. He was educated at the Baring High School at Batala. Next to Theophilus is Kallian Singh, who was chowkidar, or watchman. Next to Kallian Singh, and facing him, is my bearer, Fazl Khan, who is also my patient. The man standing on the left side of the picture is a native of Kandahar, whose aunt came from Kandahar to consult me about her eyes, and has recently returned to her home greatly pleased with the happy result of the treatment she received. She is sitting at her nephew's feet. Sitting in a chair in front of this man is Sher Jang Khan, a Christian Afghan, who was baptized in Peshawar some years ago by the Rev. W. Jukes. His time is chiefly spent with Mr. Grey, but he sometimes goes with us as our interpreter to villages in which Pushto is the prevailing language. The one in the centre of the photograph is myself.

The smaller photograph is a picture of some Natives of Killah Durami, a village to which we frequently pay visits. One of the chief men of the village, Sardar Musa Khan, is very friendly. You may know him in the photo by his habit of holding his beard in the fingers of his right hand.

I must tell you a story of an incident that occurred only yesterday. Mr. Grey and I went to a village to which we had never been before, and in which we were unknown. We were accompanied by a man of whom we may have more to tell you some day. After I had seen some patients and had promised to come again as soon as possible, and as we were about to leave the village, the head man took our attendant aside and asked him on the quiet whether the doctor was a safe man, or was only seeking for an opportunity of poisoning the people! Such is the suspicion with which the Pathans view the English at first acquaintance. It constitutes one of the difficulties of our work. S. W. SUTTON.

In a later letter Dr. Sutton says:—

We had rather a successful visit yesterday to the village where they suspected me of seeking to poison them only a week or two ago. I saw some patients, and we got a group of people to sit down and listen to one of their own members reading the first and third parables of St. Luke xv.

We must add that Dr. Sutton paid a large part of the price of the land purchased for the hospital himself; but he wants £1,000 to complete the buildings.

Will our readers remember Quetta in their prayers, beseeching the Lord to make it a centre of Gospel light, whose rays may reach far into Central Asia?

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Easter.*

Harvest Thanksgiving.

IN England, October is the time for Harvest Thanksgiving. The little hills and the valleys that have lately been laughing and singing, covered over with corn (see *Psalm* lxx. 12, 13), are now silent in peaceful waiting, for "Harvest Home" has already been chorussed by many a thankful heart, homestead, and congregation. Now I should like all Sunday-schools to have a Special Harvest Thanksgiving for C.M.S.

God loves a cheerful giver. It will make you love to give to God, if you only think a little more about God's goodness to you, and try to thank Him more for all your mercies. (See *Notes* 1, 2.)

Think, dear children, how gracious God has been in giving us such a blessed harvest, so that bread will be plentiful. Have you thanked Him for it? God loves heart-thanks, not lip-thanks only; now, heart-thanks always yield gifts. If you have not yet given your hearts to God, give them now, to-day, as a C.M.S. Harvest Thanksgiving! Wouldn't this be a lovely thank-offering to God—ALL YOUR HEARTS? Dear children, remember you can do one of two things; you can give your heart to God, or you can withhold it from Him, which are you going to do? (*Press this home.*) (*Prov.* xxiii. 26, 2 *Cor.* viii. 5, *John* v. 40.) (See *Note* 3.)

I do not doubt that some of you have already given your hearts to Jesus, so now give Him back your life that he has given you to be used for Him. Do not wait till you are grown up. No, let Him use your life for Him now, your tongues for kind words, as we spoke of last month, and your hands and your feet for kind actions. He needs nothing (*Acts* xvii. 15), but He does love us to praise Him, to give Him thanks (*Psalm* l. 23). As words are empty without the heart, so thanksgiving is empty without an act of giving. Just read how the converts from heathenism shame us by the freeness with which they give. (See *Note* 4.) Also see how even ragged little children have learnt to give *what they can*. This is it, give as you are able—not grudgingly as a miser does—but willingly as the dear Lord Jesus does, and as lovingly as God the Father did, when He gave His Son to die for you and me (2 *Cor.* viii. 9 and *John* iii. 16). (See *Note* 5.) Remember, dear children, *with* your gifts of thanksgiving to give prayer. Every penny or halfpenny you bring to school to give to God having prayed over it first, makes that penny as good as gold.

What are the three things I want you to do to-day? 1st. Give your hearts to God. 2nd. Give your lives with thankful praise to God. And 3rdly. Give your golden coppers to God.

Notes.

1. A Native convert, named Savaranam, brought his pot to the missionary meeting (they have pots, clay pots, in *Tinerville, India*, instead of wooden boxes. The pots must be broken before the money can be counted up, so a "C.M.S. box-opening" there, would be called a "C.M.S. pot-breaking"). When the pot was broken it contained 700 coins! amounting in English money to 13s. 6d.; a great sum for an Indian. "How is it you have so much, Savaranam?" said the missionary. "Oh, Sahib, I have had so much trouble during this past year. Many of my children have died. My troubles have made me look out for my mercies, so I have put a dut or a half-dut into my pot whenever I find a new mercy." (*Press home.*)

2. The Rev. H. A. Bren says money is almost all a heathen Native thinks about. Wherever you go you hear, "Pice! pice!" "Who'll give me pice?" Pice is a small coin, so you may be quite sure when pice are found in missionary pots, that it is the gift of a heart which has been touched with the love of Jesus Christ.

3. A young man in South India embraced Christianity, and was baptized. He seemed to be converted, but the temptation of money-getting proved too much for him, it led to the utter abandonment of the means of grace, and by degrees he relapsed into heathenism. He withheld his heart from God, who, through the faithful missionary, pleaded with him again and again, saying, "Son, give Me thy heart." It was all in vain, he went back, and walked no more with Christ.

4. A little Red Indian boy had a whole shilling given him for attending a gentleman's horse; he immediately changed it into halfpennies, saying, now, that it would do for twenty-four Sundays for the missionary box. In Rupert's Land the Christian converts have no coin money. The subscription list will run thus:—Susan Mamenskonao, two deer skins; Betsey Kijekesinok, two fine marten skins; Jack Aniskakwapao, one deer skin, &c., &c. One dear Indian at York Factory brought a prime silver fox—the most valuable skin there is. The missionary hardly likes to take it. Listen to the Indian's answer:—"I enjoy the service here, I want others to hear of Jesus too. I have already given it in my heart to God, and I cannot take it back." Uncle Eo, an old Chinaman, had no money to give, so he gave his time, he would stand by the church door and beg passers-by to enter and hear the Gospel.

5. Some ragged-school children wrote to their clergyman of their own accord, enclosing *seventy-five farthings*, and saying, "Dear Sir,—A man came with a pig that had seven legs, he had a cat with six legs, and a bird with four wings. We told him we would rather give our farthings to the poor heathen. Will you please send them to the Large House in London?"

VOICES IN THE NIGHT.

A DEPARTING MISSIONARY'S MEDITATION.

Written by the Rev. T. H. Harvey, M.A., on leaving Portsea, 1888.

A VISION of the night!

A dim strange figure on a foreign shore!
With weary, aching heart, defil'd with sin's dark stain,
Crying, with outstretched arms, tho' cries seem all in vain—
Come, at whatever cost, and help us!

No vision in our night

Here in these vast dark realms where Satan reigns,
Strange, cruel, phantasies rise up and mock our crying,
Our own creations all, nor ever satisfying,
Oh! will ye never come and help us?

And yet beyond our night

We feel there shines a day where all is clear,
And the One Great Supreme, at whom we've only guess'd,
There, stooping to man's woe, in love stands manifest,
Coming, or sending down to help us.

O children of the light,

If light there be on this dark, sin-curs'd world,
Has it not power to chase the gloom from ev'ry nation;
Needs not a world-wide woe, world-wide and full salvation?
Come, then, 'ere all be lost, and help us!

Loud voices in the night

Ring out to us from many a distant land.
See whose pale pleading lips join in the thrilling cry,
(Their feet all travel-stain'd, worn out, and near to die)?
Come at whatever cost, and help us!

Sore smitten in the fight

They stand, the vanguard of the Lord of hosts:
These dared not wait, but while men slept, or shrank in fear,
By faith made weakness strong, and, leaving all most dear,
Pressed to the front alone to help them.

The King's voice in the night!

Sternly it wakens us who long have slept:
Why sit ye here at home, in slothful ease content,
Crying "Lord! Lord!" while yet ye ask not to be sent?
Go, at whatever cost, and help them!

My children in the light,

Behold My wounds, recall the "finished work";
Father, and home, and power left—changed for agony,
That, lifted up, I might draw all men unto Me,
And pass from Cross to Throne to help them.

Why then from out the night

Ring pleading voices over land and sea?
A thousand stand around the Lazarus at your door,
While one among ten thousand such toils on yon shore:
And yet My Church stirs not to help them.

Think ye this cheering light,

That now shines full upon your thankful life,
Shall always lend its brightness to your future way,
If ye heed not My wounds, My pleadings day by day,
And, unconcerned, go not to help them?

A trembling voice out of my night,

My night of apathy and strange content—
O Master! Crucified! Almighty to uphold!
All-pitiful and swift to aid, I here unfold
Thy banner—Love, and go to help them!
Go Thou before me thro' the night,
Let not its darkness ever shroud Thy light.
Thou art my Life, and I am nought, my Lord,
Yet in Thy conq'ring might, and trusting in Thy Word,
Send me, O Lord, and let me help them!
Lord, put the cost all out of sight;
Who talks of cost to Thee, who gavest all?
Not loss, but gain to be set foremost in Thy fight.
Pardon renew'd, all wants, "all power" supplied, "no night,"
And Thou enthroned within to help us!

And for those comrades in the fight,

Whom Thou detainest here by tie or call,
Lord, give them will and strength and grace to test the tie,
And show the thousand ways in which they still may try
To succour these that cry "Oh, help us!"

Then swift shall flee the long dark night,

The night of self and sin at home, abroad;
And in the gath'ring dawn of God's eternal day
All nations, walking in the light, shall join and say,
O Lord, we praise Thee who hath helped us!

ECONOMY IN FOREIGN MISSIONS.

A PARABLE.



HERE was once a king who owned large tracts of land, which he desired to have cultivated by means of his servants. Everything these servants possessed was given by the king—and given with no niggard hand, for he loved to see them happy. Most of these servants lived close together in one part of the king's domains, and the ground round about them was, on the whole, more cultivated, although there was here and there a tract of marsh land, and many a thorny patch right in the middle of the most fruitful fields. But farther off there were miles and miles of desert, very thinly sprinkled with labourers, and beyond that was more waste land which had hardly been penetrated at all.

Now those who inhabited the cultivated part of the king's domain thought it right that the rest should not be left wholly uncared for, and in the midst of their own comforts they set aside a small portion to supply the needs of the labourers in the lonely desert. But as day by day tidings reached them of the crying need for more labourers, and as they remembered that the king's command was plain and clear on the matter, they grew very uneasy. Certainly more men and women ought to go forth to reclaim these desert lands—there was no mistake on this point—but then they must be provided for; and whence was this provision to come? It must mean considerable fresh self-denial on the part of the home servants to furnish supplies for all this fresh need, and so there was much perplexity on the subject. At length a bright idea occurred to some of them. It was pointed out that those who were already working in the far-off lands had many little comforts and helps by the way which they really might do without, and that as they had chosen the way of self-denial they were bound to carry it out in every particular, and ought not to want even such things as were deemed a necessity by those at home who, having made no such profession, could not fairly be called upon to practise it.

Now the need for more labourers pressed on the hearts of those already at work in the desert yet more than on the hearts of those at home, and some among them who were young and vigorous wrote that they were willing to live upon far less than had hitherto been deemed needful for them. This proposal was received with much applause by the home labourers. This was the right spirit, they said, and here was the solution of the difficulty. What one could do, all could do. And by distributing the same supplies over a larger area, how many more labourers could be sent out, and how much faster the work would progress!

There were some, indeed, who could not see the matter in this light. They remembered that the king's command was given, not to a few, but to all; and that he had laid down this principle—that some should not be burdened in order that others might be eased, but that there should be an equality. What they said was, however, not received with much attention. It was determined by the majority that the sum hitherto allowed for one labourer should henceforth be divided among two. Men and women were found who accepted the conditions. And thus in a short time, without any extra self-denial on the part of the home servants, the number of foreign labourers was doubled, and those who had arranged the matter congratulated themselves that the king's work was now carried on with so much more efficiency.

* * *
But shall we not add, "God forbid"?

SARAH GERALDINA STOCK.

[This Parable can be had as a leaflet, free, for circulation.]

AN UNEVANGELISED RACE BEYOND THE FRONTIER.

Kafiristan and the Siah-Posh Kafirs.

BY THE REV. WORTHINGTON JUKES, C.M.S. Missionary at Pesháwar.



It has ever been the object of the Society's missionaries, in their Afghan Mission at Pesháwar, in addition to their efforts to preach God's Holy Word to the Afghans within British territory, to gain an influence over the wild tribes beyond the frontier, and even to reach the interesting country of Kafiristan, about 200 miles off, the inhabitants of which have always evinced a great readiness to become more closely allied to the great British Nation.

Much has been written about the inhabitants of the country, the "Siah-Posh Kafirs," at various times, but still their country is, more or less, a *terra incognita*, and will continue to remain so as long as it is surrounded by tribes who are jealous of European influence in Central Asia.

Mr. Charles Masson, in his book of travels on Afghanistan, wrote about them many years ago, and so also have Elphinstone, Wolff, Burns, Bellew, Leitner, and Downes, but no European as yet has ever succeeded in penetrating the heart of the country.

In 1872 Mr. Downes (now Dr. Downes, of Eastbourne, formerly our medical missionary in Cashmere), and in 1874 Mr. Johnston, both originally connected with the Pesháwar Mission, made unsuccessful attempts to reach the country. In 1885 an Indian civil engineer, disguised as a Native doctor, reached the borders of the country, and was very well received, and in 1886 the Government of India sent an important Mission to Chitral and Kafiristan, which was welcomed with open arms.

The Siah-Posh Kafirs differ much in their customs and religion from all the neighbouring countries, and although surrounded by fierce Afghan tribes, the latter, though vastly superior in numbers, have never succeeded in conquering them. To the present day they retain their primitive religion and manners.

Some of them have come down from time to time, and joined the famous regiment of the Guides Corps, at Mardan, in the Pesháwar District, but in passing through Muhammadan countries they have invariably called themselves Musalmans. To this day Kafir women who have been taken in inter-tribal wars are sold, for so much the foot in height, to Musalmans, who bring them to Kabul, Pesháwar, and large towns in North India.

The Siah-Posh know that they, as well as Europeans, are called Kafirs (infidels) by their inveterate enemies the Musalmans, and perhaps for this reason have come to look upon themselves as allied to the rulers of Hindustan, and

have always felt a brotherly feeling towards them. It is a well-known fact, although I have seen it nowhere in print, that during the British occupation of Kabul the Siah-Posh leaders were making arrangements to send out an army from their mountain-circled country to join the British, in the hope of exterminating their mutual enemies. But as the British were then retiring from Kabul, nothing came of their unsolicited alliance.

So far back as 1865 two Native Christians were sent from Pesháwar to cultivate a friendship with the Siah-Posh, in the hope of teaching them God's Word. But it was only a tentative effort.* The next Native Christian who was sent into the country was an Afghan convert, named Sayd Shah. He was a native of Kunar, near Kafiristan, and after a very varied and chequered career, first as a soldier in the Maharajah of Cashmere's army, and then as a police-constable in British India (during which time, for many years, he was a diligent searcher after truth). He eventually became a



SAYD SHAH, AFGHAN EVANGELIST, AND COMPANIONS.

Christian in Calcutta, over 2,000 miles from his native country. He was afterwards baptized; then read in the Divinity School at Lahore, under Mr. (now Bishop) French, and since then has been one of our helpers in the Pesháwar Mission. He is full of dash and impetuosity; shows the utmost fearlessness when preaching in the bazaar surrounded by bigoted Afghans, longing to take his life, and has frequently rejected with scorn the offers of Muslims to bribe him with large sums of money. When it was suggested to him by Mr. Hughes, in 1882, that he should go to Kafiristan, he was not troubled at all with timidity, although the journey was fraught with many and great dangers, for he was accustomed to rough mountaineers, and gladly did he set out, taking his life in his hands. He went armed with letters to the Kafir chiefs with whom Mr. Hughes had been in correspondence, and taking with him his Bible, Prayer and Hymn Books, and a few small presents, he started off with a friendly Musalman, who acted as his companion and

* A full account appeared in the C.M. Intelligencer of Dec., 1878.

guide. But before letting him go we had a solemn farewell service and the Holy Communion in the Mission House Chapel, and commended him to the care and protection of Almighty God. On his way through the various tribes he met with some Afghans who had seen him preaching in the bazaars of Pesháwar, and barely did he escape with his life. After he had passed some villages it became known that an Afghan Christian had been amongst them, and a price was accordingly placed on his head, which made it impossible for him to return the same way.

In Kafiristan he met with a warm reception from the Kafir chiefs, who heard the message of salvation gladly; and many were the questions they plied him with. As he could not remain in the country, they implored him to send back some teachers who could instruct them in the Christian religion. According to the instructions which he had received before leaving Pesháwar, he asked the chiefs to allow a Kafir boy to return to Pesháwar with him, who might be instructed, and then sent back again to teach his fellow-countrymen; and gladly did they give him a little boy of about ten years of age, named Ati. The poor little fellow had been taken in a raid made by one tribe upon another. In addition to the boy, one of the chiefs gave Sayd Shah a horse; and after a residence of a few months he set off with his guide and little Ati, for his return to Pesháwar by a somewhat circuitous route through Cashmere. On arrival in Pesháwar, the lad was baptized and then sent to the Christian Boarding School at Batala, where he has since been getting on splendidly. He is not particularly bright, but is a nice, quiet, and steady youth, and longs to be back again in his own country to be a light-bearer there.

During the summer of 1887, Dr. Neve, of Cashmere, tried to get into Kafiristan, but I presume the difficulties to be surmounted were too great. Before I last left Pesháwar, I was making arrangements for Sayd Shah to make another journey. As there is a considerable amount of danger in the undertaking, I trust that all readers of the GLEANER will pray much and constantly for him, that the dangers which lie in his path may all be overcome for the glory of God; that when in the country he may be able to fight against the terrible temptations to which he will be exposed; that he may preach the Gospel of our Saviour with such love and boldness, that numbers may be irresistibly compelled to accept Jesus as their Saviour, and that he may become the apostle of the Siah-Posh Kafirs.

The accompanying photograph was taken with my camera on the arrival of the Kafir boy in Pesháwar. Sayd Shah is sitting on the reader's right, the guide on the left, with Ati in the middle.

October 18th, 1888.

[This article, it will be seen, was written a year ago while Mr. Jukes was in England. Later news tells us that Sayd Shah had been warmly welcomed in Kafiristan, and had sent for Persian New Testaments, which were wanted by the chiefs. These had been sent.]

The C.M. Sheet Almanack for 1890.

THE C.M.S. Sheet Almanack for 1890 is now ready. It contains twelve pictures, specially prepared, illustrative of scenes in some of the Society's fields of labour, texts for every day in the year arranged under twelve heads to illustrate the position occupied by the missionary cause throughout Scripture, especially in the New Testament, an Ornamental Motto-Text, besides information on the C.M.S. and of a general character. Intending Localisers of a Parish Almanack are asked to apply for a specimen copy.

Urgently Wanted.

THREE trained schoolmasters are urgently required by the C.M.S. for the Boys' Boarding School at Calcutta, the Boys' School at Frere Town, East Africa, and the Training Institution at Lagos. Apply for full particulars to the Secretaries, C.M. House, Salisbury Square, London, E.C. Will any readers of the GLEANER help us to find Christian men for these posts?

THE MISSIONARY REINFORCEMENT OF 1889.

AFRICA.

SERRA LEONE.

Returning—Miss H. Bisset.
New—Rev. E. Levermish.
Miss E. Dunkley.

YORUBA.

Returning—Rev. J. B. Wood.
New—Rev. R. Kidd (sailed).
Miss F. Higgins (sailed).
Mrs. J. B. Wood.
Rev. S. S. Farrow.
Rev. H. Tugwell.
Miss M. Tynan.

EASTERN EQUATORIAL AFRICA.

Returning—Rev. H. K. Binna.
Miss Harvey (sailed).
New—Rev. A. R. Steggall (sailed).
Miss M. Barton (sailed).
Rev. F. Burt.
Miss M. R. Gedge.

EGYPT.

Transferred from Arabia—Dr. F. J. Harpur (sailed).
Transferred from Palestine—Rev. W. F. and Mrs. Connor.

PALESTINE.

Returning—Miss E. Armstrong.
Miss E. Newton.
Transferred from West Africa—Rev. C. H. V. and Mrs. Gollmer.
New—Miss E. C. Wardlaw Ramsay.

PERSIA.

New—Dr. M. Eustace (sailed).
Miss Eustace.
Rev. C. H. and Mrs. Stilleman.
Miss F. Valpy.
Miss A. H. Wilson. } For Baghdad.

NORTH INDIA.

BENGALE.

New—Rev. A. H. and Mrs. Bowman.
Mr. S. W. Donne.
Mr. A. Le Feuvre.
Mr. P. H. Shaul.
Rev. I. W. and Mrs. Charlton.
Rev. W. Wallace.
Miss E. M. Hall. } (Sailed).

SANTAL AND GOND MISSIONS.

Returning—Rev. A. J. Shields.
Rev. H. D. Williamson.
New—Rev. F. Etheridge.
Rev. F. B. Gwinn.

PUNJAB AND SINDH.

Returning—Rev. W. Jukes (sailed).
Rev. R. Bateman.
Rev. C. G. and Mrs. Daeuble.
Rev. E. Guilford.
Rev. H. E. and Mrs. Perkins.
Mrs. Weitbrecht.
New—Rev. W. J. Abigail.
Rev. H. J. Hoare.
Rev. D. J. McKenzie.

WESTERN INDIA.

Returning—Rev. J. G. and Mrs. Deimler.
New—Rev. C. W. Thorne.

SOUTH INDIA.

MADRAS.

Returning—Rev. E. Bell and Miss Bell.
New—Rev. T. E. and Mrs. Waltenberg.

TALUQU MISSION.

Returning—Rev. J. E. and Mrs. Padfield. } (Sailed).
Rev. J. Harrison.
New—Rev. J. C. Farvey.
Rev. A. E. Goodman.

TINNEVELLY.

On Special Service—Rev. J. Barton.
Returning—Miss Thomas.
New—Rev. E. A. Douglas.
Rev. A. M. C. Storrs.
Miss E. C. Vines.

TRAVANCORE.

Returning—Rev. J. H. and Mrs. Bishop.
Mrs. W. J. Richards.
Miss Baker.

CEYLON.

Returning—Rev. D. D., Mrs., and Miss Wood (sailed).
Rev. J. W. and Mrs. Balding.
Rev. J. I. and Mrs. Pickford.
New—Rev. E. J. Perry.
Rev. J. W. Fall.

SOUTH CHINA.

Returning—Dr. E. G. Horder.
Dr. and Mrs. B. Van S. Taylor.
New—Miss M. D. Bollean (sailed).
Mrs. E. G. Horder.
Rev. H. M. and Mrs. Eyton-Jones.
Rev. E. B. Beauchamp.
Miss M. L. Ridley.

MID-CHINA.

Returning—Rev. C. J. F. S. Symons.
New—Miss E. Milligan.

JAPAN.

Returning—Mrs. A. R. Fuller.
Transferred from North India—Rev. F. E. and Mrs. Walton.
New—Rev. J. Hind.
Miss J. C. Porter (sailed).
Miss G. E. Cox.

NORTH WEST AMERICA.

Returning—Rev. J. and Mrs. Lofthouse (sailed).
Archdeacon and Mrs. Phair.

NORTH PACIFIC.

Transferred from East Africa—Dr. V. Ardash. } (Sailed).
New—Mrs. Ardash.
Mr. A. W. Corker.

This list is, we trust, not complete. Others will be going out before Christmas, doubtless, whom we cannot yet name. Some names also are absent which we hoped to include. The Rev. R. B. and Mrs. Bell, transferred from North India and appointed to Japan, are not allowed by the Medical Board to sail yet; nor is Miss E. Jackson. Dr. and Mrs. Mears, and the Rev. H. Knott, have also been ill, and cannot go immediately. Miss Barker, appointed to Japan, has been obliged by home circumstances to withdraw, to her great sorrow. Dr. Colborne, for South China, does not sail till the beginning of the year.

A New Collector.—We have received the following from a friend of the Society:—Some of your readers may like to hear of "Cock Robin" as a missionary collector. Some years ago an amateur taxidermist put up a case of birds representing the death and burial of Cock Robin; and as a great many friends saw and admired it, it was suggested by a friend of the C.M.S. that a box should be placed on the top of the case to receive any contributions which were given. The following is a list of the sums in each year:—1877, £1 9s. 1½d.; 1878, 8s. 9d.; 1880, 2s. 6½d.; 1882, 3s.; 1883, 2s.; 1885, 5s. 6d.; 1887, 4s. 3½d.; 1888, 3s. The owner died early in 1889, and the pretty case was taken to Rugby, where it still continues its work of collecting for the Church Missionary Society. W.

Another Sunday Egg Society.—In the GLEANER of March, 1888, mention was made of a poor man's "Sunday Egg Society." We now meet with the same plan in Yorkshire. The Rev. H. E. Eardley, Association Secretary, writes that 23s. had been paid in from a farm as the proceeds of eggs laid on Sundays.



OUR G.U. Anniversary on All Saints' Day, Nov. 1st, will consist (D.V.) of a Conference at 3 P.M., in the Lower Exeter Hall, and an Aggregate Meeting at 7.30 P.M. in the Large Hall. Among the speakers, afternoon and evening, will be the President, Sir John Kennaway; the Bishop of Bedford; Revs. S. A. Selwyn, E. A. Stuart, H. Sutton; Hon. and Rev. W. Talbot Rice; and (we hope) Dr. Pruen from East Africa, who is just due in England. We were contemplating a devotional meeting or service in the morning; but this cannot now be arranged, because the Archbishop of Canterbury has fixed that same day for the consecration of Dr. Hodges to the Bishopric of Travancore and Cochin. We would ask all our friends to make very special efforts to make our meetings successful. Particularly, will they pray that the hand of the Lord may be upon all who take part in the arrangements and proceedings, so that all may be done in His name and for His glory.

We have kept our correspondents who wrote to us on the appointed verse, Malachi iii. 10, waiting a long time; and now we find that we must only print a few of the letters. But those we do print really represent those we do not print. Our friends have almost all perceived the point of the text. Some of them say, however, that they never saw it before; so that their study has been good for themselves. Well, what is the point? The words are:—

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The point is this. The last words of the verse are constantly quoted, especially in extempore prayers, by themselves. God is entreated to fulfil His promise, to "pour out such a blessing that there shall not be room enough to receive it." But the *condition* on which the promise hangs is ignored. Christians ask for the blessing without the smallest intention of doing that which God demands of them first. Of course, to many of our readers this is a trite thing to say; but it is astonishing how few really take God at His word, and accept His "challenge."

In the subjoined letters, some interesting remarks will be found on the words "tithes," "storehouse," "herewith," and "windows of heaven"; also on the word "withheld," which the verse implies without using it. The first letter, from a clergyman, and the second, from one of the new missionaries sailing this month, are specially interesting.

LETTERS ON MALACHI iii. 10.

The laws of land-tenure, first fruits, tithes, and offerings, would serve to remind the Israelites continually that they were not owners of the soil, or of its increase, but only stewards, whose duty it was to administer the estate according to the will of the Lord, the Owner.

Earthly prosperity was made to depend upon the faithful observance of this covenant, and for the neglect of it the people often suffered, and were suffering, in the days of Malachi.

They kept up the forms of public worship, but having little faith or love toward God, they grudged to give the tithes and offerings appointed, and then complained that their worship was unprofitable to them.

The Lord challenges them to put Him to the proof. Let them implicitly trust in His covenant, and they will see that it will profit them.

The meaning of the words, "Windows in Heaven," is illustrated by the two or three other passages in which they occur:—

(1) In the description of the Deluge we read (Gen. vii. 11)—"All the fountains of the great deep were broken up, and the windows of heaven were opened." And afterwards (viii. 2)—"The fountains of the deep and the windows of heaven were stopped."

(2) A scoffer used the words in reply to Elisha, when the prophet foretold the cheapness of corn in Samaria on the morrow, "If the Lord would make windows in heaven, might this thing be?"

(3) Isaiah warns the ungodly that there will be no escape in the day of God's judgments, "for the windows from on high are open, and the foundations of the earth do shake" (Isa. xxiv. 17).

The window suggested to the imagination is, of course, the window of an Eastern house overlooking the street, and this usually overhangs the street, and consists of a frame-work of latticed bars that are seldom removed. And the words in Malachi would mean that to those who faithfully and ungrudgingly present the offerings appointed, the King, from His palace on high, will send down no scanty token of His approval—no scattering of gifts as from between latticed bars, but He will open His windows and pour out such a blessing that there shall not be room enough to receive it.

Similar words are used in Psalm lxxviii. 23, 24, in describing the bountiful goodness of God to Israel in the wilderness.

We may be thankful to find that the imagery used of God's wrath is used also of God's mercy. Heaven's windows are opened not only to discharge the arrows of His indignation, but also to pour forth His blessing upon His people.

As for ourselves, we also are only stewards of all that has been placed under our control, and the law of tithes and offerings remains to be fulfilled by us in spirit. And a willing obedience in this respect will also bring upon us blessings temporal and spiritual, poured forth with a liberality surpassing all that we can ask or think.

As tithes and offerings were for the maintenance of the ministers of the Lord, there is nothing more closely corresponding to them than our contributions to the maintenance of His ministers in our own days.

The gift sent by the Philippians to a missionary in need was a sacrifice acceptable, well-pleasing to God, and was rewarded with a promise which is a New Testament version of the promise in Malachi:—"My God shall supply all your need out of His riches in glory in Christ Jesus."

W. F. K.

The prophet Malachi is supposed to be contemporary with Nehemiah. He speaks in various places of the Temple-service, in which there seems to have been much formality and "eye-service" and "lip-service," but no real worship. The "tithes" question was brought about, when, during the absence of Nehemiah in Babylon (Neh. xiii.), Eliashib, the priest in charge, had misappropriated a room in the Temple. If this was done, what wonder if tithes, &c., were neglected? Nehemiah complains, and God speaks through His prophet about the various abuses. "Will a man rob God? Yet ye have robbed Me . . . in tithes and offerings . . . Bring the tithes into the storehouse [the chamber mentioned Neh. xiii. 5] . . . and prove me . . . if I will not open you the windows of heaven, and pour you out a blessing." God promised to do his part if the Jews would do theirs.

The lessons that seem to be drawn from this verse are very plain. So often in our spiritual life, or in our work for God, things seem so dull, efforts so useless. Would it not be different if we looked into our hearts, to see if there was any blame there? We are too often like the priests, who, with wounded pride and ill-suppressed annoyance at some suggested fault, inquire—"Wherein have we despised Thy name?" (i. 6). "Wherein have we polluted Thee?" (i. 7). "Wherein have we robbed Thee?" (iii. 8). "Wherein shall we return?" (iii. 7). We think so much of our *doings*, and so little of the *motives* which prompt them, is it not possible that, because ours is so often eye-service or lip-service, the blessing we covet is not ours? And yet I should not say "covet," because we don't feel we *want* it, very often. But God knows how dry and barren we are, and He wants to alter it. It is He who makes the advance, and the conditions are very simple—"Despise Me no longer; rob Me no further; return unto Me, and I will return unto you." "Bring ye all the tithes into the storehouse." A tithe is not a great proportion of our wealth (or our penury), our time, our energy, our talents, do we still withhold it? Let us not give a tithe, but "ourselves to His service," and God will be as good as His word, and pour us out "a blessing that there shall not be room to receive it." And then what will be the consequence? Why, the blessing that we could not contain will *overflow* to some one else; and others will be the better for our blessing. How far may it not reach? (What a missionary text this is!) "All nations shall call you blessed" (iii. 12). "I will rebuke thy devourer for your sakes" (iii. 11). Surely for the "tenth" we give to God, He will give us—Oh! what will He not give us!

A YOUNG MISSIONARY.

The thought contained seems to be blessing withheld by God on account of something withheld from Him, which, when rendered, the blessing would be outpoured.

What had been withheld? Seven things:—

1. Withheld *trust* (ch. i. 2). "I have loved you, saith the Lord." But they refused to believe His love.
2. Withheld *honour* (ch. i. 7, 8). The remnants and refuse offered to God instead of the first and best.
3. Withheld *service* (i. 10). Self-seeking in doing God's work. "Who among you would shut the doors for nought?"
4. Withheld *attention* (ch. ii. 1). "If ye will not hear, &c."

5. A withheld message (v. 7). "They should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

6. Withheld obedience (v. 8). "Ye are departed out of the way." "Have been partial in the law."

7. Withheld allegiance (v. 11). "Judah hath dealt treacherously," and "hath married the daughter of a strange God."

"Bring ye all the tithes." Return unto Him, and "keep the ordinances of the House of the Lord" (Ezekiel xlv. 5). There will be no more withheld blessing. "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea; thy seed also had been as the sand" (Isa. xlviii. 18, 19).

H. M. L. S.

We all remember being set to prove our sums. If by a certain process we did not arrive at the desired result, there was one infallible deduction—we, not arithmetic, had made a mistake.

All the promises of God are sure. If they seem to fail, let us look for our mistake.

In the present instance where was the mistake made by the Jewish nation which prevented their covenant Lord from opening the windows of heaven, &c., and blessing them as He had done before? (2 Chron. xxxi. 10). They had withheld tithes and offerings.

Christians, if truly so, must desire the windows of heaven opened, that the Bread of Life may be given to starving souls throughout the world. Are they robbing God while expecting Him to answer their prayers? The offering required is expressed in Rom. xii. 1, and solemnly promised by ourselves every time we go to the Communion:—"Here we offer and present unto Thee," &c. This is no figure of speech. Let us solemnly examine ourselves when we pray. And if the result of the examination should be, "I am not offering to God all; even what I love best," do not let us therefore cease to pray for Missions, but rather add the prayer of St. Augustine, "Lord, take my heart, for I cannot give it to Thee."

E. H.

I think the force of the word "herewith" is generally forgotten when people only quote the last part of the text, because it unmistakeably points to the first part—the bringing in of the tithes.

The Israelites were commanded to give the tithe of all their increase for the support of the Levites, who were engaged about the work of, first, the Tabernacle, and afterwards the Temple. These tithes were to be laid up in the chambers in the Temple set apart as "storehouses" for this purpose, that there might be always a supply for the priests and Levites (Num. xviii. 21; Neh. x. 37-39; 2 Chron. xxxi. 11, 12).

It seems to me that our missionaries, and all who are more directly connected with the service of and building up of the spiritual temple, stand to us in much the same relation as the Levites did to the rest of the Israelites. All God's people should give a certain portion, "according as God hath prospered them" (1 Cor. xvi. 1, 2), for the support of those carrying on His work, that they may be supplied both for the needs of their work, and also for their own bodily needs.

Then the idea came that the different societies and agencies for spreading abroad the truth of the Gospel, both at home and abroad, are like the storehouses. In them are laid up the offerings of God's people, for the support of those engaged in His work. If only people realised more their responsibility in this respect! I like Neh. xii. 44. It speaks of "the portions of the law," meaning the tithes and offerings, and then goes on, "For Judah rejoiced for the priests and for the Levites that waited." Some might look upon the giving as merely a stern duty, "the portion of (appointed by) the law." But then if we follow the example of Judah, and "rejoice" for all those carrying on the Lord's work, we shall see that, although it is our duty, yet it is more than that, it is a privilege and rejoicing to be allowed to help in the carrying on of His work.

Often it might be said that "the portions of the Levites had not been given them" (Neh. xiii. 10), when there are men ready to be sent, and no means with which to send them. The tithes want to be brought into the storehouses, of which the dear C.M.S. is one, that there may be "meat" for those engaged in the work, and then when that is done, when all the tithes are brought in, then we can prove Him if He will not open the windows of heaven, and pour out, or as the margin says "empty out," the blessing. Then there is one more thought connected with this, and that is, those who are set over the tithes—"treasurers over the treasures" (Neh. xiii. 13). "For they were counted faithful," and their office was to distribute unto their brethren. That just suits the Secs. and Committees of C.M.S.

A. L. W.

I am fully convinced of the literal truth of Mal. iii. 10. For some years I have set apart a tenth of every sum of money I have received for God's service, and He has abundantly blessed me. Surely, if only all God's people followed this Bible rule, there would be a repetition of the experience of the priests in the days of Hezekiah. "Since the people began to bring the offerings into the House of the Lord we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store" (2 Chron. xxxi. 10). Would there not be a "great store" for our C.M.S. if we all paid our tithes and gave our thank-offerings?

GRATEFUL.

Is not the latter half of the verse often misquoted, by itself, as though "herewith" meant with prayers and supplications, instead of the bringing-in of "tithes and offerings," hitherto "robbed" from God?

"The unbelieving nobleman in 2 Kings vii. 19, spoke of "windows in heaven" as impossibilities. Deut. xxviii. 1-14 (especially 12), and Prov. iii. 9, 10, promise similar blessings on condition of offerings due. There would be more than "showers of blessing" if offerings as in Exod.

xxxvi. 2-7, and 2 Chron. xxxi. 5-10, were made. After bringing in of tithes, first-fruits, and offerings, in Neh. x., we find a tithe of persons "offered themselves" for service. The Macedonian Christians, 2 Cor. viii. 1-9, included "themselves" in their offerings. So is this, in Rom. xii. 1, our "reasonable service." "Of His own we give Him." Yet we need not only "offer that which doth cost us nothing."

Pouring out and filling are generally used in Scripture of the Holy Spirit, or of types of Him—e.g., 2 Kings iv. 1-7—the supply limited to "room enough to receive it." The great draught of fishes was taken after the placing of the boat and contents at the Lord's disposal. Eph. iii. 19, 20, describes the abundance of blessing.

M. Ruth is I suppose our pattern, if not patron saint, and in the beautiful account given in Ruth ii. of her gleaning, there are two words that seem to open up a wonderful line of thought; and I think that it would well repay, and more than repay, any student of Mal. iii. 10 to also consider these two words. They are to be found in ver. 2 and 16. "Ears" and "handfuls." Yes, God never forgets His labourers. He always blesses our work more than we expect. For "handfuls" are more than only ears, and are not only more, but it is more easy to get a good bundle of golden grain when one picks up the corn in "handfuls," than when one does so in "ears" only; and I think God has treated the GLEANERS' UNION like this. And surely the grand reason which influenced Boaz bears some likeness to the conditions of bestowal of the blessing in Mal. iii. 10 (see Ruth ii. 11, 12). Ruth had given up herself to God, had trusted in Him (see ver. 12); had consecrated herself to Him, had left Moab (type of world), had come into the land of Israel (type of Christ). She had, in short, brought herself into God's storehouse, and the blessing was showered down.

"THE FIRST RAMSGATE GLEANER."

[Several letters on general topics are again deferred.]

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending July and August, 1883.

JULY. FIRST CLASS.	AUGUST. SECOND CLASS.
Competitor who has gained three-fourths marks.	Competitor who has gained two-thirds marks.
Miss A. Pointer, Winchester.	Miss M. Mengel, Canonbury.

Questions on the September Gleaner.

1. What does the word Punjab mean? Describe the area of this province. What languages are spoken in it? Give a sketch of its history.
2. Who was the founder of the Sikhs? What did he teach? What is the name of their sacred volume?
3. What saved British rule in North India at the time of the Mutiny? Mention a few great men who were then rulers there. What was their attitude toward missionary effort, and what remarkable words did one of them write concerning Christianity in India?
4. Who was the first missionary in the Punjab? How did the C.M.S. gain a footing there? Give a list of the stations with the date of their occupation, and the names of the principal missionaries who have laboured there.
5. What Christian work is being done at Amritsar by the C.M.S. and the Church of England Zenana Society? What remarkable converts have been made there? What other Missions are at work in the Punjab?
6. Give a sketch of the life and death of the Rev. George Maxwell Gordon.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

103. How were the Egyptians engaged just at the moment when the Israelites took their departure?
104. The "windows of heaven" are spoken of on three separate occasions in the Bible. Give the references.
105. The story of the Lord Jesus is twice in one Gospel beautifully linked with Africa, once in His early infancy, and again on His dying day. Find the passages.
106. After more than a century spent in the very midst of Divine Providences, whom do we find saying, "O Lord God, Thou hast begun to show Thy servant Thy greatness"?
107. Where is the complete and glorious earthly ministry of the Lord Jesus spoken of as only a beginning of His words and deeds?
108. Two wonderful and typical structures of three stories each were put together in Old Testament time. Give the references.

Gleaners' Union Roll Call.

"They rest from their labours."

- Mrs. Frank P. Hinde (Anna Elizabeth), The Fernery, Thorpe Hamlet, No. 1,902, July 16th, aged 33.
 Rev. Henry Atherton Wolstenholme (late of St. Helen's, Lancashire), at Orton, No. 10,410, Aug. 4th, aged 57.
 Mrs. Ellen Geall, Bournemouth, No. 10,993, March, 1889.
 Mr. Cass, Bournemouth, No. 14,740, April, 1889.
 Miss Elizabeth M. Lloyd, Bournemouth, No. 11,086, July, 1889.
 Mrs. Emma Ray, Culverden Park, Tunbridge Wells, No. 5,314, July 25th, 1889.

HOME NOTES.

NOTICE of the Valedictory Dismissal on Oct. 3rd was given last month. Communion Service at St. Martin's in the Fields at 11 A.M., with Sermon by the Rev. Canon Ripley. Meeting at St. James's Hall at 2.30. The majority of the missionaries sailing this autumn will be present.

ARRANGEMENTS have been made to hold Farewell Meetings, to be addressed by bands of C.M.S. missionaries leaving this autumn, at the following centres:—Sunderland on Oct. 1st; Bath, Bristol, and Hull on Oct. 7th; Cheltenham, Gloucester, Birmingham, Derby, and Southsea on Oct. 8th; Manchester, Leeds and Salisbury on Oct. 9th; Canterbury and Dorchester on Oct. 10th; Brighton and Southampton on Oct. 11th; Cambridge on Oct. 14th; Kensington on Oct. 15th.

THE Valedictory Meetings of two of the Ladies' Societies will also be held early this month. The Society for Promoting Female Education in the East has its meeting on the 1st in the Council Chamber, Exeter Hall, to take leave of seven missionaries, two returning and five going out for the first time. Three are for Palestine, one for Persia, two for India, and one for China; and all to work alongside C.M.S. Missions. The Church of England Zenana Society meets at Mildmay on the 3rd, when twenty-three ladies are to be taken leave of, ten returning and thirteen new; twenty being for India, two for Ceylon, and one for China.

THE Annual Meetings of the three London Unions by which the Winter Session is inaugurated, will be held this month. The Lay Workers' meeting will be held on the evening of October 7th; the Ladies' Union meeting on Thursday, October 17th, at 2.45; and that of the Junior Clergy Union on October 21st. All these meetings will be at the C.M. House.

On Aug. 14th and 19th two impressive Valedictory Missionary Meetings, said to be the first ever held in the South of Ireland, took place at Cork and Queenstown, to bid farewell to Miss Josephine C. Porter, who was sailing for Japan, via Canada, as a C.M.S. honorary missionary, to join the Hakodate Mission, Island of Yezo. The Rev. Canon Harley presided at Cork, and the Rev. Canon Daunt at Queenstown. At each place Miss Porter addressed the meeting, explaining in a deeply interesting way how the call had come to her, and how God had removed obstacle after obstacle to her going, and enlarging on the needs and openings in Japan. Much interest was excited, Miss Porter being well known for her work in connection with the Y.W.C.A.

THE Rev. H. C. Squires, M.A., late C.M.S. Secretary at Bombay (see p. 151), has been appointed Vicar of St. Peter-le-Bailey, Oxford, in succession to the Rev. F. J. Chavasse, now Principal of Wycliffe Hall. Mr. Squires' presence in Oxford will doubtless be of great advantage to the missionary cause.

Contributions Received by the Editor.

To September 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Mr. J. Barnes, 5s.; "An Officer," £10 10s.; Miss K. E. Thomas, Thank Offering, 5s.; Gleaner No. 8,680, £1; "Maggie," Krishnagar, £3 8s. 6d.; 18 sums under Five Shillings, £1 3s. 4d.	£16 11 10
For Our Own Missionary: Gleaner No. 40, "Saved from Income Tax," £1 12s.; Mrs. R. Elliott, 10s.; Gleaner No. 13,026, 15s.; A Friend, Wadhurst, 7s. 6d.; New Chapel Working Party, per Mrs. Percy Brown, 10s.; A Gleaner, 10s.; Miss E. Freeling, 5s.; 5 sums under Five Shillings, 13s.	5 2 2
For C.M.S.: Gleaners' Missionary Box, 1 year, 5s.; E. G., 5s.; Gleaner No. 8,680, £1; Sale of Lampshades by a Gleaner, 9s.; A Gleaner's Thank Offering for special mercies, £1	2 19 0
34 Renewal Fees	0 5 8
Membership and Examination Fees	3 8 6
Total in connection with Gleaners' Union	£27 7 2
<i>The Editor has also received—</i>	
For C.M.S.: "In grateful love," £200; Collected at Keswick, per Mr. Robert Wilson, £40 5s.; Mr. Frederick Evans, £5	245 5 0
For the Hannington-Parker Memorial Church at Frere Town: Mrs. R. Elliott, 10s.; Mrs. A. Downes Shaw, collected, £1 15s. 2d.	3 8 2
For the Osaka Girls School: M. W., 10s.; Gleaner No. 12,255, 5s. 6d.	0 15 6
For the Schools at Frere Town: Gleaner No. 12,255, 10s. 6d.; Miss G. Taverner, 5s.	0 15 6
Total	£276 10 10

We have also been requested to acknowledge: For C.M.S.: Sale of Work at Alnmouth, Miss Vaughan, £27; Contents of Isabel Brooks' Missionary Box, 18s. 9d.; Sale of Work at Langrish, Petersfield, per Rev. Edwin and Mrs. Paine, £12 2s.; Sale of Work by the Shenley C.M. Workers' Union, per Mrs. Dashwood, £48 6s. 3d.; "Disciple," £4.

Topics for Thanksgiving and Prayer.

Prayer for the missionaries shortly proceeding to their stations (pp. 145, 157).

Thanksgiving for news from Eastern Equatorial Africa. Prayer for the missionaries' continued well being (pp. 145, 151).

Prayer for Mr. Grubb's Special Mission work in Ceylon (p. 145).

Prayer for the Punjab Frontier Missions; for the European and Native staff, the Native Christians, teachers, and scholars (pp. 147, 150); for the new Mission at Quetta (pp. 152—154).

Thanksgiving for the "sunshine," prayer for the "clouds" that mark a missionary's life (p. 148).

Prayer for Palestine, North India, Western India, Mid-China (p. 151); for the unevangelised races beyond the frontier (p. 156).

Forthcoming Sales of Work.

Miss M. A. Bignold, Claremont House, Lowestoft. Sale in October.

Miss Farnall, Burley Lodge, West Hampstead. Sale Oct. 22nd. Also Juvenile Sale.

Ladies' Association, Worcester. Sale Oct. 24th and 25th. Miss Davis, Croft House, Britannia Square, or Mrs. Binns, Diglis House.

Rev. J. F. Haythornthwaite, St. Luke's Cross, Cork. Loan Exhibition and Sale, Queenstown, Ireland, Oct. 29th and 30th.

Sidcup, Kent. Sale Nov. 7th and 8th. Contributions to Mrs. B. W. Chancellor, The Wren's Nest; Mrs. H. S. Horn, The Boltons; and Miss Young, Freshlands.

Mrs. Watts, The Crescent, Thirsk, Yorkshire. Sale last week in November.

We have been requested to state that the Sale of Work announced in the GLEANER of August, and held at Langrish, Petersfield, on the 8th August, realised £42 2s.

Will friends please note that the limits of our space will not allow of any future announcement of the results of Sales of Work.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 45, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:—

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For the benefit of our friends who wish to assist in increasing the monthly sale of the Gleaner, if ordered direct from the Church Missionary House, as follows:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General C. Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

[ADVERTISEMENTS.]

FAREWELL TO MISSIONARIES. A Valedictory Dismissal Meeting will be held at the Town Hall, Kensington, on Tuesday, 15th October. The Chair will be taken at 8 p.m. by the Hon. and Rev. E. C. Glynn, Vicar of Kensington.

FOR SALE.—Lavender Bags 2d. each. Postage extra: for three bags 1d., for six 1d. All profits to be devoted to the C.M.S. Address, Miss Pointer, High Croft, Winchester.

CUT FLOWERS.—Mrs. Pauline Simpson, Antibes, France, will send a box of flowers, for the benefit of the C.M.S., on receipt of half-a-crown in stamps or postal order. Letters should bear a 2d. stamp.

HOUSE OF REST.—For Clergy, Workers, and others.—Open all the year. Conducted on total abstinence principles. Fine, extensive mountain view from the three bedrooms for visitors, and large sitting-room. Good piano. Home comforts. Soft, dry air, suitable for winter residence. Terms 25s. weekly, inclusive, till June.—Address, with stamped envelope, Deaconess, Sweetbriar Villa, Crief, N.B.

ST. MARY MAGDALENE'S BIBLE SEARCHING ALMANACK for 1899. Third year of issue. The above is now ready, and may be had for 1d. (not including postage) by applying to Mrs. Seaver, St. Mary's Vicarage, 147, Queen's Road, Peckham, S.E. The proceeds will be given to the C.M.S.

IN AID OF C.M.S.—Pretty little Dolls' Beds, with Baby Dolls, suitable for Children and Sales. By post 1s. each; not less than two sent.—Miss S., 1, Newnham Terrace, Cork.

BULBS, Crown Imperial, (Red), 6d. each. Carriage extra. Also, shortly, Beautiful Everlastings, 2s. 6d. and 5s. boxes. Postage extra. Also 2d. bunches Acrocliniums. For C.M.S. Mrs. Mills, Orton Waterville Rectory, near Peterborough.

PRESTON C.M.S. ASSOCIATION. A Sale of Work will (D.V.) be held on October 30th and 31st. Contributions to the sale may be sent to the Hon. Secretary, the Rev. Isaac Price, St. Luke's Vicarage, Preston.

SOUTH LONDON C.M. EXHIBITION. The Missionary Loan Exhibition announced in the GLEANER last month, will be held in the Brixton Hall, Brixton Road, on October 29th, 30th, and 31st, from 2 to 10 o'clock each day. The Exhibition, which will be conducted on the lines followed at Kensington last April, will, it is hoped, be opened by the Bishop of Rochester. The loan of objects of Missionary interest will be valued. Communications to the Hon. Secretary, the Rev. J. Seaver, 147, Queen's Road, Peckham.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, E.C.

To carry on the work of this Society at its present rate requires about £13,500 a quarter, or £54,000 a year. The expenditure last year exceeded the income by £1,200. To withdraw grants for Curates or Lay Agents most seriously crippled God's work in parishes that must look to outside aid for the means of evangelising the masses of poor contained in them; and there are over 100 applications on the Committee's approved list of cases waiting for aid. JAMES I. COHEN, Secretary.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER.

NOVEMBER, 1889.

EDITORIAL NOTES.



O one who has been present at the Valedictory Meetings of the past month can doubt that the tide of missionary interest is rising fast. Criticism and controversy may alienate half-hearted friends; but it is manifest that God is touching the hearts of His true servants, and bringing them into fuller sympathy with His own gracious purposes for the evangelisation of the world. There is much, no doubt, to cause anxiety in the Church of England, and in the general outlook at home; but it is quite certain that never before could such a series of meetings have been held as has marked this month of October, 1889. When Pharaoh and his host pursued after Israel, the command was not, Turn and fight them, and I will give you the victory. It was simply this—Go forward. That is what, by God's grace, we are now doing.

The present writer himself attended twelve Valedictory Meetings in twelve days. Of course the most important was the great one at St. James's Hall on Oct. 3rd, which is described on another page. The others were, seven of the C.M.S. gatherings in provincial towns; two local parochial meetings to take leave of individual missionaries; and the public Dismissals of the Female Education Society and the Church of England Zenana Society. At all of these, large and small, the deepest interest was manifested; at none of them were there the adjuncts of ordinary meetings, such as applause and votes of thanks (except that at one local meeting a band of Sunday-school boys could not help vigorously clapping in token of their love for their departing lady teacher); and at all there was much fervent prayer.

The most notable case was that of Salisbury. In that small cathedral city only one parish supports the C.M.S.; but two remarkable meetings in the new County Hall in one day, 600 present in the afternoon and 800 in the evening, showed what the energy of one clergyman (the Rev. E. N. Thwaites) can do. The Bishop presided in the afternoon, and spoke most warmly; the collection covered all expenses (which had been lavish, in printing, &c.), and left a good surplus for the Society; the speeches of the departing missionaries were short and fervent; the hymns were led by a choir of ninety singers; and the whole tone was both bright and solemn in an unusual degree.

A full report of the Provincial Valedictory Meetings appears in the *C.M. Intelligencer*.

At the Church Congress at Cardiff, one of the subjects for discussion was "Missions: the Reciprocal Relationships between the Church at Home and its Foreign and Colonial Missions." The opening paper was read by our President Sir John Kennaway, who reviewed the benefits which the Church has derived from her efforts to extend the Kingdom of Christ, and the duties she owes to her colonial daughters and to the mission-field. It is printed in full in the *C.M. Intelligencer* of this month, and we hope many of our own readers will see it there and study its very interesting statements.

Another employment for lady missionaries! At the recent examinations in the C.M.S. Theological College at Osaka, Japan, of which the Rev. G. H. Pole is Principal, the examiners were all outsiders, that is, unconnected with the College work; and two of them were the GLEANERS' "Own Missionary" and her companion, Miss K. Tristram

and Miss Tapson. The former examined the students in Greek. "Greek!"—we hear some reader say—"what are they teaching Japanese Christians Greek for? Is that missionary work?" This is the kind of superficial criticism one so often hears! Now when we are training picked converts to be teachers and pastors of their own Native Church, is it not a good thing to educate them to read the New Testament in its original tongue? Let the variety of missionary work never be forgotten. There is scope for the simple evangelist; and scope also for the most accomplished scholar.

We have received with deep regret a telegram announcing the death, on Oct. 12th, of our beloved and honoured friend, Bishop Sargent of Tinnevely. We cannot say more now, but hope to review his fifty-four years' work in an early number.

A member of the Gleaners' Union, Captain W. G. Shellabear, R.E., writes to us from Singapore, begging that Gleaners will pray for the Malay race, for whose evangelisation very little indeed is done. He says—

I trust that the Gleaners' Union will continue to be a great power for God, and that it will be a means of gathering up not only money, but also men and women, for the evangelisation of the world, the great work of the Church of Christ. I suppose that this part of the world is but little heard of in C.M.S. circles; it is practically fallow ground almost untouched by the missionary; every one seems to jump from India on one side of us to China on the other, and but few bestow a thought, or even a prayer, on the millions of the Malay peninsula and archipelago; and so (as regards English-speaking nations) the preaching of the Gospel to Malays has been left entirely to individual effort. The Dutch Societies have their missionaries working here and there in Dutch territory, but England is verily guilty concerning the Malays, for she rules over millions of them, but she does not send one solitary man to work among them for Christ by preaching the Gospel. All praise is due to the British and Foreign Bible Society, who have a Malaysian agency and six European colporteurs (besides Natives) selling thousands of "portions" of the New Testament in Malay, as well as in other languages; but who is going to follow up this good work by sending missionaries? I spoke above of individual effort, and I am glad to say that there is a little work going on in that line now, and that I myself have been enabled to take part in it for the last six months; but this work is entirely done at present by laymen who are busy at their own professions, and have but very little time to give to the work of preaching.

I have not spoken at all of the Natives of China and India who live here by tens of thousands. There is very very little work even among them, but there is some, and many people are deeply interested in them; but oh! how few there are who are really in earnest about preaching the Gospel to the Malays!

In the August GLEANER, as a friend points out, we made a strange omission in noticing the missionaries who laboured at Lagos in past years. We ought certainly to have mentioned the Revs. L. Nicholson and E. Roper. Mr. Nicholson, who enjoyed in a singular degree the love and confidence of the Africans, was the last Englishman to act as pastor at the important Breadfruit Church at Lagos (African brethren having occupied the post since); and he was also the last English man to hold a pastorate at all at Sierra Leone, his church there being transferred to the Native Church on his final departure in 1878, as all the others had been before.

The Mission described in the present number is Western India, one of our least well-known and least cared-for fields, but one which is second to none in respect of inviting openings for Gospel work. Next month we shall have no special Mission, as space will be required for the G.U. Anniversary and the annual Index, &c.; so we shall use the number to work off some arrears, including Miss K. Tristram's letters from Japan.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, Nov. 7: Demas.

2 Tim. iv. 10: "*Demas hath forsaken me.*"



FO years before this we find Demas labouring with the devoted missionary, and coupled with "Luke the beloved physician." Not one word is breathed of doubt or of blame then. He is recognised as a faithful fellow-helper in the work of the Lord.

For more than twenty years the devoted missionary-apostle had been preaching the glad tidings among the heathen. Luke had clung to him to the last, but "Demas hath forsaken me." That word "forsaken" has much of sadness in it. The plaintive word stretches over the Christian ages. It is no new thing when workers drop off and cease to work. The hand is taken from the plough; the teacher forsakes his class. Sometimes the missionary tires of his work, and the "Gleaner" ceases to gather the scattered ears. The pastor mourns as he erases the name from his list, and prays that "it may not be laid to their charge."

Whence arose the failure? Demas has many followers. He left because he "loved the present world." But he did not

"Dare to be a Daniel,
Dare to stand alone."

A walk and talk with a worldly companion is preferred to the irksome Sunday-school. Very slight, very "harmless," the deviation at first. But it grows—grows imperceptibly. Oh, how often have I seen it! The Lord's Table is slighted. His service, which is "perfect freedom," becomes bondage and forced; and His servants are felt to differ in their hearts from Him. The pastor is patient, but the breach widens, the irksomeness of Christian work becomes intolerable. He ceases to "glean." His interest in the work ceases. He "hath forsaken" the workers and the work.

Thursday, Nov. 14: Linsey Woolsey.

Deut. xxii. 11: "*Thou shalt not wear a garment of . . . woollen and linen together.*"

SOLOMON says, "Let thy garments be always white." White is the emblem of purity. When the high priest went into the holiest, he was robed in linen—"holy garments." In these only might he appear before a holy God in the innermost sanctuary of His presence, with the blood of the sin-offering to make atonement. See we not a holier than he here? Our great High Priest has gone into the holiest with His own blood to make atonement for us.

There also we, through Him, "draw near." Yes, "near," think of that word. A sinner, through atoning blood, brought near God. Led by the Spirit to the Father, there to rejoice in peaceful communion, in adoring love. There to gather strength, or rather to learn in whom our strength is, for service, for missionary work, for daily duty.

Surely dwelling, abiding in Him, robed in the righteousness which is "by faith," we are "wearing" a linen garment. Christ is our robe. Christ only. Not Christ and my best, my services, my sanctification. No, but Christ only. My principles must be unmingled, my faith pure, my worship "in the Spirit," my walk "in Christ." Let me not mix my "woollen," however useful it may seem, with His "linen." Man's plans, however hopeful, the world's devices, however attractive, however apparently excellent, must not be mingled with the simple doctrine of Christ. Let me "put on Christ,"

and keep Him on. Always dwelling in Him, walking "in the truth." Then shall I have power to serve; the power which He gives, in His measure, for His work.

Thursday, Nov. 21: Deep Things.

Jer. xlix. 8: "*Dwell deep.*"

THE inhabitants of Dedan were surrounded by the judgments of God. But God had, it seems, designed to spare them. He therefore, by His prophet, directs them to retire to caves and fastnesses of the wilderness, and there to hide from the foes and dangers which surrounded them. "Flee ye, turn back, dwell deep, O inhabitants of Dedan," He said.

I will fetch a few words from the New Testament, that I may read them into this counsel, and draw out of the "deep" a lesson for the children of God in these "perilous times." The Church of Christ is surrounded by foes. May He preserve us. In 1 Cor. ii. 10 we read of the deep things of God, which those only in whom the Spirit of God dwells can enter into. The doctrines which, by the Spirit, brought about our conversion, lie nearer the surface of Scripture. "Dwelling" among them only, we are not secure against our foes. The perils of these "last days" are so subtle, that we are only safe when we "dwell deep," rejoicing in "the deep things of God," learning more of His sovereign ways, His loving election, His gracious redemption, His merciful keeping, and all the bright hopes which the page of prophecy spreads before us. Thus when we go on to a more perfect knowledge, a more mature and experimental understanding of "the breadth, and length, and depth, and height," and of the immeasurable love of Christ, His "unsearchable riches," His unfailing grace, we "dwell deep." We dwell in Him, and He in us. There we are safe. There "that wicked one toucheth you not."

Thursday, Nov. 28: St. Andrew's Day.

John i. 41: "*We have found the Messiah.*"

NEXT Saturday is St. Andrew's Day. There is danger in "observing" days. Let us therefore be on our guard. We have agreed to pray together on that day for the blessing of God on Missions to the "world which lieth in wickedness." No "Gleaner" will be content to pray only on that day.

The day, I think, is suitable. Andrew was a true Gleaner. When the Lord had called him, he called "his own brother." He would not keep the blessing, or rather the Blessed One, he had "found" to himself. He begins missionary work "forthwith." His charity, Christian-like, begins at home. Certainly the great family-feature of the children of God appears here. He "brought him to Jesus." He longed to win souls to Christ.

And again when "certain Greeks" had said, "Sirs, we would see Jesus," they said it to Philip. But Philip at once "cometh and telleth Andrew." Both had "the missionary spirit," for Philip before "findeth Nathanael." Why came these Greeks to them? I think they were outside the crowd, looking out for those whose hearts had been stirred to "see Jesus." They were seeking to draw souls to the Saviour. Let us be as Philip and as Andrew.

Let us pray that we, "being called by Thy Holy Word, may forthwith (notice that word, we see it in Andrew) give up ourselves obediently to fulfil Thy holy commandments." Especially His last and great commandment, "Go ye and preach." On this day this shall be the burden of our prayer. We will seek the presence and the power of the Holy Ghost, that the voice of "the Spirit" may be heard in "the bride" throughout all the world, saying, with Andrew, "We have found the Messiah."

"ALMOST FORGOTTEN JUNNAR!"

Two Days' Diary of a Young Missionary.

[The following interesting extracts are from the Diary of the Rev. W. C. Whiteside, who joined the Western India Mission in 1887. Mr. Whiteside wrote from his station, Junnar (or, as sometimes spelt, Junir), calling it "Almost forgotten Junnar." The Diary has been delayed until it should take its natural place in a Western India number.]



MONDAY, Sept. 3rd, 1888.—Two patients this morning, one suffering from inflammation of the liver, the other from fever. Language work all day as usual; at 5.30 went out with pundit for my daily "talking walk." Called on my Brahman friend the Doctor. Had a good opening for straightforward, spiritual dealing. Showed that God will constrain no man against his will; that God had given all of us the marvellous gift of an independent will, which can choose God or Satan, Light or Darkness, Heaven or Hell, and we alone are to blame if we reject Him. *He hath done all that love can do to win our stubborn hearts.* Man can yield or reject. Left with him the question, "Which will it be, Doctor?" As ever, he listened with a sort of sad, half-hearted interest. He believes mentally I know, but like the young man in Luke xviii, he goes away sorrowfully, for he too has great possessions—caste.

On leaving him, the pundit [Hindu teacher] asked what was all my talk about (I had spoken in English). I began in broken Marathi and reiterated the exhortation. His comment was "khree gosht" (true story).

Further talk brought out the fact that there is going on a yatra or religious fair in honour of Shiva, at the neighbouring village of Otur, and immediately I decided to go, taking the catechist for a preaching. Little time to get ready. Told Balogee. Showed him the Scripture slides I intended to take, that he might think them over for a preaching at the time of exhibition, and with my "boy," who lighted our way with a lantern, went to pundit about hiring a bullock-cart. On the way talked to him about Christ. He said he worships idols no more, prays only to our God, and believes in Jesus. I have noticed that he has taken to Christian ways, coming regularly to service, but fear that expediency may have something to do with it.

Tuesday, Sept. 4th.—Up very much earlier than usual, frogs and grasshoppers at the time keeping up their lively nightly concert. An owl in a neighbouring banyan tree helped excitement to wake me at an exceedingly early hour, with its melancholy, painfully penetrative, single whoop coming at short intervals until the sun arose.

Expedition was the order of the morning. Blanket, rezai pillow, &c., hastily jammed in a hold-all, made the sleeping apparatus complete. The "boy" had placed ready packed a few eatables in a bamboo basket, and when the lantern and slides were packed all was ready for the start.

Eight o'clock and we were off. The river Kukera just outside the N.E. gate of Junnar being low for the rainy season, we anticipated no trouble, but we stuck in the silt of the bottom, and, when extricated, shipped some water into our provisions.

Found by inquiry on crossing that there were two more rivers to cross, and the road very bad. It certainly was. Sitting in a tonga on the way to Otur is good exercise for both mind and body. A mile and a half good road, then, leaving the made road, a zigzag bullock-cart track across country, rock, jungle, ditches, and cultivated fields.

The river at Otur looked risky. The bed is jagged rock, and the water foamed and swirled in eddies, but it proved shallow and safe and crossing easy.

The fair was going on briskly—wares littered the street. On the way to the Government bungalow, passed a noisy crowd patronising a wrestling-match held in honour of the tutelary deity, Shiva. Number of devotees were going back and forward from and to a large temple of the god just visible through the trees.

Being twelve o'clock we were quite ready for breakfast, and while the catechist found water I essayed to light the fire. After breakfast a young man came for a friendly talk. Had a long conversation about Christ and Hinduism, but he exhibited only an apathetic indifference. He volunteered the information that he had three shops—one for strong drink, the second for opium, and the third for tobacco. I spoke of the sin of selling opium; his reply gives a characteristic Hindu view of morality. "I don't sell myself; I pay men to sell. I require the money for my people." Our idea of the guilt resting on employer rather than employés was beyond him.

After prayer for the proposed preaching, we put up the screen. An intelligent Mahratta came and invited me to visit the Mahratta school. The very existence of this school is a sign of the times. The Mahratta population is at war with the Brahmans [priestly caste]. The out-

come of this abnormal feeling has been the inauguration of a rival Mahratta school. It has, as far as I could learn, a small Government grant, but is largely self-supporting, a significant sign amongst a low-caste people; and the attendance, as compared with the names on the roll, is indeed "phenomenal," as the collector has remarked in the inspection book. The chief interest attached to the school, in my eyes, was the presence of girls, of whom there are fifteen on the roll, while there are ninety boys. In the rival Brahman school, girls are not found. Doubting my ability in Marathi as catechist, I asked for a Marathi melody, and was favoured with one sung in praise of mother. Three bright faced little ladies sang it boldly and well. The sturdy independence of these Mahrattas, their feud with their national priesthood, the Brahmans, and the appreciation of female education, shows a people ripe for the Gospel. Will it be taken to them in a non-spasmodic form?

Led by my Mahratta friend, we went out for a preaching. Not enough people about, so we decided to go where the crowds were. About one hundred people gathered. Balogee, standing on a high platform of a house, preached from St. Paul's speech on the Areopagus. Real interest was manifested. Women stopped to listen. Near the close of the catechist's address an old, clever-looking Mahratta interrupted with a witty but irrelevant question; a reply occasioned more of a like kind, until it became manifest the message of God was being nullified. This unexpected *denouement* metaphorically but very literally dragged me up beside Balogee to say something for the true God, and with my scanty nine months' knowledge of Marathi, there I was trying to extemporise as in the old days in Upper Street, Islington. Oh, how words were wanted! how awkwardly the sentences presented themselves! some by the wrong end; some by the middle. The people bore the murderous onslaught on their language better than I expected. I believe I was understood; the audience got larger; but with a repetition of John iii. 16, and a general invitation to the lantern exhibition, we descended from our perch and tried to sell Gospels, but in vain. They dismissed us with an ironical cheer, and we walked towards the bungalow.

Tea over, while Balogee set about washing dishes, I got my apparatus ready for work. Soon the audience came. The first picture thrown on the screen proved very dim, but after sadly burned fingers, there was an improvement (I want a better lantern badly). The catechist explained the slides, I occasionally venturing on a text or pointed remark. Our pictures comprehended six Old Testament, six Life of Christ, and eight illustrative of the parable of the Prodigal Son. The interest manifested was most encouraging.

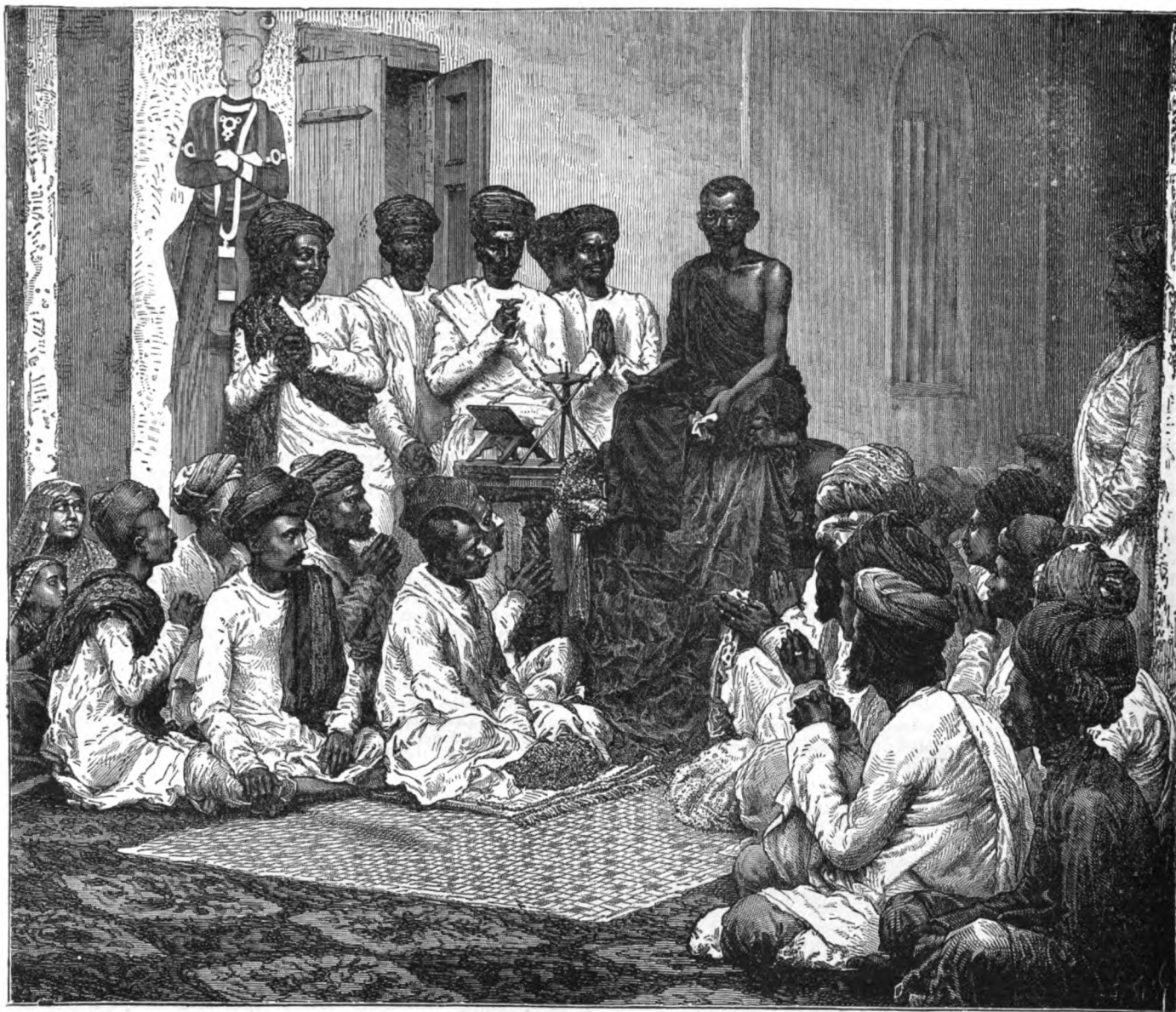
Next day I found, from one of the audience, that the story was with power. He confessed the Christian religion true. I asked which of all the pictures he liked. He replied, that in which Jesus sank fainting under the Roman scourging. The catechist's words had stuck in his heart. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." "When He was reviled He reviled not again." "When beaten He suffered with patient meekness." "He is a true teacher," he said; "I could believe in such a one." It is a beginning in his mind only, but surely a good beginning. He has in his mind a blessed view of Jesus. May he realise, even as I tried to persuade him, "He suffered this for you."

Before retiring to rest, we strolled out under the stars towards the great temple of Shiva, and as we looked at it in the soft light of the new moon, huge and dark, a great stone bull before the door, for a moment the gigantic task of overthrowing the idol kingdom seemed an impossibility; but a glance at the moon peacefully sailing overhead, which had looked on similar fanes in ancient Greece and Rome, and on as dark superstitions in the primeval British forests, made me to realise that the Lord reigneth, and every promise will be "Yea and amen in Christ Jesus," and even *here* will be Christian places of prayer and praise instead of idol shrines.

At eleven o'clock some ten or twelve more men came to see the pictures, but Balogee, who went to speak with them, merely explained the Scriptures to them, and let them go. Had I known their object I would have showed the pictures once again. Amongst them was our witty friend of the morning.

Long before the sun we were astir (it is easy to get up early when one's bed is the floor), bathed in the river, cooked breakfast, packed up, asked God for a last token for good on our intended morning preaching, which He unfailingly gave, and then sallied forth. I had brought Gospels and books to dispose of, but hitherto, despite all my efforts, I had only sold one. After the morning preaching, at which about sixty assembled, I again offered my Gospels, but none would buy; then in despair I gave away four or five small tracts; there was a rush for these, and when all were gone I was asked to give away the Gospels. "Nay, my friend, not so; under cost price, one pice, please." One man gave a pice, I gave a Gospel. Now the flood-gates opened, and there was as wild a scene as possible for five minutes, actual quarrelling for the books. Ten hands were out at once, holding pice for books; all mine and all Balogee's were gone in a twinkling. Praise the Lord; His own Word is the best preacher, and so with hearts brimful with praise for all our blessings, we started homewards.

W. C. WHITESIDE.



RELIGIOUS SERVICE OF THE JAINS.

THE JAINS.

IN the article on the Society's Western India Mission, the Jains are spoken of as forming an extremely interesting section of the community. Scattered over the continent of India there are supposed to be 1,222,000, nearly half this number being found in the Bombay Presidency. There is much that is obscure as to their origin, their history, and their belief. Jainism appears to have come into existence at a slightly earlier date than Buddhism. It never rose, however, to be either a popular or a state religion till after the fall of Buddhism, when in many parts of India it superseded it. The most brilliant period of Jainism appears to have been the eleventh and twelfth centuries, when we find them erecting buildings of extreme splendour. Nothing in India surpasses the beauty of the temples with which at this period the Jains adorned all their sacred sites.

The Jains have many points of belief and ceremonial in common with the Buddhists. Like them the Jains are strictly atheists and believe in the attainment of Nirvana. As their name implies, they are followers of the Jinās, or vanquishers of vice and virtue, men whom they believe to have attained Nirvana, or emancipation from the power of transmigration. Like the Buddhists they allow the existence of the Hindu gods; like them, too, they deny the authority of the Vedas (the Hindu sacred writings), and ascribe a superior position to their own Jinās than to the Hindu gods. The distinguishing feature of Jainism is its extreme tenderness of animal life; their rules as to the destruction of the most minute insect being most scrupulous.

THE MISSION FIELD.

WEST AFRICA.

At the last Durham Examination, held in June last, for which some of the Fourah Bay College men had entered, the following were successful. S. Brown, senior student, who had previously passed in Theology, passed the Classical portion of Final B.A. Another student, W. W. Macfoy, passed in both Classics and Theology, and the Rev. N. Boston passed in Classics. All three will therefore be entitled to their B.A.

EASTERN EQUATORIAL AFRICA.

THE Zanzibar mail which arrived on Sept. 23rd, brought a letter from the agents there, Messrs. Boustead, Ridley & Co., dated Sept. 3rd, confirming the telegram that the missionaries in Usagara, the Rev. H. and Mrs. Cole, and the Revs. J. C. Price and A. N. Wood, were well at Kisokwe. But the letter states that the Mission-house at Mpwapwa had been burnt by Bushiri or his people. A Native woman who had brought a pay note to Zanzibar from Mr. Mackay, dated March 5th, stated that all the Europeans at the Lake were well when she left, and that Mr. Mackay was at work upon a steamboat.

The *Times* of Sept. 30th contained a telegram from Zanzibar stating that the Arab chief Bushiri, after killing the German captain, had sought to kill Mr. J. C. Price, but that the latter had fled into Ugogo.

INDIA.

NORTH INDIA.—We are sorry to hear that the Rev. C. H. Gill of the Krishnagar Mission, who has been in Australia for his health's sake, has been prohibited by the doctors there from returning to Bengal.

PUNJAB.—We regret to learn, through a letter from the Rev. R. Clark, that the Rev. F. Lawrence, who went out in 1888, has been very ill from fever, caused by the imperfect condition of the house in which he has been living.

SOUTH INDIA.—We regret to say that the Rev. T. Walker of Tinnevely was during some part of August and September suffering from an attack of typhoid fever. It proved, however, to be a mild seizure, and in a letter received towards the end of September Mr. Kember was able to report that the patient was making good progress.

CEYLON.

WRITING on Sept. 3rd, the Rev. E. M. Griffiths of Nellore reported a terrible outbreak of cholera at Jaffna. At the time of writing there had been 560 cases, of which 389 had proved fatal, and the epidemic was spreading. Mr. Griffiths wrote: "We know not what is before us. At present, I am thankful to say, though deaths have occurred very near to us, only one child has died from it among our Christians. Considering our people number 1,157, this is a cause of much thanksgiving. We rejoice with trembling. May I ask you to pray for us, that teachers and taught may exhibit at this time calm reliance on their God and Saviour."

JAPAN.

THE Rev. J. B. Brandram, of Kumamoto, Japan, has been visiting the out-stations in his district, extending over a large area. He found the work going on quietly and well; but the whole of the district under his care is more or less influenced by the strong political warfare which is being waged now consequent on the approaching Japanese Parliament which opens in 1890. This makes the work harder in some places, and he expects his next Annual Letter will contain fewer baptisms and larger accounts of difficulties.

Just before he left Kumamoto the earthquake took place of which the English newspapers gave some sensational accounts. Mr. Brandram's house was a good deal damaged. Several houses were thrown down and a few persons were killed. It was feared at the time that a mountain near might explode. But at the time of writing Mr. Brandram thought all danger had passed.

A NATIVE CHRISTIAN SERVANT.

THE portrait on this page is that of Silas Cornelius, brought up at the C.M.S. Orphanage near Nasik, Western India, founded by the Rev. W. Salter and Mrs. Price. On leaving the Orphanage he became servant to another C.M.S. missionary at Bombay, and in 1877 was chosen by Mr. A. Wilson, son of Dr. John Wilson, to accompany him in his journeys in the Himalaya region. As hard things are sometimes said by shallow observers of the character of Native Christian servants in India, it is interesting to read what Mr. Wilson in his "Abode of Snow," a book descriptive of his Himalayan journeys, says about Silas. He writes:—

"I found a servant at Nasik in the person of Silas Cornelius, a Native



SILAS CORNELIUS OF NASIK.

Christian who had been brought up in the schools of the Church Mission at Nasik. In steadiness, in honesty, in truthfulness, in faithful service, in devotion to the interests of his employer, and in amiability of disposition, I never knew of any servant who surpassed or almost equalled Silas Cornelius; and his good conduct on my mountain journey was the more remarkable, as he had been led into it step by step, as I myself had been, and would never have left Bombay on any such undertaking. Not that Silas was without his foibles, but these did not much matter."



MISS CORNELIA SORABJI, B.A., OF BOMBAY UNIVERSITY.

MISS CORNELIA SORABJI.

MANY readers of the GLEANER are familiar with the name of the Rev. Sorabji Kharsedji, Honorary Native Missionary of the C.M.S. at Poona, Western India, and many more will remember Mrs. Sorabji, who conducts the Victoria High School at Poona in connection with the Indian Female Normal School and Instruction Society, and who, in 1886, visited England to plead the cause of female education in India. The lady whose portrait we give on this page is their daughter. For a Native Christian lady in India and for one so young, Miss Cornelia Sorabji has had a remarkable educational career. She was the first and only lady to enter the Deccan College at Poona in 1884. In the College at the time there were upwards of 300 men, who, with the exception of two Englishmen and a few Parsees, were all Hindus.

Even at this early period of her life—for she is yet barely twenty-three—she has done much towards elevating the position of her own countrywomen by her brave, high-souled behaviour, and influence of her Christian faith, to raise the character and ability of women in the estimation of the young men with whom she came daily in contact. In Miss Sorabji's case no concessions were made at the College. She studied Latin with the men (though French has been allowed for lady students), she was "top of her year" in the previous examination, has held the scholarship each year of her course; was "Hughling's scholar" in 1885, having passed "head" of the University; was "Havelock prizeman" at the end of the same year, being top of the Deccan College in English; and in the final B.A. examination of the Bombay University held in November, 1887, she was one of four (the other three being men) in the entire Presidency, and the only student from her own College, who succeeded in getting first-class honours. Subsequently to this she was appointed Senior Fellow of the Guzerat Arts College at Ahmedabad, and in this capacity gave lectures to a class of men in English and in Logic. In January of this year she was further promoted to the post of Professor of English in the same college.

Miss Sorabji has now come to England to read for honours at Oxford, and is now at Somerville Hall there.

A PREACHING TOUR IN THE NASIK DISTRICT.

BY THE REV. E. J. JONES.



ITINERATING is so different from one's preconceived ideas, that I think a little account of our first tour may be interesting.

We left Nasik on January 2nd, 1889, and returned on the 2nd of March, so that our first trip was only a two months' one. The first three weeks we were accompanied by an assistant catechist, Barnabas; at the end of that time Bhikaji, a reader from Bombay, joined us. On most occasions we were able to preach morning and evening (unless moving camp) in the villages surrounding our camp, the result being, that at the close of two months we had preached in 96 villages, to 11,835 people, giving 295 addresses, of which my share was 92. I exhibited the magic lantern 15 times; on these occasions we had our largest audiences, altogether they amounted to 5,450. Our plan each morning had to be varied according to the number and position of the villages we visited. We tried to get three near enough together to allow of us visiting them in one morning.

The catechists started out at 5 A.M., and I followed at about 6 A.M., and met the catechists at the first village at about sunrise, when the villagers creep out of their houses to sit in the sun and get warm. One of the catechists started off at once for the second village, while the other catechist and I preached in the first. As soon as we had finished, I went off to join the other catechist in the second village, and in the meantime the first catechist went off to the third village, where I joined him after our work in the second village was over. Sometimes the catechist who had been in the second village joined us at the third one. By adopting this plan I was able to visit the three villages, and the catechist going on before got the people together.

It would surprise many of our friends in England to see how we manage this. As soon as we get into a village we call for the headman, or Patel, and ask him to direct the Eskar, or watchman, to call all the people together, telling him we are not Government servants, so that none need fear to come, but that we have a good message for all, even the poorest. In some villages, where the people were very ignorant and timid, a few men would run away, while we had literally to compel others to come. On no occasion did the people fail to respond, but usually came gladly, and sat quietly right to the end of the addresses. I have seen many quiet and attentive congregations in England, but never any so attentive and quiet as those I have been privileged to address out here. Having gathered the people together, we commence by reading a portion of Scripture, afterwards addressing them. Having accompanied the Rev. W. A. Roberts in his preaching at the river side at Nasik, I learnt from him some useful lessons in preaching to this people. I cannot say my addresses were always successful. Alas! many times I fear my Marathi mystified the people. Sometimes I had a little comfort, for the catechist said my Marathi was correct, but the people being of the lower castes used a corrupted form, and could not understand mine, which, to use the catechist's expression, was book Marathi. The following are a few of the incidents we met with:—

Jan. 5th.—Returning from Janori, a village about $3\frac{1}{2}$ miles from our camp at Ojhar, we came across a camp of Gossaves. The Gossaves go about as religious mendicants, collecting money and grain from the people, who give to them as a religious duty. In the majority of cases, as in this camp, not one of them can read, and they are simply hordes of beggars, knowing nothing, or next to nothing, of their religion. They are very much like our gipsies, and I fancy do a great deal of thieving. They listened very attentively.

Jan. 7th.—I had exhibited the magic lantern in Ojhar on Saturday evening, and on Monday morning a deputation of Mahars came to ask me to show it to them. I went, and had 250 without reckoning children.

Jan. 13th.—At Pimpalgaon.—Sunday was bazaar day, so Barnabas and I went into the town. About 120 gathered to listen to our preaching. While Barnabas was preaching, a young Brahman started opposition. Holding up one of Mrs. Grimké's scripture cards (he had just received it) he told the people, "Whatever you put your trust on, that is your god. Put your trust on this card, and this will be your god." Barnabas showed the fallacy of such a statement, and in the short argument that followed we had much the best of it, and the majority of the people were with us. The Brahman walked part of the way back with me, and afterwards visited me in my tent, when I was able to tell him some of the truths of Christianity.

We were subject to more opposition in this town than in any other. The first few days we sold several portions, but the sale suddenly ceased, and one day a Gospel was torn across and thrown at our feet, while another was torn into little pieces and thrown over us. This was the work of boys, but they had been put up to it by Brahmins.

Jan. 26th.—Bhikaji and I went to Dhodambé. While speaking, a Brahman priest interrupted, and told the people that Christ was *our* Saviour, but not the *Hindu's*. Turning to me, he said, "You have got the rule in India, can't you be content to leave us our religion?"

Feb. 4th.—In the morning we went to Pimpalner. We found the people had removed their village. The site of the old village was about half a mile away, and they had left it because several persons had died, and therefore they believed it was inhabited by a devil. I inquired where their god was; left behind in the old village. We saw it afterwards; the idol daubed over with red lead, standing in the plain, deserted by the people. God grant it was a picture of what will be the case all over the land shortly.

Going on to Ekhrukh, a village near the mountains, we had a small audience of ten. Here we found the people very simple, with almost implicit faith in the Brahmins. Some time before, they had consulted the Brahmins about building a chowdi [shrine] for their idol, Maharvati, the monkey god. The Brahmins, after pocketing the fees and consulting their books, told them where to build it. The people did so, and when we visited the village the place was finished, but the idol was still under a peepul tree a little distance away. I asked, "Why does he not take possession?" "He has feet; can't he walk?" They smiled at my second question, at the very idea of the idol walking, but said gravely, "Maharvati says that he cannot go into that chowdi, but that we must build him one round the peepul tree." I asked if Maharvati had spoken to them himself. "I see he has a mouth; but I never met any one who ever heard him speak." They replied, that when the chowdi was ready they sent for the Brahmins and told them they wanted Maharvati placed in it. The Brahmins came, and, after consulting their books, said, "Maharvati says, 'I will not go into that chowdi; you must build me a temple here.'" Poor, simple-minded folk, they fully believed the Brahmins; it did not enter into their minds to doubt either their power or knowledge; although it meant that, as far as attaining their object, they had thrown away about 200 rupees, they were not angry, but accepted it quite contentedly. Oh, that such faith might be won for Christ!

About the middle of February the people were very busy gathering in the wheat, so instead of going to so many villages we went into the fields. To take one morning as an example, we gave twelve addresses to eight groups of people. I was rejoiced at this, not only because we got more hearers, but we were able to get at some of the women, who, as well as the men, do field work.

Feb. 18th.—In the morning we went to Chankapur. Forty-five gathered. While we were speaking, the Brahman who, under Government, owns the village, rode up and stood quietly while we talked.

Maudané. Here we had forty, among them two Gossaves. Barnabas, while going round the village to get the people together, met these two men. They had an affair something like a Punch and Judy show. The inside contained five gods; in front was hung the skin of an animal. As soon as any one gave either money or grain, the curtain (skin) was lowered, and they were permitted to see the contents.

At the last town we stopped at—Dindon—a Brahman priest always followed us. One day, while Barnabas was quoting a Sanscrit verse, this priest got very angry and said, "That is not for you, you must not repeat it; it is only for Brahmins." In my last address he challenged a statement I had made, and, to my surprise, a Mohammedan who was standing near turned to him and said, "You are wrong and the sahib is right," and then entered into an argument with him proving that the Brahmins were all for themselves, and that the New Testament (which is true) was the basis of our teaching.

Looking back upon the two months' work I can but rejoice that I have been privileged to engaged in it; but there have been very many imperfections, much of self, many times a lack of zeal, all of which may God forgive, and grant me grace to be more in earnest in the future. But oh, dear Christian friends, if you could only know the joy of engaging in this work, you would not hesitate.

I have just received an account of a meeting for the Bishop of London's Fund. I see the report states that a clergyman is required for every two thousand of the population, and that in England where the work has been going on for so many centuries. At the very least, then, we ought to have one missionary to every thousand here; but what is the fact? I, a young and inexperienced missionary, have an itinerating district whose population, I believe, is about 700,000.

Friends, will you allow it to be so? The matter is in your hands. You have the Lord's command, which is clear, and the Lord's promise, which fails not. Will you not come?

THE SOCIETY'S MISSIONS.

XI.—THE BOMBAY AND WESTERN INDIA MISSION.*



THE Bombay or Western Presidency of British India corresponds very nearly in size and population with the peninsula of Spain and Portugal. It comprises an area of 197,875 square miles, of which about 126,000 square miles are British districts, and the rest, or about 71,000 square miles, in Feudatory States.

The first modern European nation to have dealings with the west coast of India was the Portuguese. In 1498 Vasco de Gama landed at Calicut, and as early as 1532 the Portuguese are found in occupation of the island of Bombay. For 100 years they maintained their monopoly of the Eastern trade. The first English ship is said to have arrived at Surat, then the chief emporium of Indian commerce, in 1608. Bombay Island was ceded to the English Crown in 1661, as part of the dower of the Infanta Catharine, on her marriage with Charles II. In 1668 the king handed over this unprofitable acquisition to the newly formed East India Company, for a small annual payment. For more than a century the position of the English at Bombay was merely that of traders, who had successfully infringed the monopoly of the Portuguese and the Dutch, but were hemmed in on the landward side by the Native Maratha states. In 1817 the battle of Kirkee terminated the rule of the Maratha chiefs, and the Bombay Presidency was augmented by the greater part of its present territory.

The chief languages of Western India are Marathi (spoken by 17 millions), and Gujarati (by 9½). Hindustani is spoken by the Mohammedans.

The population of the British territories and Feudatory States (including Baroda, but not Hyderabad) is as follows, according to religion:—Hindus, 19,687,848; Mohammedans, 3,949,340; Aborigines, 1,033,416; Jains, 553,682; Parsis, 82,091; Jews, 9,023; Christians (mostly Romanists), 138,329.

The Parsis are an interesting section of the population, whose importance is not to be measured by their numbers only. Descendants of the old fire-worshippers of Persia, and victims of Moslem intolerance, they migrated to India in the seventh century, where they have ever since maintained themselves as a distinct community. They are the most Europeanised of all the Native communities in India. Their freedom, as compared with Hindus, from caste restrictions and prejudices has given them many advantages in commercial competition. Bigamy is not allowed among them. They appear also to have taken the lead in education.

The *Beni-Israel*, of whom the greater portion of the more than 9,000 of the so-called Jews in the Presidency consists, are sprung, according to their own tradition, from seven men and seven women, Jews, who were shipwrecked on the coast sixteen centuries ago. Industrious, and maintaining in a very debased form their own Jewish worship, the *Beni-Israel* have nevertheless failed up to the present to achieve for themselves any commercial or social distinctions.

The Jains also form an extremely interesting section of the community. (See page 164.)

The aboriginal tribes of Western India include Bheels, Kolis, Thakurs, Varlis, Ramoshis, Vanjaris, &c. The Census of 1881 gives the number of these for the Presidency as over a million. The most numerous are the Bheels.

STATIONS OF THE C.M.S. IN WESTERN INDIA.

1. *Bombay City and Island* (pop. 773,196). In the beauty of its scenery, as well as in the commercial advantages of

* This article consists of brief fragments of a pamphlet by the Rev. H. C. Squires, with additions.

its position, Bombay is unsurpassed by any of the cities of the East. It is probable that no city in the world presents greater varieties of national types than Bombay. The Hindu, Mohammedan, and Parsi of course greatly predominate in mere numbers; but in the busy streets the characteristic dress of every Oriental people may be seen.

Not only by its commercial enterprise is Bombay distinguished. Its educational, political, and social activity has been equally great and remarkable. In no part of India has elementary education been placed on a sounder basis, while female education has made more rapid strides in this Presidency than in any other division of our great dependency.

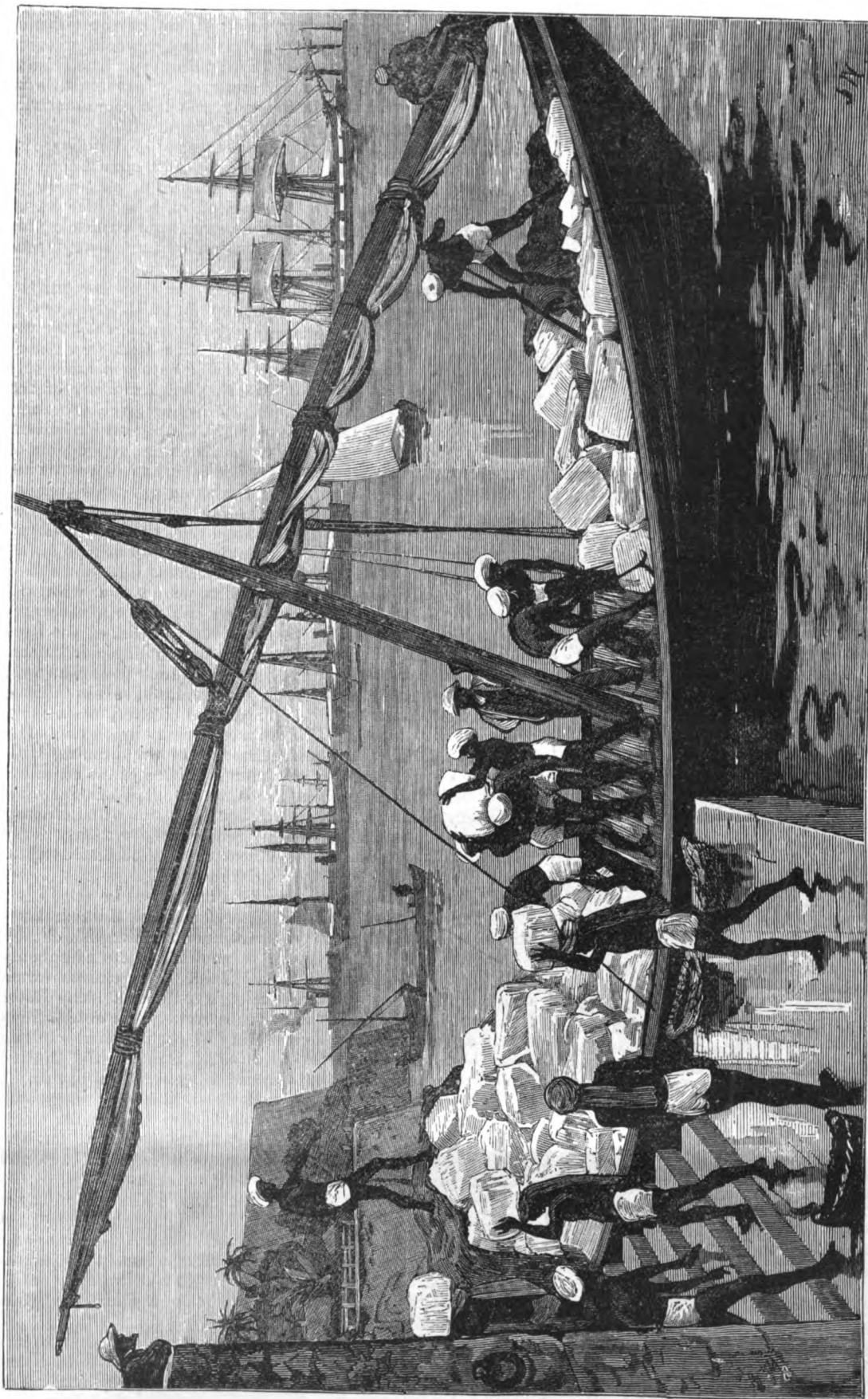
For fifty years after it came into their possession, the English had neither church nor chaplain in Bombay, and it was not till a century later that any effort was made for the evangelisation of the inhabitants. The first great step publicly taken to propagate Christianity on the western side of India was the founding of the Bombay Auxiliary of the Bible Society in 1813, by Sir Evan Nepean, the governor, who contributed Rs. 1,000 to its funds. The first Protestant missionaries to arrive in Bombay (1813) were two agents of the American Board of Foreign Missions, and it was owing to the religious earnestness of the same governor that an order of the Supreme Government for their deportation was not carried out. It was not till 1820 that the Rev. Richard Kenney landed in Bombay, as the first representative of the C.M.S. Among the many devoted men that have since then laboured in the missionary cause, in connection with the various Protestant missionary bodies, one name stands pre-eminent. During fifty years, Dr. John Wilson, of the Free Church of Scotland, more than any other single influence, has left his mark. Towering in intellectual power, as well as in moral earnestness and religious zeal, above his fellows, whether as philanthropist, educational pioneer, orientalist, or Christian missionary, his influence is an undying one. His appointment to the vice-chancellorship of the Bombay University, in 1857, was only a faint recognition of his ceaseless and varied labours. Of a far different type of Christian missionary character, but no less distinguished by missionary zeal, was George Bowen, whose saintly life for nearly forty uninterrupted years bore an almost unrivalled testimony to the still living power of the Christian faith.

The Church Missionary Society's operations in the Island of Bombay are very limited. Connected with the secretaryship of the Mission is the incumbency of an English church—the property of the Society; in the immediate neighbourhood of the mission-house in Girgaum. This church forms a valuable nucleus for the Society's influence. The Revs. H. C. and R. A. Squires have for several years acted alternately as minister, and as secretary of the Mission. In the same building assembles also each Sunday the Native Christian congregation, ministered to by a Native pastor.

Work among the Mohammedans—a noble but neglected field—has been carried on spasmodically. It was for many years carried on only by the Rev. J. G. Deimler; but the Rev. W. St. Clair Tisdall is now actively engaged in it, and God has given him some interesting converts.

Another department of the Society's work in Bombay is the Robert Money School. Founded in 1836 in memory of the distinguished civilian and devoted Christian whose name it bears, the school has done valuable missionary and educational work. It has on its rolls about 250 Native youths, chiefly Hindus. The Society has also a Christian girls' Boarding-school, and other schools.

2. *Nasik*. The district covers an area of 5,940 square miles, with a population of 781,206. The town of Nasik itself has a population of 24,101. Picturesquely situated on



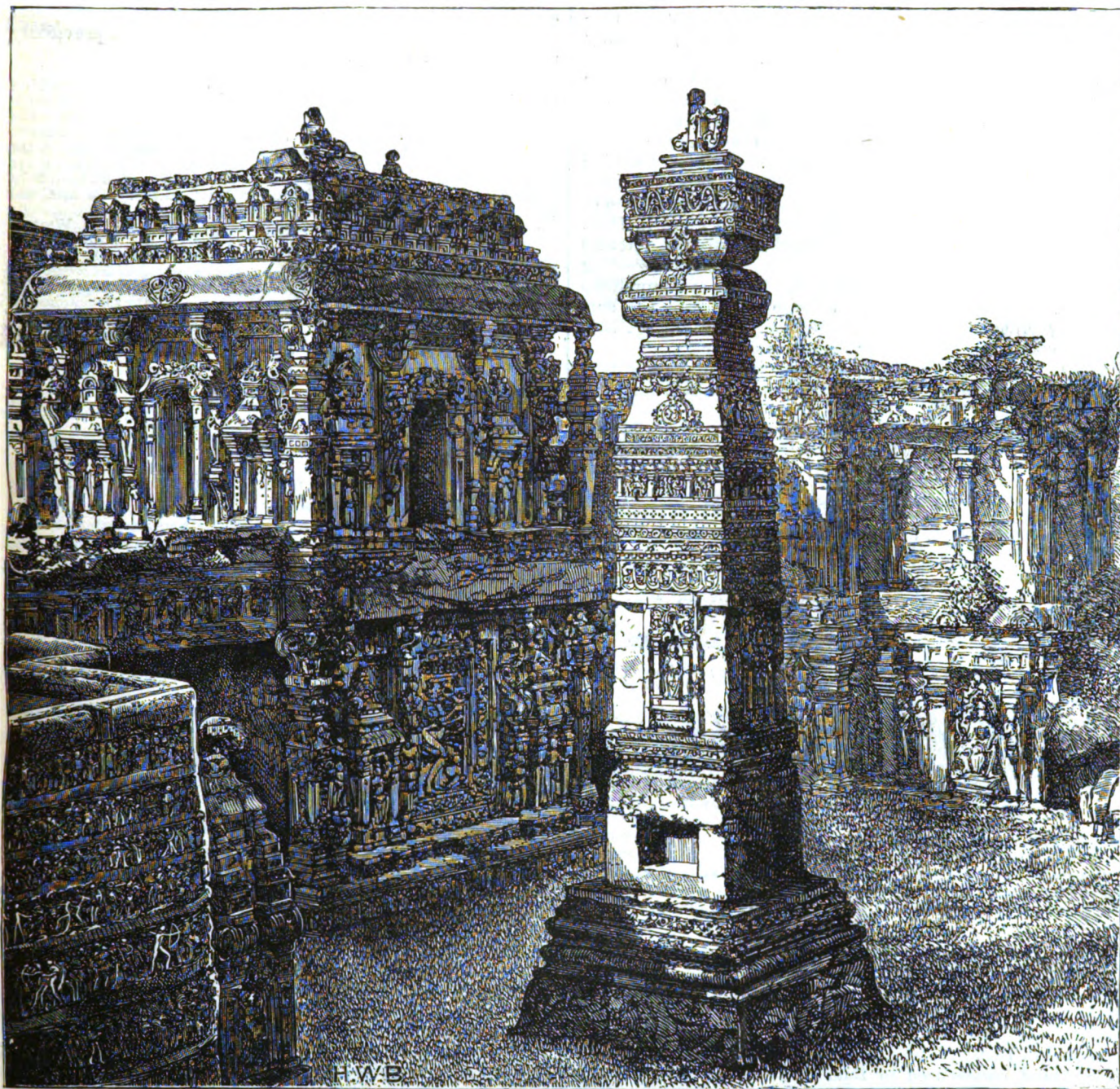
LANDING ICE AT BOMBAY. (See page 170.)

the Godavari, about thirty miles from its source, it ranks among the most sacred places of Hindu pilgrimage.

The C.M.S. is practically the only missionary agency in this large and most interesting division. A mile or so west of Nasik is the Christian village of Sharanpur, founded in 1854 by the Rev. W. S. Price. Though its numbers have, through various causes, much diminished of late, it is still a valuable auxiliary to the work of the Society in Western India, not only on account of its schools and orphanage, but also as affording a means, through its small farm, of training some of the children in agricultural work.

The African Asylum, originally commenced in Bombay in 1853, for the reception and training of liberated African slaves, was transferred to the village of Sharanpur in 1860, and carried on there till 1874, when Government changed its arrangements for the disposition of these Africans. The African Christians who accompanied Dr. Livingstone in his last expedition, and brought his body to the coast, were brought up in this institution.

Farrar, Mengé, Dixon, Robertson, Price, Frost, and Schwartz, are some of the former missionaries whose names are intimately associated with this Mission. The Revs. Apaji Bapuji, Daji Pandurang, Sorabji Kharsadji, Buntar, Ratanji Nau-roji, among the Native Christian clergy, have



ROCK TEMPLES OF ELLORA, BOMBAY. (See next page.)

also been connected with Nasik by either birth or education. The Rev. W. A. Roberts is now in charge.

3. *The Malegaon or Khandesh Mission.* The Province of Khandesh covers an area of 10,337 square miles. Of the entire population about 1,137,000 are Hindus, and 90,000 Mohammedans. Of the Hindu population about 212,000 belong to the so-called aboriginal or unsettled tribes, of whom the vast majority are Bheels. In the whole of this vast district the C.M.S. is the sole missionary agency. Its head-quarters are at Malegaon. The Rev. F. G. Macartney has been in charge for some years. (See p. 170.)

4. *The Poona and Junnar Mission.* The total population for which the C.M.S. is responsible amounts roughly to

500,000, of whom some 60,000 belong to the unsettled or aboriginal tribes (chiefly Kolis).

Poona (population of the city, 99,622; with 37,381 in the Poona and Kirkee cantonments) shares with Bombay the honour of being one of the seats of Government. It was formerly the capital of the Maratha Empire. The Society has recognised the important advantages which Poona affords for missionary and educational purposes, by locating there the Divinity School for the Western India Mission.

Junnar (pop. 10,373) lies about 100 miles from Nasik and 56 miles from Poona. The districts were first occupied in 1843. With a population courteous and willing to listen, and influenced to no small degree by the advance of education

and the diffusion of Western ideas, it is a matter for profound regret that this Mission should have been practically deserted from time to time. (See p. 163.)

5. *Aurangabad and Buldana Mission.* These two stations represent the whole extent of the Society's work in the Nizam's dominions. This state (80,000 square miles) may be roughly described as nearly of the same size as the Island of Great Britain, with less than a third of its population (9,200,881, exclusive of the Berars). The Mission has been carried on since 1870 under the exclusive superintendence of the Rev. Ratanji Nauroji, a Parsi convert, baptized in 1856. Though the converts have been chiefly from the outcaste body of Mangs, yet there have also been interesting accessions from other bodies as well. There are now little churches gathered together in a large number of the surrounding villages, while active and continuous evangelistic work is carried on throughout the whole district.

The list of C.M.S. missionaries now working in Western India is given below. The statistics of the Mission for 1888 are as follows:—

European Clergymen, 12; Lay Missionary, 1; Lady Missionary, 1; Native Clergy, 4; Native Lay Agents, 79; Native Christian Adherents, 2,197; Native Communicants, 941; Schools, 30; Scholars, 1,522.

Our Workers in Western India.

BOMBAY—Miss E. Morris, 1873.

Girgaum Church—(Rev. E. A. Squires in charge.)

Rev. John Mosse Macdonald, 1885.

Robert Money School—Rev. James Adolphus Harriess, B.A., 1886.

Mr. Joseph Jackson (m.), 1867.

Mohammedan Mission—Rev. W. T. St. Clair Tisdall, M.A. (m.), Punjab, 1884; to W. India, 1887.

DECCAN—

Nasik and Sharanpur—Rev. Wilson A. Roberts, B.A. (m.), 1869.

Rev. Edmund John Jones (m.), 1885.

Poona—Rev. Robert Alfred Squires, M.A. (m.), 1870.

Rev. Sorabji Kharsedji (Native), 1880.

Rev. Appaji Bapuji (Native), 1855.

Junir—Rev. William C. Whiteside (m.), 1887.

Malegaon—Rev. Frederick Graham Macartney (m.), 1874.

Aurangabad—Rev. Ruttonji Nouraji (Native), 1870.

Rev. Lucas Maloba (Native), 1870.

At Home, but shortly returning—Rev. John Gottfried Deimler (m.), to East Africa, 1854; to Bombay, 1858.

Rev. Alfred Manwaring (m.), 1879.

Rev. Henry Alfred Bren, M.A. (m.), 1881.

Newly appointed—Rev. C. W. Thorn.

Rev. A. A. Parry.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (m.) signifies that the missionary is married.

The other Protestant missionary agencies at present carrying on their efforts in the Bombay Presidency are—(1) The Marathi Mission of the American Board of Missions, inaugurated in 1813, and labouring in Bombay and Ahmadnagar; (2) The London Missionary Society, at Belgaum, occupied in 1820; (3) The Mission of the Established Church of Scotland, commenced in Bombay in 1825; (4) The Free Church of Scotland Mission, founded by Dr. Wilson and his colleagues at the time of the Disruption, and carrying on operations in Bombay, Poona, Nagpur, and at several other places; (5) The Basle German Missionary Evangelical Society, in the south, dating from 1837; (6) the Diocesan Branch of the S.P.G. (founded in 1825), working at Bombay, Kolhapur (occupied 1870), Puna (1871), Ahmadnagar (1870), Dapoli (1872); (7) The Irish Presbyterian Mission in Gujarat, where it took up (in 1841–59) work initiated by the Baptists and the L.M.S.; (8) The American Methodist Episcopal Mission, established in 1872, with stations at Bombay, Poona, Baroda, Ahmadabad, &c.; (9) The American Presbyterian Board at Kolhapur, &c.; (10) The Indian Female Normal School and Instruction Society, which carries on female missionary work in Bombay, Nasik, Poona, Thana, &c.; (11) The Salvation Army, which has gathered

a considerable number of adherents in Gujarat, for the most part not converts from heathenism, but Christians previously attached to the Presbyterian Mission.

NOTES ON THE PICTURES.—The pictures on our centre pages need but brief explanation. That on p. 168 depicts a scene to be witnessed two or three times a year, when ice-laden ships arrive with their cargoes. The ice is removed as rapidly as possible, first, in native boats to the bunder, or landing-place, and thence in bullock-carts to the cooler regions of the ice-house. On one or two occasions the non-arrival of an ice-ship has been the cause of an ice-famine, and a consequent discomfort hard to be understood by any one who is unacquainted with Bombay, its heat, and the intense thirst caused thereby.

On p. 169 is shown one of the Brahmanical caves of Ellora. Western India is famous for its caves. In Ellora itself there are over thirty belonging to either the Buddhists, the Jains, or the Brahmins. Chief of all these is the Ranga Mahal, a great monolith dedicated to the worship of Shiva. It is nearly 100 feet high, hewn out of the solid rock, and is highly sculptured outside and in. When it was visited in 1832 by the missionary, Dr. John Wilson, who preached inside it, the Natives declared to him that God Himself had made it.

CHRISTMAS IN MALEGAON.



Y last letter to you was about Hindu pilgrims.* I am now going to write about "Christian Pilgrims."

Could some of the readers of the GLEANER have stepped into our compound during the last Christmas holidays, they would have found it difficult to believe that 100 Native Christians were living here.

Our servants had to turn out of their separate rooms, and to turn in, after the fashion of the Irish labourer, into the cook's room. One betook himself to the fowl-house, much to the amusement of those who knew of it. Our compound was like a colony of immigrants. Every available space was given up to the Christians, who had come in from all parts to be present at our Christmas gatherings. For those for whom no house or room could be found, we pitched small tents, and they all looked very happy. The babies alone seemed to disagree with the arrangement. I suppose they found it rather monotonous here, so they did their best to create a diversion. In addition to those in our own compound there were several living in other parts of the station, besides visitors who were staying with them, making altogether about 150.

On Christmas morning we had a crowded church; every seat was occupied, and rows of little ones were sitting on the floor. Very few of our favourite Christmas hymns are translated into the Marathi language, but we had one, "While shepherds watched their flocks by night," which the people sang most heartily. Those who knew English joined us, an hour afterwards, at our English service.

Our meetings were arranged for the 3rd, 4th, and 5th of January. On Wednesday, the 2nd, I had my sale of Native work. This consisted of various garments, suitable for the children of our Native agents, which had been made chiefly by myself and the members of my working party (Native), who meet together on our verandah once a fortnight. These members not only give their time, but they also subscribe according to their ability. These subscriptions and the proceeds of our sales of work go towards the support of orphan children who belong to our own community, and in this way they help their own people. In the evening of the same day clothes were distributed to the poor. Through the kindness of the European residents of Malegaon and Dhulia, we were able to provide a dinner for the Christians, and a Christmas-tree, covered with pretty toys, for the children.

On Thursday morning we had a devotional meeting. At half-past two, the people, both old and young, assembled at the sound of the bell for dinner. Mats were arranged on either side of the garden walks, and they sat down in companies.

We had announced dinner for two o'clock, because they say it is Native etiquette to be half an hour late. They all looked very nice in their new clothes, and very happy in the prospect of a good dinner. The meal consisted of pilau and curry, also some hot cakes called bhaja, which the Natives are very fond of, and an abundance of fruit. Dinner lasted about an hour, and was served on plates made of leaves sewn together.

After dinner they all went away for half an hour while the mats were

* See GLEANER, October, 1888.

being removed, and the garden prepared for the sports which were to follow. To those who were prevented through sickness and other causes from attending, portions were sent, so that none might feel themselves forgotten. With the help of the young ladies and gentlemen of the station (who had come over to spend the day with us), we had already prepared our tree, and it only needed the light at dusk. A few other European visitors came over in the afternoon to see the fun. Soon after four o'clock our people all re-assembled for the sports. First there was racing, which all seemed to enjoy; then blind man's buff, tug-o-war, climbing, &c. One of our visitors very kindly gave money as prizes, which added greatly to the pleasure of the games.

At dusk the lanterns on the Christmas-tree were lighted, and we all went into the tent where the tree was placed, and the children sat down in rows. There was an eager look on the face of each child as their names were called. The presents were given away by the assistant collector, and a bag of sweets with each present. When all was over they gave three ringing cheers for the ladies and gentlemen who had so kindly given them the treat, and thus ended a very happy day.

On Friday morning a Conference was held in connection with the Native Church Council. Papers were read upon various subjects, and some of them were well written. In the afternoon the catechists and teachers from the various stations went into the bazaar with my husband to preach. In the evening the Christians all came and sat on our verandah; how they found sitting-room I cannot think, but there they were, and several outsiders standing in the garden. My husband exhibited his magic lantern, and we finished up with a kirtan, or Native concert.

On Saturday morning and afternoon the Conference was continued. In the evening a missionary meeting was held, when the catechists, who had been with us during our summer tour, and others, spoke of their work. My husband showed them a bow with various arrows used by the Bheel tribes, and he told them a great deal about their habits, &c., which greatly interested the audience. He also spoke to them about the GLEANERS' UNION, showed them our own cards, read to them the motto for the New Year, and asked them to join with us. The result of this is that we have the names of sixteen who wish to be enrolled as members, and my husband will act as Secretary to this little band.

We hear that much interest has been awakened in missionary work since the meeting was held, and we are glad, and trust that the rest of this year may be spent according to this beginning.

On Sunday, the first in the New Year, we had again a very large congregation, when all who could do so met at the Lord's Table, and on Monday we had to bid them all farewell.

MALEGAON, January 17th, 1889.

JANE MACARTNEY.

An Irish Boy's Missionary Zeal.

THE Rev. F. W. Mervyn, Secretary of the Hibernian Auxiliary of the Society, writes:—I am anxious to send you the following account of what a little boy of seven years of age did for the C.M.S. Since he was four he has been deeply interested in C.M.S. work, and a worker for it, having received his first missionary box from my old friend, Rev. J. Stokoe. Some time ago he determined to get up a Sale of Work for C.M.S., so he set to work and wrote letters to all his friends (he is only just learning to write) asking for articles for sale. He wrote all his letters himself, and did all the organising, and finally did all the selling himself.

The 15th of April was the great day, and his friends rallied round, and so well was everything arranged that every article was sold, and the total amount realised was £9. Of this he has devoted one-third to the China Famine Fund, as he is deeply interested in China and its millions, and he hopes yet to be a missionary there. The remaining two-thirds (£6) he gives to C.M.S., and I do not think there is an offering more acceptable to God in all our year's contributions.

I should mention that a young friend of his (aged 9) gave a lecture on Eastern Equatorial Africa during the sale, at which 3s. 4d. was collected for C.M.S. The name of our young friend is William Sedworth Ferguson, of Tamlaght Parsonage, Enniskillen.

I mention the case as being a very remarkable instance of what even a little child can do to help forward God's work among the heathen.

Dublin, July 11th, 1889.

FREDERICK W. MERVYN.

£1,000 by Christmas Trees.—Every Christmas, for twenty-nine years, in the country village of Measham, in Derbyshire, there has been held a Sale of Work, with a Christmas Tree laden with toys, which has realised from £30 to £35 each year. This year £36 was needed to enter four figures, so an extra effort was made, a public tea being provided (6d. each), and small entertainments; and at the close of the evening £37 10s. was in the boxes; and this, next morning, was raised to over £40.

How a Christmas Tree grew.—At Monkstown in Ireland in 1879 it realised £11; in 1880, £31; in 1881, £32; in 1882, £31; in 1883, £51; in 1884, £67; in 1885, 68; in 1886, £70; in 1887, £71; and in 1888, 101; Total, £533; or with odd pence and shillings, £537.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Exeter.*

Remember.

THE word *remember* is often used in the Bible. Three *very special* times, yea, four—the fourth is specially for *you* children. Where is it? You? You? Yes. "Remember thy Creator," &c. (Eccles. xii. 1). In Exodus xx. 8, Luke xvii. 32, 2 Tim. ii. 8. (*A word on each of these texts will be useful, such as, NOW, during childhood and youth, is THE time to remember God. Those who have looked to Jesus, remember, not to look back, for "to look back is to go back," and to remember, the RESURRECTION OF JESUS CHRIST proves our resurrection by-and-by.*) Converts from heathenism (see Note 1) teach us many a lesson about the "Remember" of Exod. xx. 8. What is it? The Fourth Commandment. What is it to remember? To bring to mind—not to forget. Children, when you leave school to-day shall you forget or remember? Alas! I often see many Sunday-school boys and girls romping after school, instead of "*remember*," and even I have stopped a fight! What, will you fight on the Sabbath-day? No, *remember*, don't forget, whose day it is. Why did God command us to keep it holy? What nation did He put in mind of it? When? Where? Do we keep the same seventh day as the Jews? Why not? Because our dear Lord having rested for the Jewish Sabbath-day in the grave, after He had said "It is finished," He rose the following day, our Christian Sunday. So we have *two R's* to think of—REST and RESURRECTION—on the Lord's Day.

God commands us to rest on the Sabbath-day. (See Note 2.) Jews and Christians are the only people who have this great prize. Have you [*dear Mary or Tom*] ever thought what a prize it is? You like prizes—well, Sunday is a prize—something precious, a Pearl of Days. Remember the words—

"A Sabbath well spent
Brings a week of content."

The Lord Jesus Christ made our Christian Sabbath much sweeter than the Jewish Sabbath, for He explained His Father's will about it. (See Mark ii. 27, Mark iii. 4, Luke xii. 11—17, and Luke xiii. 11—17. *The Law said no work, Exod. xxxi. 12—17. Yet Jesus explains, good works must be done.*) Teaching in Sunday-school is work, but it is just that sort of work that Jesus loves. Just as a Jew in old time would lift his ox or sheep out of a pit on the Sabbath-day, so do teachers now want to lift the lambs out of the pit of sin. (See Isaiah li. 1 and Psalm xl. 2.) Dear Johnny, or Alice, won't you to-day let me take you by the hand and lift you out, and lead you to the Rock, Jesus Christ? Set your feet firmly on the Rock; it will make you happy. Those who (like our dear Native Christians) are pulled out of the pit, and are on the Rock, *show it*, they remember the Sabbath-day. People cannot *see* your faith, but they *can* see your work—they can see how you keep God's Day holy. (See Note 3.) Keeping the seventh day holy is the one thing of all others the heathen *see*; it makes them wish to have a day of rest.

Notes.

1. In page 246 of the Report for 1887—88, Bishop Ridley writes: "A wealthy Englishman sallied forth after service to shoot buffalo. A heavy sea got up and swamped his canoe. He lost his firearms, and would have lost his life but for help. The Indians said, 'God had taught him it was wrong to break the Sabbath.'"

2. The Rev. W. Allan says of the Sierra Leone Church: "The road from Fourah Bay to Freetown, a distance of nearly two miles, is lined with petty traders doing business *every week-day*, and the way is blocked with hawkers bearing burdens, but on Sunday there is not a single shop open." (*Even for sweets; oh, children, don't forget to "REMEMBER" when you pass Satan's traps, the open sweet shops, on the Lord's Day!*) He says, "As I went into the town I felt quite uncomfortable, as my own hammock-bearers were the only people to be seen bearing a burden on the Lord's Day."

3. Government officials in North-West America had a large gathering, for council on worldly matters, on the Lord's Day. All the Indian chiefs marched up in their scarlet cloaks, all but the Christian Indian chief, David Landon. "No," replied the Christian chief to the messenger, "the Chief in heaven says 'No.'" Another messenger was sent. "I must not; we are under command already, and must obey the Head Chief of all, who says 'Keep this day holy.'" At last the critical moment came—"You will be deposed." He gave this last beautiful answer, "Is it by order of the Queen that we are to work to-day? I thought *she* desired her children 'to obey God's law.' If it is not so, tell me." He did not lose his cloak, dear faithful Christian, but was told he had acted perfectly right.

4. Mr. Hok, of Fuh-chow, said, "I am partner with four other merchants. I can no longer do business on Sunday; now that I am a Christian my door shall be closed." Some months after this the missionary at Hong Kong brought a newspaper to his wife, and said, "Read this," pointing to an advertisement. "Take notice, all four doors of Mr. Hok's establishment will be closed for the future on Sundays!" See, dear children, by his example, he had won all his three partners! *Have you ever won any one to keep God's Day?*



SCENES IN WESTERN INDIA: (1) IMAGE OF GANESA IN THE CAVES OF ELEPHANTA.

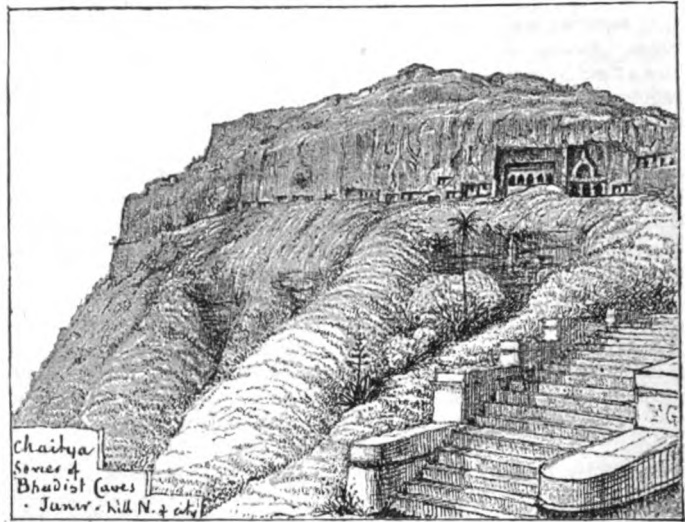
SOME SCENES IN WESTERN INDIA.

ON this page are given four scenes in Western India. We have spoken on another page of the caves to be found in Western India. In the top left-hand corner of this page is the picture of the guardian deity in the chief cave of Elephanta. There are three caves of Elephanta situated on an island called Gharapuri by the Natives, which constitute a Brahminical temple, some say to the Hindu Trinity of Brahma, Vishnu, and Shiva; and others state to a triform figure of Shiva, the Hindu supreme god, and source of all being and power. The temple, it is said, derives its European name from the image of the god Ganesa, which is always represented with the head of an elephant, as in the picture, which formerly stood near the entrance. The great cave measures about 130 feet long, is about as broad, and is from 16 feet to 17 feet high. It is reached by a long flight of steps reaching from the shore, and is excavated out of the solid rock, a work evidencing the patience and perseverance of the excavators, who not only cut out the rock, but designed beforehand, and left in the proper place, every separate pillar, every block for a statue, and every compartment. Subsequently came the more cunning artists to portray in the recesses the



SCENES IN WESTERN INDIA: (2) CARVED IMAGE OF VASCO DI GAMA AT OLD GOA,

the more cunning artists to portray in the recesses the *avatars* (or transformations) of the presiding deity, Shiva. At the end of the cave is a bust of a three-headed figure, 18 feet high, representing the Hindu Trinity above mentioned—i.e., Brahma the Creator, Vishnu the Preserver, and Shiva the De-



SCENES IN WESTERN INDIA: (3) BUDDHIST CAVES, JUNIR.

stroyer. To the right and left are the small caves, where are various sculptures and representations of Shiva, such as his marriage, the deity in his double character of male and female, as the Destroyer, &c., besides numerous other sculptured illustrations of Hindu mythology.

Picture No. 2 is a carved portrait of the great Portuguese discoverer, Vasco di Gama at Goa. The first modern European nation to have dealings with the west coast of India was the Portuguese. In 1493 Vasco di Gama landed at Calicut, and as early as 1532 the Portuguese are found in occupation of the Island of Bombay, and for 100 years they maintained the monopoly of the Eastern trade. Once the metropolis of an empire, said to cover 4,000 leagues, Old Goa, the Portuguese settlement, is now only the ecclesiastical capital, and the seat of the Portuguese Primate of the East. One of the chief characteristics of the place is the rigid catholicism of the people. Priests and members of various religious orders abound at every turn, while the churches are renowned, particularly the Bom Jesus Church in Old Goa, where is the shrine of the famous Jesuit missionary, Francis Xavier, who died 1552. This shrine attracts many pilgrims. Old Goa, which is situated up a river five miles from the harbour, is now almost deserted, being superseded by New Goa, or Panjim, a more convenient distance from the sea and the seat of the Portuguese Government. Picture No. 4 shows the cathedral of the Portuguese Archbishop of Old Goa.

Picture No. 3 shows us more caves on the summit of a hill near the city of Junir, or Junnar.

These pictures are from sketches by the Rev. F. Gell, formerly Bombay chaplain.

Punjab Missions—A Correction.

SIR,—In your notices of the missions at work in the Punjab there is no mention made of the Indian Female Normal School and Instruction Society, and this makes me ask for space to give the following facts of this Mission, which was established in Lahore in 1867. There is a Christian Girls' School with nearly seventy girls, some of whom have taken good places in the Local Examinations for the Middle School and Entrance. In this work, besides ministers and Native assistants, there are two English ladies at work. In the city and village work there are three from England, also five Bible women and teachers, and we have in the city eleven schools and in one of the villages also a school for girls, the roll numbering about 300 in all, and besides this there are about 100 houses visited in Lahore, and in these houses 160 or 170 pupils.

ALICIA S. AITKEN, (Lahore, I.F.N.S.).



SCENES IN WESTERN INDIA: (4) CATHEDRAL OF THE ARCHBISHOP OF OLD GOA.

THE VALEDICTORY DISMISSAL.



LAST year, on October 3rd, there were forty-five missionaries including wives at the Autumn Dismissal, and this was the largest number up to that year dismissed at one time. This year seventy-four missionaries were dismissed, "the largest Valedictory Dismissal the C.M.S. has ever known; and if the C.M.S., then also the largest the Church of England has ever known," as the Rev. A. E. Barnes-Lawrence very truly said. Yet even this was not all. Besides the missionaries formally dismissed, of whom about five were not present, there were named on the hymn-sheet five who had already started for their fields of labour, three missionaries' wives about to join their husbands, four ladies engaged to missionaries and soon to join them, and eleven missionaries kept back for the present by medical orders.

A new departure this year was taken by holding a special administration of the Holy Communion in the morning at St. Martin's-in-the-Fields. Here the outgoing missionaries, their friends, the officers of the Society, Islington students, and other friends, some 400 in all, partook together of that Sacrament in which is confirmed the union of God's people with Him and with each other. How solemn a season it was to many may readily be imagined. Canon Ripley, of Norwich, preached an impressive sermon from Rom. xv. 30, in which after exhorting the missionaries and ourselves at home to mutual prayer for each other, he pointed out the two motives for such prayer—"the Lord Jesus Christ's sake" and "the love of the Spirit," which he took to mean the love which the Spirit bore to us.

The Valedictory meeting proper took place as usual at St. James's Hall in the afternoon. If anything, it was even fuller than last year, which is saying a great deal. On the platform were the outgoing missionaries, a choir, and a few others who were to take part in the proceedings. The first hymn was "O Master, when Thou callest," followed by the reading of 1 Cor. ix. 16—27, by Mr. Gray, after which Mr. Wigram prayed the solemn prayer appointed for these meetings. A telegram arrived just then, giving the reference "1 John iv. 16, 17," and conveying an order for twenty-five guineas. Sir T. Fowell Buxton, who was in the chair, now spoke a few words of regret for the absence of the President, and mentioned that his own experience as an eye-witness of missionary labours was that they were "neither so easy, so safe, nor so comfortable as it was the fashion now-a-days to suppose."

The Instructions of the Committee, which Mr. Fenn was called upon to read, came next. They dwelt upon the spirit of love which it was necessary that the missionary should cultivate towards Native converts. It was shown that, unnecessary as such advice might seem to be at first, differences between them and the Natives would speedily appear, which they would be only too likely to regard as inferiorities. Such were the racial differences, in which not everything that differed from English characteristics was to be stamped as inferior. Or again, these differences might arise from absence among the Natives of that moral atmosphere which in England was the effect of centuries of Christianity, or from other relics of heathenism in converts and even the children of converts. Lastly, these differences might arise from the inferior intellectual training, not the inferior capacity, of the converts. The young worker was warned not to let himself even in mind regard these differences as inferiorities due to race. He was urged to keep close to the Master by personal holiness, to bring his people in constant prayer before Him, and to follow up those prayers by setting an example, lovingly and humbly, in all things.

It was now Mr. Lang's duty to introduce the missionaries

of whom leave was to be taken. Last year there were three bishops among them, Bishops Stuart, Sargent, and Crowther. This year there was only one, Dr. Noel Hodges, Bishop-designate of Travancore and Cochin. We shall not easily forget the earnest, unassuming way in which he said his few words, emphasising the power of the Spirit as the only power in which God's work was to be done. Then our old friend the Rev. J. Barton of Cambridge, going out to help Bishop Sargent, spoke, among other matters, of the great value of the Tamil race as a missionary engine.

We have only space to record one or two thoughts from the words of the brethren who followed. Mr. Leversuch, speaking as a missionary, urged upon the audience "Come over and help us." The veteran Mr. J. B. Wood expressed the need of being "entirely God's." Mr. Gollmer recalled the dying message which his father had sent him, "Be thou faithful unto death." Mr. Stileman called for prayer that they might be equipped as in 2 Cor. vi. 7. Mr. Williamson's desire was that they might leave on the Natives the impress, not of their own imperfect character, but of Christ's. Mr. Hoare told us he owed it to the GLEANER that he was standing there. Mr. Charlton spoke of the need of being separated by, sent by, and filled with the Holy Spirit. Mr. Sell, as an old missionary, spoke with gratitude of the Children's Home. Mr. Douglas, who compared the great meeting to that "touch of the elbow" from his comrade which a soldier was said to feel most helpful in the battle, quoted the quaint words of a missionary heard long ago at Ridley, "If there were more abiding in Christ there would be less abiding in Britain." Mr. Storrs, Mr. Pickford, Dr. Van Someren Taylor, and Mr. Hind also all spoke well. Archdeacon Phair, the last to speak, urged those at home to work so as not to need to be roused by the efforts of missionaries "who were what the secretaries called 'resting'!"

We have not given the names of all those who were present and who "stood up to be seen" as their names were called, although among them were Mr. Bateman (who was greeted, in spite of the prohibition at the beginning of the meeting, with unrestrained applause), Mr. Binns, and Mr. Perkins.

Another hymn was sung, "The tender light of home behind," and then Archdeacon Richardson commended the missionaries to God in prayer. Then the Rev. A. E. Barnes-Lawrence addressed us, comparing those about to go out to that other seventy whom the Lord sent forth into the cities and villages "whither He Himself would come." They would doubtless return with the same joyful accounts as the other seventy did. Missionaries were the arms of the Church, we the "joints of supply" (Eph. iv. 16, Greek); but all might have direct connection with the Head, might "grow up into Him in all things." This must be "in love." It involved sacrifice. What were we holding back from Christ, Who was looking for that for which He bought us? Nothing was too precious for Jesus. "All the beginnings of great work in the world," he quoted from Archdeacon Farrar, "might be traced to the sacrifice of a single heart."

The closing hymn, "God be with you till we meet again," was followed by prayer from Canon Girdlestone, and the Benediction pronounced by Dr. Hodges.

Thus closed a meeting which sustained a high level of interest and spirituality all through, and the effects of which cannot but be blessed to very many.

M.

WE heartily wish great success to the Sale of Work organised by the Ladies' Home Mission Union in connection with the Church Pastoral Aid Society, which is to be held at Westminster Town Hall on November 20th to 22nd. We say this especially because the Sale was to have been held last spring, and was postponed in order not to stand in the way of the C.M.S. Sale at Kensington.



WE are hoping for great gatherings on the 1st. Let it be quite understood that the meetings are not confined to Gleaners. All friends will be heartily welcome. It is now arranged that Sir John Kennaway presides in the afternoon and the Bishop of Bedford in the evening. The Conference will be opened by a devotional address by the Rev. S. A. Selwyn, after which it will be open, and we hope that many friends will tell of their experiences in working the Union. At the evening meeting the chief speakers will be the Rev. E. A. Stuart of Holloway and the Rev. Henry Sutton of Birmingham. Mr. Sutton, it will be remembered, was for some years what is called Central Secretary in Salisbury Square, that is, head of the home organisation and deputations. We have no men in the country who are more appreciated as speakers at C.M.S. meetings. The foreign field will be represented by Dr. Pruen, who has just come back from East Africa, and we hope also by Mr. Graham Wilmot Brooke, who is expected in England immediately. The closing address will be given by the Hon. and Rev. W. Talbot Rice. The Conference will be at 3 P.M.; and the Meeting at 7 P.M., not at 7.30, as previously announced.

We again ask all Gleaners unable to be present to remember us very specially in prayer on the day, Friday, Nov. 1st, All Saints' Day.

The same friend who has on former occasions given us £10 10s. to make some active Gleaner a Life Member of the Church Missionary Society, has sent us another like contribution; and we have this time nominated to the Life Membership Miss Fanny E. Stubbs, who has for two years taken the leading part in the office work of the GLEANERS' UNION, which is done by volunteer ladies. Two of her sisters are in the missionary ranks, viz., Mrs. Ost, of Hong Kong, and Mrs. Horder, just sailing also for South China.

The Secretary of a Branch of the G.U. in Yorkshire has addressed an admirable circular letter to the members of that Branch. We must copy the opening words, which may convey a lesson to our readers generally:—

DEAR FRIENDS,—The months of August and September are busy ones in the country, for hearts are filled with one thought, hands employed with one object, to save the harvest before autumn's bad weather sets in. Not the strong men only, who work for the farmer all the year round; the busy housewife must leave wash-tub and needle, the children must give their play-time; all are wanted, for the work is great and urgent.

Amid such scenes our thoughts turn naturally to that more precious harvest of which it is written, "The field is the world," and as Secretary of the M— GLEANERS' UNION I have longed to write to you affectionately and earnestly, asking you each to question your own consciences, "How far does my hearty interest, my active co-operation, and practical zeal in the great missionary work stand comparison with that of such village gleaners? The Lord of the Harvest spoke to our hearts when He called us to enrol ourselves as Gleaners, saying in tones of gentle reproach, "Why stand ye here all the day idle?" Has He seen us since then diligent in the work of that high calling—to save His harvest? The least of us *can* do something; the least of us *may*, it is our privilege; the least of us *must*, if we shrink from incurring the deserved condemnation "unprofitable servant."

LETTERS FROM GLEANERS.

Illustrations from the Holy Land.

The following Bible illustration may be of interest to some of the readers of the *Gleaner*:—

Early in December of last year I happened to be in Damascus, on business connected with our C.M.S. schools in the Jebel Druse, now unfortunately, I am sorry to say, and for the time being I am afraid hopelessly, closed. One day (December 5th) I went accompanied by the Rev. J. Segall, of the L. J. S., to visit a village named Jedeideh, about two and a half hours away, and where, until quite recently, we had a school. On our return, about half way back to Damascus, as we were riding along, we noticed two fellaheen coming towards us from the opposite direction. A stream of water crossed the road between them and us. They were both walking with marked haste, and as if they had some business of importance before them. As they reached the stream one of them instantly fell down on his knees and drank, putting his face and mouth to the water, the other merely stooped or "squatting" down, if I may use an expression which seems best to describe the peculiar position, I suppose, common to all Easterns, put his hand to the water and then to his mouth, lapping of it, I take it, "with his tongue, as a dog lappeth."

I cannot but think this bore a very close, if not exact, resemblance to what we read in Judges vii. 5, 6—"So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shut thou out by himself: likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water." I think we gather from the words, "but all the rest of the people bowed down upon their knees to drink water," that in the case of the three hundred they did *not* kneel, but only stooped down, and I believe I am correct in saying that in the case before us the man "that lapped" did not kneel, he only stooped.

Altogether I look upon it as a very instructive illustration of a passage of Scripture, which perhaps to most has seemed at times a little strange and unaccountable, and we just learn, what we have in so many other places of our Bible, the extreme naturalness of the thing, and yet the use God chose to make for it for the fulfilment of His own wonderful purpose.

I do not notice that Thomson, in his "*Land and Book*" gives any illustration of this kind, and I fear one might be a long time in this land without seeing the double method of "bowing down upon the knees to drink," and "lapping," putting the hand to the mouth, brought together at one and the same time; and in this particular case it was almost the more remarkable, as the road we were on was not a much frequented one, and being just the time of the rains the whole line of the road, which was in the plain, was streams or pools of water.

What is the teaching of this story in Judges viii.? May not one lesson be that of "self-control"? I am not sure if this may not be the point, or at any rate part of it, to be noticed and learnt from "the three hundred men that lapped," and here in the East this is perhaps the more strongly brought out by the value that is set upon water, especially spring water (in E.V. it is "the spring of Harod," ver. 1), and the avidity with which it is sometimes drunk. Is there not here, too, one of those "lesser Scripture incidents" or touches of Scripture, such as Mr. Sampson is giving us in "the Gleaners' Bible Study" page? And so do we now learn the way in which little things—little acts of conduct among others—affect the life. Some "of the people bowed down upon their knees to drink water," others stooped, apparently, and "lapped, putting their hand to their mouth." The difference amounted to nothing, but in that way the Lord tried them for Gideon, and by "them that lapped" wrought deliverance for Israel. "And he sent all the rest of Israel every man unto his tent, and retained those three hundred men." As readers of the *Gleaner* all of us, and as "Gleaners" some of us, may not ask that it may be given us of God's grace so to act in all things—little things especially—that we may be among "the three hundred retained ones"—the Lord's retainers.

Sail, "by the farther side of Jordan,"
March 20th, 1889.

HENRY SYKES.

A Missionary Parliament.

In connection with the Hailsham Y.M.C.A. we have started what is termed a Missionary Parliament, for the purpose of stirring up a deeper interest in the Foreign Mission work among our young men. We appointed a Speaker and Deputy-Speaker, and all who become members undertake to represent some portion of the mission-field which is called their constituency, and on which they glean all possible information. We meet once a month, and the evening is devoted to a certain part of the mission-field, when the member for that particular country reads a paper describing the work carried on there, its commencement, difficulties, success, &c.; after which we discuss the different questions, &c., on which he may have touched in the paper. At Eastbourne (from whence we got the idea) and at Brighton they have one similar.

GLEANER 12,731.

A G.U. Meeting at Home.

My sisters and brother and I have a Gleaners' meeting of our own on Sunday afternoon at least once a month. We take the Missions in the order of the Cycle of Prayer; one gets up the geography, another the natural history, another the history of the Mission, and another the present state of the Mission. We close with the Gleaners' prayer (especially mentioning the Mission we have been considering) and a missionary hymn.

Postage Stamps "In Memoriam."

There are in England many sorrowful hearts mourning the death of son or brother in a distant, and probably heathen land, and missing sadly the weekly or fortnightly letter written and received. I would suggest to these an idea that occurred to myself to drop into the missionary box on mail day, the pence that were so gladly spent in postage on the outward letter, with a prayer that God would hasten the day when the dark places of the earth, now full of cruelty, shall be enlightened by the glorious Gospel of the Saviour, the Prince of Peace.

A GLEANER.

How to use what one has read.

Until quite lately I read any books about Missions that came in my way, and though I got through a good few, I did not know much about any particular Mission. A little time since, I began the *Fuh-Kien Mission*, and followed it up with more about China, and yesterday I learnt how a little systematic reading could be used and blessed by God. At a friend's house the question of Missions came up, and a naval man began to tell the various extravagances he had seen specially in China, the magnificent buildings (as he called them) where the missionaries lived. It seemed quite a new idea to him that they were something more than private houses; that they meant schools, and colleges, and training institutions; and he did not repeat his emphatic assertions.

GLEANER 13,430.

In a Fen Parish.

The enclosed paper from our localised *Home Words* shows how a poor Fen Parish raises £14, where the people are too poor to give annual subscriptions. It also shows our plans and hopes for the future. We have been so helped by Gleaners' suggestions, that we pass this on, hoping that it may contain a helpful suggestion to some poor sister parish in the way of swelling the annual amount for C.M.S. "The yield of fruit last year was small, yet we had sufficient. There is a promise of superabundance this year—why should we not devote the overflow to the missionary cause"—words by one of our working men well worth remembering.

A CAMBRIDGESHIRE VICAR.

C.M.S. Account for the year ending January 31st, 1889.

By sermons, £3; magic lantern lecture, 12s. 2d.; annual meeting, 18s.; C.M.S. boxes (27), £7 10s.; annual subscriptions, £2 2s.; total, £14 2s. 2d.

Extract from Vicar's Address.

"I want to ask all box-holders (1) to pay a visit every Sunday morning to the dear old C.M.S. Box. Two-pence every Sunday were dropped into a certain box by the owner during last year. That was capital! just obeying St. Paul's direction, 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him' (1 Cor. xvi. 2). (2) God is asking us through our Society to give 'half as much again' or 'twice as often' this year again. The claims of the heathen world are so pressing; our responsibility so tremendous; our opportunity so short. There should be, there must be a steady advance every year in our parish. But how? All eyes upon the Vicarage to point the way. Very well, then, all the *Church fees* must find their way into the six little Vicarage boxes; *Sunday eggs* will again be sold; the *walnut tree* is doomed for the C.M.S. and Zenana Society; an *apple tree* must bear fruit which will become gold for the poor heathen. WHO WILL FOLLOW? 'I will give my Sunday eggs.' 'I will give a plum tree.' 'I will take a box and lay aside a penny or twopenny for its breakfast every Sunday morning.' Yes! *Volunteers are wanted*; those whose hearts God has touched with a spark of His all-constraining love. Then THE SURPRISE TABLE must bring up the rear in mellow Autumn, to which all kinds of freewill gifts will be acceptable—grocery, drapery, ironmongery, carpentering, poultry, butter, eggs, cream, fruit, &c., &c., which will be sold by auction."

Local Branches of the Gleaners' Union.

Canterbury.

Readers of the *Gleaner* may be interested in reading a little history of the foundation and progress of the Canterbury branch of the GLEANERS' UNION during this, the first year of its existence. In June of last year, the Rev. J. G. Hoare, then Vicar of St. Dunstan's, assembled the members of the GLEANERS' UNION residing in Canterbury and the neighbourhood, and proposed that they should form a local branch. His proposal was accepted, a secretary and treasurer were chosen, and an open meeting was held as soon after the summer holidays as possible, when Mr. Hoare himself gave an interesting lecture on work in Mid-China, illustrated by magic lantern. Since then, meetings have been held monthly, consisting for the most part of prayer, hymns, and an address on some missionary topic.

The total number of Gleaners is now ninety-one, or rather more than double what it was a year ago. At least thirty of these live at a distance from Canterbury, so that our average attendance of thirty at these meetings is rather encouraging than otherwise. A missionary lending library has also been started, consisting at present of nine volumes. Will any kind friend add to their number?

Efforts are now being made to cause this branch to spread to other parishes besides St. Dunstan's, where the Gleaners mainly reside at present. We trust they will be successful.

The following is a list of lectures that have been given so far: Miss Daniel on "Japan," Rev. J. G. Hoare on "Mid-China," Rev. W. H. Fremantle on "Tinnevely," Rev. A. Vaile on "Liquor Traffic amongst Natives," Rev. J. Sanger Davies on "New Zealand," Rev. T. B. Watkins on "Uganda," W. H. Horsley, Esq., on "Aboriginal Tribes of India," Rev. H. Venn on "Missionary Ways, Old and New," Rev. Dr. Springett on "British Columbia."

God has indeed blessed this Branch in its infancy. May He continue to do so in the future, and grant that it may bring forth fruit to perfection, and add many sheaves to His garner.

A. M. F.

A Sussex Village.

We have formed a *Roufant* Gleaners' Union in Sussex, and forty-eight of our poor people have joined as Gleaners. They like their Gleaners' cards so much; in each instance I have had them framed, and they now hang upon the walls of many of our cottages, where formerly no missionary news found its way, and where there was no missionary interest. We have collections whenever we have a meeting. The interest taken by our poor people has been most encouraging. I am sure that interest in foreign missionary work widens their interests, and brings home to them the world-wide power of the Gospel.

I get speakers, missionaries, where I can, and when I cannot I take the meeting myself.

Our people have taken a great many missionary boxes, and are glad to do all they can.

J. L. L.

Monthly Gleaner Examination.

Questions on the October Gleaner.

1. Give a list of the Frontier Missions of the Panjab. Tell what you know of Cashmere and missionary effort there.
2. Give particulars of the Afghan Mission. Who founded it? What remarkable words were said at the inaugural meeting?
3. Where is Quetta, and what efforts have been made to bring the Gospel there?
4. Tell what you know of the Siah Posh Kaffirs. What efforts have been made to reach them, and with what success?
5. Give a specimen of the clouds and sunshine of a missionary's life. Mention some difficulties connected with our own countrymen.
6. Tell how a missionary came across a Bible story unexpectedly.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Emily Harmes, Norton House, Henfield, Sussex, No. 5,922, Sept. 6th, 1889.
Miss Constance Hicks, Marylebone, July 10th, 1889.

NEW PUBLICATIONS.

WILL our friends please note the following new publications just issued by the Society:—(1) *Notes on China and its Missions*, by Miss C. F. Gordon-Cumming. A pamphlet on the Country, People, and Mission work amongst them. Price 3d. (2) *Notes on Ceylon*. A pamphlet of similar construction to No. 1; also by Miss Gordon-Cumming. Price 2d. (3) *The C.M.S. Sheet Almanack* for 1890. With twelve pictures illustrative of scenery in some of the C.M.S. Missions; a text for every day in the year arranged under twelve heads to illustrate the position occupied by the missionary cause throughout Scripture, especially in the New Testament. Price 1d.; 6s. per 100 to the clergy and friends of the Society; a reduction in price if larger numbers be taken. Intending localisers of a Parish Almanack should send for a free specimen copy. (4) *The Story of a Missionary Penny*. A booklet for children. Price 1d. (5) New editions of the pamphlets on the Society's Tinnevely and Persia Missions. Price 1d. each. (6) The C.M.S. Cycle of Prayer on a small card, free. (7) Two Occasional Papers for free distribution. Also to be ready early in November, the C.M.S. Pocket Book and Diary for 1890, price 1s. 4d.; the C.M.S. Pocket Almanack and Kalendar, containing the same information as the Pocket Book without the Diary. Price 3d.

Also in preparation two Services of Song. One on Dr. Krapf, the Pioneer Missionary in East Africa, and the other founded on a Story of Native Life in Travancore. The connective Readings are by a well-known lady friend and worker of the C.M.S., and the Music has been arranged by her and Mr. Livesey Carrott, Organist and Choir Master of St. James's, Holloway. Both, it is hoped, will be ready shortly.

In addition to the above-mentioned, the Society will publish on November 1st the first of a series of Monthly Letters on its Missions. These Letters are written with a view to their being useful for reading from the Sunday-school platform, or in the Sunday-school class, or for distribution among the young. The first Letter will be on CHINA. Price 6d. per dozen or 3s. per 100, post free. Single copies 1s. per annum, post free.

We shall be glad if friends who have done with their C.M.S. Reports for this year would kindly send them to the Society's House, Salisbury Square. Both kinds, that is, with and without the contribution lists, are needed. Our supply has quite run out.

HOME NOTES.

IN pursuance of the plan adopted for the first time last year by which departing missionaries could take leave of their friends unable to come up to the London gathering, highly successful meetings up to the time of our going to press have been held. On Oct. 1st at Sunderland; Oct. 7th, Bath, Bristol, and Leeds; 8th, Cheltenham, Gloucester, Derby, Birmingham, Southsea; 9th, Manchester and Salisbury; 10th, Hull and Dorchester; 11th, Southampton; 14th, Cambridge; 15th, Kensington; 16th, Leamington and Coventry.

OUR President, Sir John Kennaway, took part, on September 21st, in the ceremony of unveiling a memorial (a Celtic cross, with a medallion portrait) to Dr. Alexander Duff, the great Indian missionary, at Moulin, in Scotland.

AT the Valedictory Meeting of the Society for Promoting Female Education in the East, the following missionaries returning to the field were taken leave of:—Miss Bland, for Agra; Miss Lee, for Nazareth; Miss Martin, for Bethlehem; and the following new ones: Miss E. Eger, for Multan; Miss C. Lambert, for Fuh-chow; Miss Vansittart, for Julfa, Persia; Miss L. Townsend, for the Galilee Village Mission.

AT the Valedictory Dismissal of the Church of England Zenana Society, on October 4th, the following missionaries were taken leave of:—*Returning*.—Miss E. Highton, Miss Gore, Miss Pantin, Miss Pinniger, to Bengal; Miss Daeuble and Miss L. Daeuble, to Jabalpur; Miss Wauton, to Amritsar; Miss Askwith and Miss Swainson, to Tinnevely; Miss Ling, to Ootacamund. *New*.—Miss A. Sampson and Miss Gaskin, to Bengal; Miss L. E. Cooper, Miss Edgeley, Miss Jackson, Miss Worsfold, Miss West, Miss Hetherington, Miss Jones, Miss Robertson, to the Punjab; Miss Clark and Miss Cotton, to Sindh; Miss Potterton, to Bangalore; Miss Bellerby and Miss James, to Ceylon; Miss F. Johnson and Miss Apperson, to Fuh-chow, China.

Topics for Thanksgiving and Prayer.

Thanksgiving for so successful a Dismissal gathering. Prayer for those taken leave of, for those who have "left the tender light of home behind," for those who will shortly do so (pp. 161, 173).

Thanksgiving for Bishop Sargent's long and noble life. Prayer that its influence may live and work in the Tinnevely Church (p. 161).

Prayer for Junir (p. 163), for the Heathen and Mohammedan tribes of Western India (pp. 164, 167).

Prayer for the isolated ones in Eastern Equatorial Africa, for the sick in India and Ceylon; for Japan, that with a widening civilisation there may be increased Gospel light (pp. 164, 165).

Prayer for the Western India Mission; for the Bishop, the European Missionaries, the Native Clergy and Lay Agents, the Native Christians, Communicants, and Inquirers (pp. 167–172).

Prayer for a blessing upon the Gleaners' Union Anniversary (p. 174).

Contributions Received by the Editor.

To October 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: A Gleaner, 5s.; F. F., 10s.; By Miss M. J. Whiting, 7s. 8d.; Miss Potter, £2; Miss Barrow (per Miss Snelling), 5s.; L. Crawford, 8s.; 15 sums under Five Shillings, 16s. 10d.	£4 12 6
For Our Own Missionary: Per Gleaner No. 326 Church Aston, Sale of Work, £4 12s.; Annual Sale, 10s.; Missionary Boxes, 4s. 11d.; £5 6s. 11d.; A Gleaner, 5s.; F. F., £1; Miss Tucker, 5s.; Miss Potter, £3; Miss Hilda Spicer, £2; Miss E. Snelling, 13s. 6d.; Weston Gleaners by Miss Hunt, £1; A Gleaner's Thank Offering, £1; M. F., 5s.; 7 sums under Five Shillings, 7s. 5d.	15 2 10
For C.M.S.: A Gleaner's Thank Offering, £1; Miss E. M. Hunt (collected), 12s.; Proceeds of Sale of Work, Fleet, per Rev. W. E. Light, £32 11s.; Mrs. Crichton (for N.W. Provinces, India), 5s.; Thank Offering, In Memoriam, for Training a Lady Missionary, £35 10s.; Pelham Institute Bible Class, £2; R. Wartnaby, £10; Gleaner No. 6,396, £1 2s.; Mrs. Horace Brown, per Miss J. Tucker, £1 3s.; Anonymous for Life Membership of a Gleaner, £10 10s.; Members of the 25th Western Division, R.A., Fort Boverand, 5s. 8d.; Gleaner No. 9,695, "Sale of d'oyles," 9s.; Gleaner No. 12,001, £1 10s.; R. Wilson, Esq., £1; Miss Agar, 5s.; 1 sum under Five Shillings, 1s.	138 3 8
42 Renewal Fees	0 7 0
Membership and Examination Fees	3 12 8
Total in connection with Gleaners' Union	£161 13 8
<i>The Editor has also received—</i>	
For the Hannington-Parker Memorial Church: Mrs. Probyn, 12s. 6d.; H. L. H., 10s.; A Gleaner, 5s.; Mrs. A. Downes-Shaw, 5s.	1 12 6
Total	£163 11 2

Miss C. Tristram asks us to acknowledge 5s. from E. T. for the Osaka School.

Forthcoming Sales of Work.

Mrs. Christy, Boyton Hall, near Chelmsford. Sale early in November.
Miss Winder, Stately House, Wilbury Road, Brighton. Sale November 7th and 8th.
Mrs. Clowes, Boyton Rectory, Woodbridge, Suffolk. Sale Nov. 8th.
Mrs. Horn, The Boltons, Sidcup. Sale Nov. 10th.
Miss A. Keeling, 33, Cheetham Hill Road, Manchester. Sale Nov. 14th.
Mrs. Evill, Mayfield Vicarage, Ashbourne, Derbyshire. Sale between Nov. 20th & 30th.
Mrs. Jervis, Uttoxeter. Sale Nov. 26th.
Miss Stephens, 1, Lind Terrace, Ryde, I.W. Sale Nov. 26th.
Mrs. Hird, Cheshunt Street, Cheshunt. Sale Nov. 27th.
Gurbiton, Christ Church Parish Room. Sale first week in December. Contributions to Miss Coombs, 7, South Terrace, or Mrs. G. Furness Smith, 13, Oak Hill Road.
St. Cuthbert's, West Hampstead, Juvenile. Early in December. Contributions to Miss Freer, 2, Medley Road, West Hampstead, N.W.
Miss E. P. Leakey, 26, East Southernhay, Exeter. Sale early in December.
Mrs. R. G. W. Tucker, Ashmanagh Rectory, Norwich. Sale early in December.
Mrs. Austin, 36, Highbury Hill. Sale December 10th.
Eastbourne. Contributions to Mrs. Gregg, Kirkley, or Miss Hood, Osborne House. Sale Dec. 10th and 11th.
Mrs. Seaver, St. Mary's, Peckham, S.E. Sale Dec. 12th and 13th.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 45, 47, 49, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

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For the benefit of our friends who wish to assist in increasing the monthly sale of the Gleaner, if ordered direct from the Church Missionary House, as follows:—

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Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

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[ADVERTISEMENT.]

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PLAIN KNITTED BABIES' SOCKS, 1s. 3d. a pair, post free. Proceeds for C.M.S.—Address, Miss A. M. Kennion, Gerard's Cross Vicarage, Bucks.

SHAWLS.—Lady working for C.M.S. will be pleased to receive orders for Shawls, at 3s. 6d. each.—Miss Saxby, Claremont, Cromwell Road, St. John's, near Burgess Hill.

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APPEAL FOR BOOKS.—The Secretary of a Missionary Temperance Library, in a poor East of London Parish, will be grateful for any Books for use of poor. Parcels should in all cases be prepaid.—Address, C., 10, Bradstock Road, South Hackney, E.

DARJEELING BUTTERFLIES.—Miss A. M. Harding, 31, Lightfoot Road, Hornsey, N., has still some Butterflies to dispose of. Single specimens, 1s., 6d., and 3d. each; 3d. extra charged for box and postage. All orders to be prepaid. Proceeds to go to C.M. Divinity College, Calcutta.

BOURNEMOUTH C.M. EXHIBITION.—On Wednesday, Nov. 6th, in the Haverall Hall, Digby Institute. Admission from 2 to 6 p.m., 1s.; from 6 to 10 p.m., 3d. Addresses at 3.30 p.m. and 8.30 p.m. by Eugene Stock, Esq. All are invited.

BULBS, Crown Imperial, (Red), 6d. each. Carriage extra. During November and December, Beautiful Everlastings, 2s. 6d. and 5s. boxes. Postage extra. Also 2d. bunches Accordeoniums. For C.M.S. Mrs. Mills, Orton Waterville Rectory, near Peterborough.

ST. MARY MAGDALENE'S BIBLE SEARCHING ALMANACK for 1890. Third year of issue. The above is now ready, and may be had for 1d. (not including postage) by applying to Mrs. Seaver, St. Mary's Vicarage, 147, Queen's Road, Peckham, S.E. The proceeds will be given to the C.M.S.

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THE CHURCH MISSIONARY GLEANER.

DECEMBER, 1889.

EDITORIAL NOTES.



NOVEMBER opened with the very encouraging anniversary meetings of the Gleaners' Union, of which a full account is given in a special supplement to this number; and it closes with the Day of Intercession. The former has come to be associated with All Saints' Day; the latter has long been connected with St. Andrew's Day, the Collect for which reminds us that Andrew "readily obeyed the calling" of Christ. Calling—readiness—obedience: an excellent three-fold text for the Church's Intercession Day in behalf of the Heathen and Mohammedan World. "Calling" there assuredly is, not to missionaries only, but to every one of us. Is there "readiness," not only to say "I go, sir," but to go—to obey? And if there is "obedience," is it a grudging obedience, or one springing from a ready mind?

We hope many of our readers have seen Mr. Wigram's circular for the Day of Intercession. It has gone over the country by thousands. It will have inspired and guided many prayers.

Much interest will be excited by the coming forward of the Rev. S. A. Selwyn, whose labours at St. James's, Hatcham, have been so remarkably blessed, for missionary service, albeit for the present only temporary. He has received from the Bishop of Rochester leave of absence from his parish for six months that he may visit the West African colonies, and hold mission services for the Native Christians, as Mr. Darwin Fox and Mr. Dodd did four years ago. Some are taking up the old complaint, "To what purpose is this waste?"—why should a clergyman with a crowded church and a splendid parochial work leave such a sphere, even for a while? Now the struggling infant Church of Antioch gave up its two chief leaders (one might say, its two Archbishops!) when God said, "Separate Me Barnabas and Saul"; and Mr. Selwyn rightly believes that if Foreign Missions are to take their proper place in the Church's estimation, beneficed clergymen must be ready to go. Here, surely, as in the case of Mr. Barton's mission to Tinnevely, are (1) "calling," (2) "readiness," (3) "obedience."

Africa, both West and East, has been much on our minds in the past month in Salisbury Square. The presence with us, together, of Bishop Crowther, the Rev. J. A. Robinson, and Mr. Graham Wilmot-Brooke, has enabled the Committee to give much prayerful consideration to the needs of the Niger Mission. It has been a great encouragement to us all to have the testimony of one whose standard of missionary life is so high as Mr. Wilmot-Brooke, to the real work which God has done at some stations, notwithstanding grievous obstacles and the merely nominal Christian profession of tribes that only seek to imitate the white man. We cannot this month mention any of the plans for development and extension which have been occupying our minds; but we trust that very soon we shall be able to announce that a band of young English missionaries will go out, partly to assist in the work among the Pagan tribes on the Lower River, but especially to preach Jesus the Son of God among the Mohammedans at and above the confluence.

For East Africa also a new band is, we trust, being formed to go out with Mr. Douglas Hooper early in the year, with a view to definite advance on the north-westerly route within the territories of the British East Africa Company. Some Cambridge men have already offered for this service. What

effect on our plans the march of Mr. Stanley and the disaster (whatever it be) that has befallen Dr. Peters and his party may have, we will not attempt to forecast; but certainly it is our earnest desire to see Bishop Hannington's route followed, and, on what is virgin soil, a beginning made of certain methods of economical working which were advocated by Bishop Parker, and which it is on Mr. Hooper's heart to try.

Meanwhile, African personal news of men in the field has been causing, almost simultaneously, thankfulness and deep sorrow. From the East come the tidings of Mr. and Mrs. Cole's safety (while Mr. Price and Mr. Wood, being bachelors, cling to their perilous post): also of letters from the Nyanza being on the way, from the four brethren there so long lost sight of. But from the West comes the grievously sad telegram telling of the death of the Rev. F. Nevill, the able Principal of Fourah Bay College; a heavy loss indeed. It is a touching circumstance that one of Mr. Nevill's last letters was written to suggest a mode of commemorating the blessed dead. He wrote on Sept. 8th:—

The heathen here make offerings of food before the little covered places where lie the small stones supposed to contain the spirits of their ancestors. In England we give birthday presents to our relatives and friends whilst they are alive: but our offerings cease when those we love are called up higher. Might we not continue these offerings by dedicating to God's service year by year, as the birthday comes round, the amount that we should probably have spent in the usual present?

"I, at least," he concludes, "shall endeavour to carry out my own suggestion." And now he is himself among those who have been "called up higher." Does not he, being dead, yet speak?

It is suggested by a correspondent that special collections for C.M.S. should be made at watch-night services on New Year's Eve. Perhaps when the supreme duty of evangelising the world is better understood than it is even yet, this may not seem an unreasonable proposal.

The present number is a miscellaneous one. Having to give space to the Gleaners' Anniversary and the Indexes of the year, we do not take up any particular Mission, but work off some arrears. We shall be happy to supply packets of copies of our Supplement, with a view to spreading an interest in the growth and work of the GLEANERS' UNION.

Notes on our New Missionaries.

SOME personal notices of the new missionaries lately gone out will interest our readers. The Rev. Herbert Tugwell, B.A. (Yoruba), is a nephew of Canon Tugwell, a regular member of the C.M.S. Committee, and is first cousin to the Rev. I. S. Tugwell, Secretary of the Spanish Church Aid Society, who was formerly a C.M.S. missionary at Metlakatla. The Rev. Hsley W. Charlton is a brother of Mrs. Redman, of Sindh; and Mrs. Charlton is a daughter of the Rev. T. Richardson, of the Bible and Prayer Union. The Rev. A. N. C. Storrs is a son of the Rev. W. T. Storrs, formerly of the Santal Mission. Mrs. J. B. Wood is a daughter of Canon Green, formerly Principal of the C.M. College. Miss Gedge is a daughter of the late Rev. Sydney Gedge, of Birmingham and Northampton, so well known as a veteran friend of the Society; and several other members of her family are hearty C.M.S. friends, notably her brother, the M.P. for Stockport. Miss E. C. Wardlaw-Ramsay is a niece of the late Marquis of Dalhousie, Governor-General of India. She has a sister in our East Africa Mission. Miss Valpy has a sister in C.E.Z.M.S. service in India. Miss E. C. Vines is a daughter of our former missionary at Agra, the Rev. C. E. Vines. Mrs. Horder is a daughter of the Rev. S. D. Stubbs, a member of the Committee, and sister of Mrs. Ost, of Hong Kong. The Rev. E. B. Beauchamp is first cousin to the Mr. Beauchamp of the "Cambridge Seven" of the China Inland Mission. Miss Cox is a daughter of the Rev. F. Cox, formerly Vicar of Holy Trinity, Chelsea, a hearty friend of the Society. Miss Hester Campbell is a sister of Sir Archibald Campbell, Bart., of Edinburgh.

THE GLEANERS' BIBLE STUDY.

BY THE REV. J. E. SAMPSON, *Vicar of Barrow-upon-Humber, Hull.*

Thursday, Dec. 5: Why this Waste?

Acts xxvii. 38: "They . . . cast out the wheat into the sea."



WHAT shameful waste is here! Grain, which, if thrown upon the land, would have produced a plentiful harvest; which, if ground in the mill, would have fed a hundred poor, "cast out into the sea." In the barn it might have been useful; in the sea it is useless.

So it might seem. But those who cast it out had a reason for so doing. It was to save themselves from perishing that they did so. Had Paul perished in the sea, what a loss it would have been to all ages! The joy of his writings had been darkened. The sound of his Gospel had not been heard.

Waste, missionary contributions seem to some. Better feed the poor. Better evangelise our own people. Why spend our money upon far-off nations, whence we have no return? Why cast out our wheat into the sea?

Reasoning like this underlies much that "Gleaners" have to hear. Such reasoners hear not the Master's Voice. Himself fell into the ground and died. Here was waste in the eye of ignorance. He died that He might live; that we might live. The means are surely as important as the end; and as necessary. And the one is ordained of God as much as the other. We must use means at all risks. They cast Jonah into the sea. And have not many missionaries fallen in our own day? And much money as good as "cast out into the sea," and it is seen no more.

We work in faith. We cannot trace the course of each gift, whether of living men or of mere money. We leave it all with God. We obey Him. We trust Him. Though "we are fools for Christ's sake," though we are "casting out the wheat into the sea."

Thursday, Dec. 12: A Safe Place.

Ezek. xi. 16: "I will be to them a little sanctuary."

To Israel, no doubt, primarily, these words are spoken. They tell us how it has come to pass that, amid all the changes of the passing ages, the nation has been preserved. Their preservation is a standing miracle. Scattered among the countries, they have neither been absorbed nor overcome by them. They exist, notwithstanding all adverse influences, because God has been to them, wherever they have been, "a little sanctuary."

Not less wonderful is the preservation of His children now. Left to himself not one of them would stand. They stand only because they are "kept." God is their "sanctuary," their safe place, their refuge. No "fiery dart" can strike them there; no weapon can prosper against them; no roaring lion can touch them. Wherever they are, surrounded by foes, often afraid, "the name of the Lord is a strong tower; the righteous runneth into it, and is safe."

It is a sweet promise for our missionary brethren; they have so much to try them. Often they are depressed. No one near to cheer. No one, but God. To Him they turn, driven by their very loneliness, and they find Him to be verily "a little sanctuary."

I like to notice that word "little." And yet it is the word used by the great God in describing what He is to His scattered people. In vastness they had been lost, but in "a little sanctuary" they are near, near God, near each other. They feel the warmth of His wings, the pressure of His hand, and they feel safe.

"And now, little children, abide in Him."

Thursday, Dec. 19: Heart Dissemblance.

Jer. xlii. 20: "For ye dissembled in your hearts."

THEY came with beautiful words to the prophet in their difficulty, seeking to know "the way wherein we may work, and the thing that we may do." And Jeremiah promised to ask the Lord to show them the way. Then see in ver. 5 and 6 how beautiful and how promising their words were. Who could have suspected deceit under so fair a covering? The words were good in the ears of the prophet, but they were not true. Jeremiah told them the Lord's answer, and they said, "Thou speakest falsely," and "they obeyed not the voice of the Lord" (xliii. 4). How touching is the Lord's entreaty, "Oh! do not this abominable thing that I hate"! and how audacious their reply, "We will certainly do whatsoever goeth forth out of our own mouth."

It is a sorrowful picture. And yet is it not continually being drawn afresh? God has given His Church a great commandment, a great privilege. We have accepted it in words. But have our words been true? Think how we have said what we would do, "were the whole realm of nature" ours. Think how in hymn and in prayer we have declared our yearning after souls of the benighted and perishing. How beautifully we have sought that praise to God may arise "from all that dwell below the skies"! Who could have suspected deceit beneath words so good? And yet has it not been so? Have we not done too often "whatsoever thing goeth forth out of our mouth"? Our effort has not been as our prayer. Our song has been more of pious sentiment than of "faith which worketh by love." Oh, let us beware lest we "speak with our mouth we dissemble not in our heart."

Thursday, Dec. 26: The Workers' End.

Acts vii. 56: "The Son of man standing on the right hand of God."

It is the last Thursday in the year, and St. Stephen's Day. Let us turn to our great, our only inspired missionary report—the Acts of the Apostles—the workings of the Spirit. Here is a missionary, not an apostle, though sent of God. In all the ardour of youth, and the energy of a new-born faith in the Lord Jesus Christ, he shrinks not from proclaiming the truth, even before the Council of Israel. He spake with wisdom and with the Spirit. They could not resist him. Some of the priests were "obedient to the faith." This angered his audience the more. And though they "saw his face as it had been the face of an angel," "they cast him out of the city and stoned him."

So the missionary's name stands first in the roll of the noble army of which we sing in *Te Deum*. Many, many missionary-martyrs have been added to the roll since. Yes, and many of their converts too have suffered and died for Christ's sake in "the field." Was theirs a wasted life? So men too often think; but this life does not cover all the life of men. No. When present service is finished, too soon it seems to us, then the heavens are "opened." The faithful missionary is not unfamiliar with Him that sitteth at God's right hand.

Stephen was "full of faith," seeing Him who is unsean. Now he saw Jesus "standing." Surely even He had risen to greet His faithful servant. His service below was ended, his appointed work done. The eventide came, and he laid aside his earthly garment, and "fell asleep."

They "made great lamentation over him." But Stephen heard the Lord's "Well done."

WILL you allow me, in the December GLEANER, to thank the many friends (28) who kindly responded to my invitation in the January, 1889, GLEANER, and have sent suggestions (158) for the Bible Study. I hope they will not think that I have not valued them because I have not made use of them more largely. They have indicated an earnest study of Holy Scripture, and have, in some cases, been accompanied by expressions of gratitude for benefit received from the Bible Studies.

Barrow-upon-Humber, Oct. 25th, 1889.

J. E. SAMPSON.

"PRAY YE THEREFORE."

Hints to Gleaners on their Prayers for Missions.



It is well that of the five separate fields in which we, as Gleaners, are expected to glean, the field of prayer is put before us as "first of all and above all" the others. And it is a matter of no small consolation to those of us who are not blessed with the privilege of being ourselves able to contribute large "offerings to the treasury of God," to know that the poorest Gleaner has the power, if he will use it, of gleaning "blessings from the bounteous hand of the Lord" far beyond his highest expectations and hopes, because he holds in his possession the key to all the boundless stores of wealth that are laid up for him in Christ.

And yet perhaps many of us, while admitting the supreme importance and value of the gleanings to be thus obtained, have an uncomfortable sort of feeling that it is from this field that we have gained least in the past, and moreover that this is the most difficult of all the fields in which we are called upon to glean. There are several reasons perhaps why this should be so.

(1) We all know by painful experience that it is more congenial to our active, restless natures to be up and doing than to pray. Prayer requires an effort of the mind, a concentration of the thoughts, and—alas! that it should be so—a setting apart of quiet time that we find much easier to give to other things than to this.

(2) Then our prayer gleanings differ essentially from what we glean in other fields in this particular, that they are more a matter of faith than the rest. There is not so much to show for them. Other gleanings we can carry in our hands, as it were; our fellow-Gleaners can see them. But with these, only God and ourselves know of them. They do not pass through our hands at all. They are gleanings laid up on high, of which only God knows their true value and far-reaching effects.

(3) Then, again, is it not the case that many of our missionary prayers miss their mark for the want of a definite aim? We pray in a vague sort of a way that God will bless our missionary brethren, their work, and those to whom they minister, and there we stop. Why not, by taking a little extra time and pains, present their *names* before the mercy-seat; pray for their native helpers; ask God to complete the work in any encouraging cases we may read of; pray about the special needs of each of the various Mission stations; and praise Him for the several hopeful features of the work? When any missionary, either privately or at a public meeting, asks us for special prayer on his or her behalf, why not at once make a note of it, so that it may not be forgotten? Not long ago I received a letter from the father of one of our lady missionaries, in which he earnestly begged my prayers for his daughter, adding towards the close, "I feel sure you will not forget this request." No, I thought to myself as I entered her name on my "daily" list, it shall not be forgotten; but alas! that there should ever be a cause to fear lest it should be.

"Oh! but this is too much to expect," I hear some one say. Alas, it is, for God cannot do the mighty works He would do, because of our unbelief.

Some few months ago, while listening in a country village church, to a touching appeal for prayer for our missionaries, from the lips of Mr. Handley Moule, who was preaching there on behalf of our beloved Society, he made one remark so striking, that I would fain hand it on to my fellow-Gleaners as a seed thought, that may germinate and bring forth fruit elsewhere. After speaking of the noble way in which many of our missionaries have held on, year after year, to their

posts, in the face of plentiful discouragements and difficulties, patiently sowing the good seed of the kingdom, and in some cases without observing any results to their toil, he went on to say: "But alas! there have been those sent forth who have returned disheartened and discouraged, feeling themselves to be unequal to their task. And why? Brethren, shall I say it? *Because they were not prayed for enough!*" Oh! let this thought ring in our ears the next time we hear of discouraging reports from any one of our Mission stations.

What then are the suggestions that I would make? They are not new, but I venture to plead them again.

(1) Make a diligent use of the Cycle of Prayer. Never omit to use it every day. Yes, I know all about its difficulties, so much to pray for on one day; places, the names of which are not only entirely unfamiliar, but sometimes positively unpronounceable. True, but on examining this reasoning more closely, you will find it to be entirely fallacious, and not worthy for a moment of the consideration of men and women who are in earnest. Write on the top of your Cycle under each other the following general topics for each of the Missions: Bishop, Missionaries, Native Pastors, Teachers, Scholars, Converts, Heathen, Zenanas. This for the sake of order and method, so that none may be forgotten.

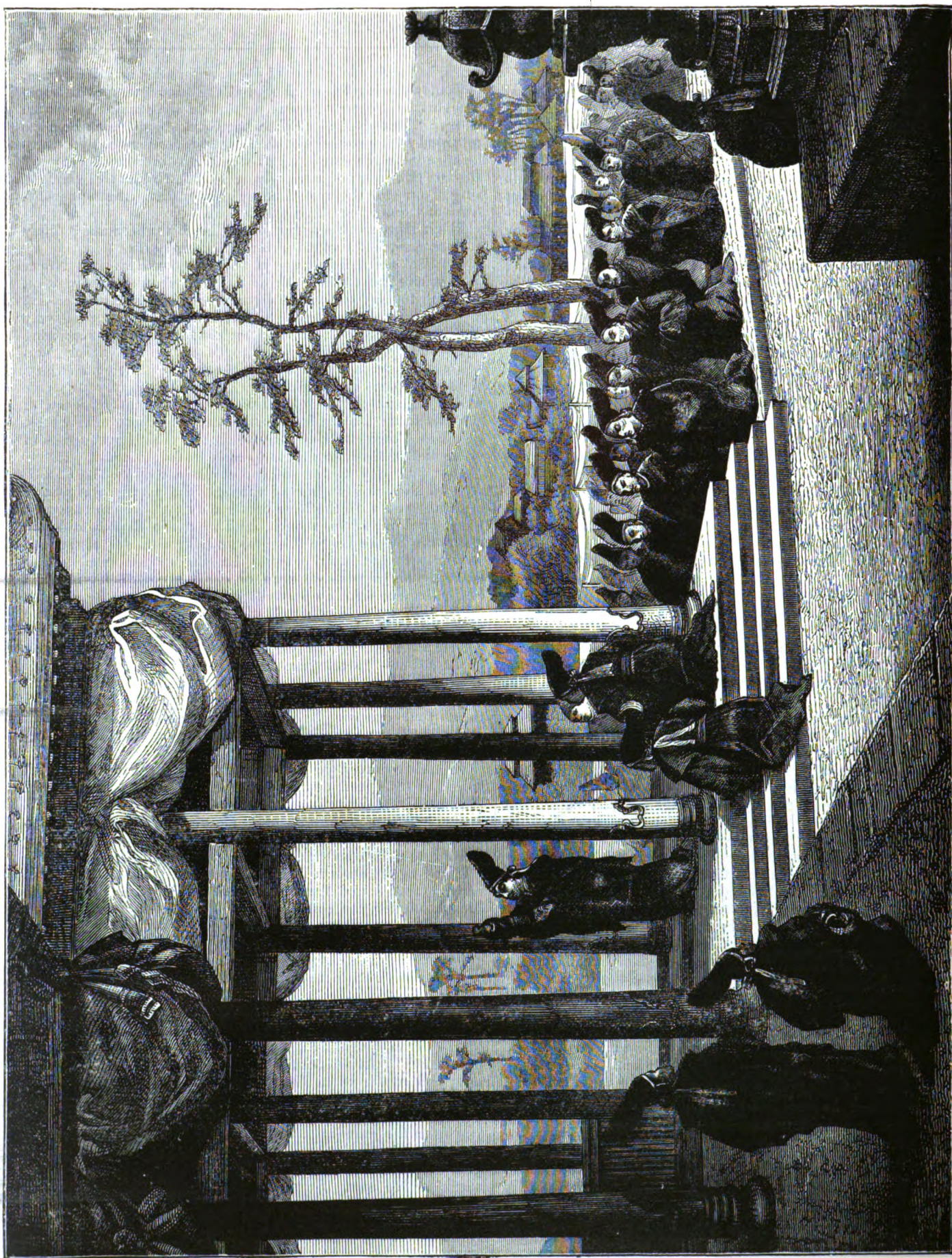
(2) If by any means you can obtain a copy of the C.M.S. Annual Report, always read through the portion (or part of it) connected with the Mission for the day. For instance, on the second day of the month, read what the Report tells you about the Sierra Leone Mission, praising God for its special encouragements, and praying for its special needs. For example, on page 15 we read of eight students having left the college to take up pastoral or missionary work. Again, on page 17 we read of an old chief's earnest desire to see the Gospel take root among his people before his death. Just send up an earnest prayer, or as one has lately so aptly expressed it—"a telegraphic message," that God will very especially bless these cases. Put a pencil mark against them in your Report, so that when you come to read them a second time, your eye will be directed to them at once. In this way all will get their fair share of our sympathy and intercessions. None will be left out in the cold.

(3) Always read your missionary periodical in a prayerful spirit, as from it of course you get the latest news, *i.e.*, the latest subjects for prayer and praise.

But having got so far, I must answer the objection that no doubt many will make on reading this, that life is not long enough to devote so much time to this one subject. To this I would again observe that these are only suggestions, and, having been found fruitful in the case of one Gleaner, are handed on for the consideration of others to follow or not as they choose. But a few minutes will very easily be found daily by those whom "the love of Christ constraineth."

For think, dear Gleaners, what our "afterward" shall be. We do not glean in these fields for the sake of the reward; we are Gleaners because we love our Master, and desire above all things that His name shall be glorified; because we rejoice if He will permit us to have the feeblest share in giving Him "the uttermost parts of the earth for His possession." At the same time, we may well look forward now and again with blest anticipation to the time when we shall hear those sweet words from His own lips, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a stranger, and ye took Me in." These poor dark ignorant heathen, you took them in, into your hearts, and loved and cared for them for My sake. Surely that will be our reward! Then we shall joy before Him "according to the joy in harvest, and as men rejoice when they divide the spoil."

E. V.



RELIGIOUS CEREMONY OF BUDDHIST PRIESTS IN JAPAN. (See page 184.)

THE LATE BISHOP SARGENT.

THEN the last number of the GLEANER we briefly announced the mournful intelligence of the death of the veteran Bishop Sargent, of Tinnevelly. The news, not altogether unexpected, reached the Society's House on October 12th, in the form of a brief telegram,—“Madras, October 12, Sargent dead.” Five words only! but what did they mean? They meant the close of a long life of seventy-four years, fifty-four of them having been spent in trying labours in a trying mission-field. They meant the loss to a growing Church of a spiritual leader of exceptional power, the loss to a large body of converts and clergy of one who was a guide and a friend whom they had learned to reverence and to love. As we heard the telegram read we thought of the words, “A great man hath fallen in Israel,” and we pictured the mourning of a shepherdless Church. But we remembered at the same time those other words which have comforted countless mourners, “For David, after he had served his own generation, by the will of God fell on sleep,” and we rejoiced for the life so faithfully used, and for the hope of that “abundant entrance” which our brother has now enjoyed.

The story of Edward Sargent's connection with the Church in Tinnevelly, as layman, presbyter, and afterwards as Bishop, has been told several times in the Society's publications. It was given in outline as recently as last January, in the GLEANER. But it may be helpful if we recall a few of the facts there given, and supplement them by others which we published at the time of his consecration in 1877.

Edward Sargent was born in Paris, in 1815, the year of Wellington's great triumph. He received much of his early training at Madras, and in 1835, when barely twenty years old, he removed to Palamcottā, and entered the Society's service there. After labouring for a few years he came to England, and entered the Church Missionary College at Islington, and was ordained deacon and priest at the two successive Trinity Ordinations of Bishop Blomfield in 1841—42, together with J. T. Tucker, well known to many through his Memoir “Sowing and Reaping,” and Septimus Hobbs, both of whom were for many years associated with him in Tinnevelly. They sailed together in June, 1842, but while Mr. Tucker and Mr. Hobbs had before them the task of mastering the Tamil language, Mr. Sargent's previous residence in the country had qualified him to enter at once upon his duties; and the first mention of him after his arrival in

Tinnevelly, is that on the occasion of a visit to the Mission by Bishop Daniel Wilson of Calcutta, he interpreted the Bishop's farewell sermon to the Native Christians.

From 1842 to 1850, Mr. Sargent was located at Suvishapuram, but in the latter year he was transferred to Palamcottā, to superintend that district, but chiefly with a view to preparing promising young men to become the future Native pastors of the Tinnevelly Church.

In 1852 the Society established its Preparandi Institution, and Mr. Sargent was appointed its Principal, which he continued to be for several years. More than 500 young men passed through the Institution, which bore a high character for efficiency while he was at the head of it, many of whom are now in holy orders, ministering to their countrymen in the towns and villages, and many more are approving themselves as catechists and schoolmasters.

In 1874 a scheme was mooted for the appointment of two suffragan or coadjutor Bishops to the Bishop of Madras, and Dr. Caldwell (of the S.P.G.) and Dr. Sargent were nominated for the office, and the consecration ceremony was performed by Bishop Johnson, as his first important official act, on Sunday, March 11th, 1877, in St. Paul's Cathedral, Calcutta, assisted by the Bishops of Madras, Bombay, and Colombo.

We cannot here follow Dr. Sargent through the twelve years of his episcopacy. But it may be said that under his fostering care the Native Church was expanded and built up, the work was extended to villages far and near, churches were raised, schools opened, and multitudes of Natives loosened from the trammels of their heathenish rites to rejoice in that freedom wherewith Christ makes His people free. And in all this he never lost sight of those Gospel principles which have ever been the foundation of

the Society's work in establishing Native Churches.

One special feature of Dr. Sargent's missionary career must be referred to, viz., the celebration of his jubilee at Tinnevelly on July 14th, 1885. The day was one of exceeding rejoicing. A large pandal or shed, capable of holding 2,000 persons, was erected adjacent to the Bishop's house, and adorned with numerous emblems of festivity. The day opened with a service in the Mission church, which was filled to overflowing, there being upwards of 1,400 in the congregation, including about 60 Native clergymen, and there were hundreds more outside unable to get in. Later in the day the pandal was crowded with representatives of all classes of the Christian community from all parts of the province. During the proceedings the Native Christians presented the



THE LATE RIGHT REV. BISHOP SARGENT.

Entered C.M.S. Service, 1835; Consecrated, March 11th, 1877; Died, October 11th, 1889.

Bishop with a beautifully bound English Bible, bearing a suitable inscription. Later on an address was read, reviewing briefly the work of the preceding fifty years.

As a man Dr. Sargent was eminently lovable. Of noble physique, his appearance commanded respect, a feeling which deepened into affection after a short acquaintance. In his best days he was an acceptable speaker and preacher, and few men possessed the power of attracting and interesting children as he did. One speech delivered at the C.M.S. Anniversary of 1873 or 1874 is very vivid in the present writer's mind. It is published in full in a small book just issued by the Society, entitled *The Story of a Missionary Penny*.

Dr. Sargent's long service in the Mission-field was broken only by three visits to England and one to Australia. The last visit to England was in 1888, when he came to attend the Lambeth Conference. He had two or three interviews with the Committee during his stay here, at which he seemed never tired of dwelling on the happiness of a missionary's life as he had found it, but he was too ill to be present at any of its meetings. He returned to Tinnevely in October, 1888, "to end his days among his own people." He was very ill when he sailed, and it was felt that he could not labour much longer. He never really improved but grew gradually weaker, and the call came on October 11th, about twelve months after he bade farewell to friends in England. "A great man hath fallen in Israel," but "He rests from his labours."

R. J. I.

[An account of Bishop Sargent's funeral, received since the above was put into type, will be found on page 186.—ED.]

FUKUYAMA, JAPAN.

LETTERS FROM MISS K. TRISTRAM.



FUKUYAMA is a town in the far west of the Main Island of Japan. Miss Tristram, whose own work is at the Bishop Poole Memorial Girls' School at Osaka, visited Fukuyama both in the Easter and the summer vacations. Her letters are extremely interesting.

Visits to Japanese Homes—Talks with the People.

FUKUYAMA, JAPAN, April 25th, 1889.

A WOMAN here, not a Christian, lost her daughter not long ago, and has been very miserable since, not finding solace in anything. Miss Hamilton was asked to go and see her, and sent the day before to let her know she was coming. In the morning her son, a non-Christian, came to ask if one or two neighbours might come too, especially one woman who wanted to hear. Of course Miss H. gladly agreed, and had a talk with the man. He said he had been thinking about Christianity for some time, but was kept back by the thought of all he would have to give up if he became a Christian, that repentance was so difficult and that it implied disgrace, and he could not bring himself to it. They talked for some time, and he left promising to send kurumas for us.

In the afternoon the kurumas came. Arrived at the house, in Japanese fashion we left our boots outside, and stepped through the verandah into the tiny little sitting-room with its matted floor, and its paper windows drawn back. We knelt down close to the entrance, for it would have been a breach of good manners to go further into the room, and bowed with heads to the ground two or three times whilst we gave our greeting to the woman of the house and then repeated the same to the son. We were then entreated to go further in, and were offered thin mats to kneel on. Tea was handed to us in tiny cups, and accompanied by little biscuits. This partaken of and thanked for in due form, the friends began to come in, not the two or three that we had expected, but enough to fill the room sitting close together and spread out into the verandah on one side and a passage on the other, about fifty in all, most of them women. We all sat or rather knelt in Japanese fashion on the floor, and Miss H. showed pictures she had on the life of Christ, and talked about them, addressing her remarks mainly to the woman of the house

who sat next her. As each picture was finished with, it was handed round to the rest of the audience, and the Bible woman said a little more, mainly for the benefit of those in the verandah who might not have heard very well. It was very interesting to see the young man himself showing the pictures to those near him, and repeating to them what he had just heard. They all listened attentively, and I noticed the woman of the house most of all. When she heard about the raising of Lazarus she said, "No one but the true God could have done that." When the picture of the Crucifixion was shown, there was evidently a deep impression made in the room, and one heard low murmurs all round. The woman said, "What a thing to be thankful for; what wonderful kindness!" When asked whether any man could be found who would let his son die like that, she said, "No, only the true God could have done it."

In the evening the son brought a message to say how very much she had cared, and that she wanted to hear many times. She sent a box of cake as a present, saying she was so happy she couldn't help doing so. The son also said that a girl who had been there and heard for the first time wanted very much to know more. Last night the man brought both his mother and the girl to a Scripture magic lantern meeting, and after it was over rejoiced us by saying that he had had a talk in the morning with one of the two students from the Osaka C.M.S. Divinity School, who have come here for mission work during the vacation, that now his difficulties were gone, that he had repented, and was truly believing. His face showed his joy as he said that now he wanted to tell as many people as possible about Christ. This morning he has come again, bringing the girl for some more teaching. She said she did not sleep last night for joy, being so delighted at what she had heard. It was so very interesting to hear him talking to her, and an old woman (not a Christian) who had come in for prayer and a talk, because she said her mind was paining her. He so eagerly passed on to them what he himself had only really grasped yesterday. He told me he had heard about Christianity some time ago, but had only lately begun to think. He has given up saké drinking, which was one of his difficulties. He says that scarcely any of the people who were at that little gathering had heard anything about Christianity before, and that they are talking much about it.

That same evening there was a meeting attended by about 700, to see a magic lantern with Scripture slides, and hear addresses on it, and there are meetings of various kinds every day, but none have impressed me so deeply as that little assembly gathered on the spur of the moment, in the tiny room belonging to a non-Christian, to hear of Christ for the first time. I believe we have only begun to hear of the results of it. This place is full of people wanting to hear, and it does make one's heart bound with joy and thankfulness to be in the midst of it. Whilst I have been writing this letter, within the last few minutes word has come in from two young men, who have been coming to the house lately for Bible reading, that they have decided to become Christians, and we are hearing of the same kind of thing every day. Just this afternoon, too, our landlord, a policeman, not a Christian, brought in two others to hear about Christianity, and they sat for a long time talking and asking very interesting questions. How it makes one long to be able to speak to the people, but of course at present the language is our main work, and I am afraid it will be long before we can really use it.

But still in Japan one has the happiness of little bits of work before one can speak. For instance, there is a good deal of English teaching to be done in the school, and if Miss Boulton, who has had the school for five years, and knows the language well, can be relieved by us from part of it, it gets her free for more Bible work. Then there is a lady quite of the upper class, the wife of a civil engineer, a non-Christian, who comes to read the Bible in English with me. She comes for the sake of the English, but is interested in Christianity, and we talk about what she reads and see that she thoroughly understands it. There is also a Sunday-school to which I go with one of the elder girls of the school. She does all the teaching, but it could not be kept up without a foreigner there. The scholars are almost all the children of heathen parents, and they listen so eagerly and answer very well. We have also undertaken districts, and go about, each with a Japanese lady, to call upon and look up the members of the Y.W.C.A., of which there is a flourishing branch in Osaka. I tell you these things only because I think you may like to know how one's time is spent during the first year, not that they really seem anything towards the work that is being done, still less the enormous field of work yet untouched.

On the Voyage to Fukuyama.

July 6th, 1889.

A MAIL had come in just five minutes before we left the house, so after the steamer started I took my letters and the June C.M.S. magazines on to the deck, where there was a little space for sitting. Two or three young men came as the first stagers, and one of them asked

to look at the GLEANER. He could read English, but not talk at all. After reading a little time, he said in Japanese, "I don't understand Christianity at all. Have you a book about it, or can you explain it?" I had a Japanese Testament and some Scripture Union leaflets, one of which I gave him, and found him a chapter in the Testament to read; but he soon stopped, and said he didn't understand it at all—I must explain it. So I talked a little to him and the half-dozen round me, and told them shortly about the Creation, the Fall, and the Atonement, and then they asked questions till they were summoned away to their meal (Japanese), for which I didn't feel inclined.

After it got dark, and I was sitting watching the Inland Sea islands dotted with village lights, and the lovely moon shining overhead, the boy who had just spoken came up again and began to talk. He told me what one hears all over, that only the old people now really believe in idols, and the young men are just waiting to see what is best to believe. They have the same word for "civilised" and "opened," and the young men consider themselves as *the* ones who have their eyes opened. He wanted to know whether every one in England was a Christian, and when I distinguished between Christians in name only and those really in earnest, he wanted to know whether the young men in the schools and colleges were mostly the true believers.

I couldn't sleep at all, for I had a bad headache, and it was difficult to rest on the floor even though I had my pillow. There were creatures; and the cabin, about 6 ft. by 8 ft., and with one tiny port-hole, had five occupants, and was very close and hot; but the sea was beautifully calm, my companions very pleasant, and giving me room to lie flat, which every one had not. Nor did they smoke between eleven and five o'clock, when I could go on deck, and it was not as hot as it generally is at this time of year.

When I went up on deck in the morning I was surrounded by quite a different crowd, mostly people from the islands and ports, who had come on board during the night, and they plied me with all sorts of questions—What country did I come from? was it like Japan? what were my monthly wages? how old was I? was I going to join my husband in Fukuyama? I told them with regard to some of these questions that English people considered them rude, and they seemed quite as much interested in the information as if I had satisfied their curiosity. I was rather glad when they stopped; but after a short time a girl who had been one of them came up again and said there were several people who wanted to hear about Christianity if I would talk to them. At first I felt as if I could not possibly, for it is so very difficult for me as yet even to carry on a little conversation; but then a man came up and begged me to try and talk. He said he came from an island where there was never any preaching, and he knew nothing about it at all, nor did some of the others. What could I do? There was I, the only Christian in a shipful of heathen, and they wanting to know of Christ, and I could say *something*. So I consented, and about thirty gathered at the stern where I was sitting, while I told them as well as I could just the elements of Christian truth as I did last night to the young man, and about our being body and soul, eternal life, and the love of God. The man who had asked me to speak said every now and then, "Ah, ah, I understand." So I think some of them took in something, I hope enough to make them in earnest about hearing more; and if any one in Japan sets his mind upon hearing, the truth is spreading so fast now that he is sure to have opportunities. I gave this man the Testament I had, and all the people who listened got leaflets.

This is just an instance of the opportunities there are on all hands. I was very thankful, in comparing my last journey here three months ago, to think I had really made definite progress in the language. Then I couldn't even ask properly for what I wanted. Now I could give just a little of what other people wanted.

Work at Fukuyama.

July 31st.

DURING the last few months there has been a great spirit of inquiry in the place; so much so, that the Buddhist priests had conferences to consider what could be done to arrest the spread of Christianity. Shortly afterwards three men were chosen to lecture on Buddhism, but one of these, influenced by an earnest Christian worker in the place, was convinced of his error, tore up his lecture notes, and said he would henceforth speak for God instead of against Him. He is a very able man, and is likely to be a power in the Church, but he left Fukuyama soon after, and much has not been heard of him since.

Miss Hamilton (F.E.S.) and Miss Julius (C.E.Z.M.S.) have been working there since early in April, and by degrees, as one and another in the place has expressed an inclination to hear, they have been visited and talked to, often gathering in their friends to hear too, or they have come

to Miss Hamilton first as inquirers, and then again and again to hear more, often bringing others with them. Meetings have also been held in various houses, sometimes with the magic-lantern—always a great attraction, and an impressive method of teaching by eye. An English Bible-class was the means of getting hold of some of the pupils of the High School, and gatherings for children were well attended, and have been the means of drawing in some as Christians.

One result of a magic-lantern meeting was that two girls, the daughters of a rich man, were much impressed by what they heard. The parents, however, were strongly averse to Christianity; but after being called upon, and having a little talk over Bible pictures, the mother said she had been very wrong in keeping her daughters back, and they allowed a meeting to be held in the house. The elder daughter wishes to be a Bible-woman, or at any rate to give her life to God's work, and the younger one has come to the Bishop Poole School at Osaka. They and their mother were baptized on Sunday, July 28th, and now the father and grandmother are both interested; the latter, however, still thinking it a pity to lose her old gods even if she has a new one.

One man, of whom I wrote in a letter to the Gleaners, who came as an inquirer in Easter week, is turning out very promising, and is likely to be a vigorous, powerful Christian wherever he is. He began by dashing all the idols out of the house, exclaiming, "Useless things!" This step was rather too hasty for his mother, and has put her back for a time, though she has not lost her interest. Another impulsive action of his was to beat his younger brother for his folly in not believing! Since then this young man, who has just as strong a character, noticing the great change wrought in his brother, has determined to be a Christian, and has been admitted as a catechumen. The elder one had a position in the police, which in some way he feels led him to act against his conscience. So he has resigned his appointment, and says he just wishes to make enough to live upon, and to spend all the time he can in God's service. He has been one of the most eager and intelligent members of the catechumens' class, but on Saturday, the day before he was to be baptized, he came late at night to say he felt he was not sufficiently prepared; that he needed to be better—to know more of his Bible, and of the working of the Holy Spirit. This sense of sin and humility, however, being a sign among many others that he was ready, he was advised not to withdraw, and some hours after the service he came to say how thankful he was he had not done so, for it had been a blessed time, and he had indeed received the Holy Spirit.

Special Mission Week at Fukuyama.

July 31st.

THE Special Mission at Fukuyama, or "Great Preaching Assembly," as it is called in Japanese, has been something quite new for that little country town, and eagerly looked forward to by the band of Christians there. Several of our young Christian men have been working most diligently in preparation for the Mission. Fourteen of them and the catechist met on the Monday of the week before it began, to fold up, put into envelopes, and address notices and special tickets to be taken round to the houses of the upper classes, and to arrange for the methodical distribution of notices throughout the town and the country round. They went out two and two during the week for this purpose. There was a prayer-meeting every night during the same week in preparation for the Mission, and these young men took great part in it.

Mr. Warren and Mr. Evington arrived on Saturday, and on Sunday night the first Mission service was held in a theatre. So widely had the news of the Mission spread, that the managers of another theatre in the place closed it for the week, expecting that the services would entice every one away from it. The theatre is a very rough wooden building, with roof ventilation, admitting rain as easily as air, clumsy, unsafe-looking galleries, and the pit sunk about four feet, merely a mud floor partially covered with thick mats. Japanese in the country are utterly regardless of time, sometimes arriving an hour and a half too early for a meeting, sometimes as much too late; so after the preliminary prayer-meeting there was a wait until 8.30, half an hour later than the advertised time. There was then a fair assembly, which increased before the close to about 800. Every night there were either three or four addresses, the Japanese always coming first, and the last two being given by our missionaries. There was often talking going on, but on the whole there was very attentive listening, especially to the foreigners, and there was never an approach to the uproars attempted at the Tokushima Mission. This possibly may have been prevented by a notice posted up forbidding any questions during the services, though inquirers were invited to go privately to the foreign missionaries. The subjects of the addresses and the names of the preachers were also posted. For instance one night they were as follows:—"The True Ideal of Man," Mr. Mikami (a student from the Osaka Divinity School); "The Forgiveness of Sins,"

Mr. Evington ; "How to know God," Mr. Warren. For the next three days it poured with rain, and the attendances at night were consequently considerably diminished. It was not simply the rain that kept the people from coming, but in a town like Fukuyama the streets quickly get into an almost impassable condition, and of course there are no pavements, so that we could but feel thankful that there were so many sufficiently in earnest to come through such difficulties.

From Thursday onwards the weather improved, and again we had about 800 as audience, the numbers not varying much up to the end of the Mission, though 1,000 were reported one night. It was a sight not to be forgotten as one looked round on all those listeners, the men on one side, the women on the other, in Japanese fashion, knowing that only fifty or sixty of them were Christians ; and as one realised that most of them were hearing for the first time of a God of love, of a Christ who died for them as well as for us, and thought of the possibilities, one's heart was full indeed. It was striking to see every night, even during the rain, a party of Buddhist priests, varying in number from ten to twenty, who listened quietly and attentively. They probably came only in order to be the better armed for opposition, but one cannot tell how deeply what they heard may have sunk into their hearts.

A specially interesting feature of the Mission was the Baptismal



THE REV. J. B. OST, HONG KONG ; NATIVE HELPERS, AND TRAVELLING DISPENSARY.

Service held on the last day of it. Twenty-three persons in all were baptized, three of these being infants, and eight more were admitted as catechumens. This, of course, was in the church, so the non-Christians who had been attending the Mission would not see this, but would certainly hear of it, and it will probably encourage those among them who have been impressed at the Mission to come forward.

Inquirers came through the week, but only in small numbers, and it is only now, after the Mission is over, that we shall be able to find out by degrees how far the truths preached have taken effect. But whether we quickly hear or not, we know that the prayers offered have been and will be answered. It is a place that just at this juncture seems full of hope ; a place hungry for the Gospel, and with a band of workers—some of them very young Christians—to point out Christ as the Bread of Life.

KATHARINE TRISTRAM.

Buddhist Worship in Japan.

WE have had other pictures in the GLEANER illustrative of Buddhist worship in Japan ; but they have all shown the worship as performed in the interior of the Temples. The picture on p. 180 shows one of the devotional ceremonies of the Buddhist priests which occasionally take place in the Temple courtyard, out of sight of the ordinary worshippers who are continuously passing in and out of the building. Such a sight as this should move us to increased prayer and effort that Christ's name may be known upon the earth, and that at the sound of it every knee shall bow.

MR. OST AND HIS WORKERS.

IN the GLEANER for January, 1887, we gave a picture showing Mrs. Ost and her Bible-women. The picture on this page, though much smaller, may be regarded as a companion picture, as it shows Mr. Ost and some of his Native helpers.

When sending the photograph home from which our picture is taken, Mrs. Ost sent also a letter explaining the group. From this letter, which is dated last May, we have been permitted to make the following extract :—

By this mail I hope to send you a photograph we have just taken of a group of our Tsang Shong evangelists. A few others beside those in the group now sent have been employed in this work, but we could not well get them into the picture. Some are voluntary helpers, and one a Bible-woman student of mine.

The arrangement in front is the portable dispensary ; the four sections to the right fold together like a Japanese screen, the other two shut up like a book ; the drawer which you see slightly open contains lint, bandages, and instruments, some of which latter you see displayed on the top of the medicine cabinet. In addition to the cabinet, they take two huge baskets which contain supplemental supplies, for they need a great deal for doctoring 2,000 or 3,000 persons, as they often do, in one trip.

You will recognise our pastor, the Rev. Fong Yat Sau, at once, with his two hands resting on the cabinets, of which, by the bye, he is very proud, it being his own invention. He took great pains in devising it and ensuring its being light enough when stocked with drugs to be carried by one man.

The tall man behind Mr. Ost is our head catechist, and he also teaches the Chinese students under Mr. Ost's superintendence. He is a very earnest good man, and, moreover, an eloquent preacher. The thin man at Mr. Ost's right is the doctor, a Native who has been trained in Western medicine at Dr. Kerr's hospital. He and the Rev. Fong (Matthew) do all the doctoring, for the latter has himself studied both English and Chinese healing and knows really a good deal.

The other five men are theological students. The three to four left are old students, and go up to assist, and to receive guidance by Matthew as to the best style of evangelising and presenting Gospel truth. The other two have not been studying so long, but being

Natives of that district they may have power with their fellow-countrymen. One, the shorter of the two, is himself the fruit of our Mission there ; the other is an old Chontral of many years' standing who settled there. The woman is one of my Bible-women, and very earnest. She and Matthew and the doctor, with two or three of the students, are up country just now.

Farewell Words from a Missionary.

DEAR SIR,—Will you allow an outgoing missionary to say farewell to known and unknown friends in some words from St. Paul's Epistles, which seem very suggestive of thought at this time, when the hearts of so many are full with sympathy to missionary workers going out and returning to the field ?

1. "Finally, my brethren, be strong in the Lord" (Eph. vi. 11). "Finally, my brethren, rejoice in the Lord" (Phil. iii. 1). Farewell words to home workers, suggestive of two aspects of the Christian life—strength in the fight, and joy in the life.

2. "Finally, brethren, pray for us that the Word of the Lord may have free course" (2 Thess. iii. 1). The missionary's longing and request. "More things are wrought by prayer than this world dreams of."

3. "Finally, brethren, farewell" (2 Cor. xiii. 11). Substitute the old-fashioned "Good-bye," and write it in its original form, "God be with you !" We have then the missionary's last words to all the dear ones at home. "God be with you till we meet again."

October 12th, 1889.

J. W. F.



THE C.M.S. DIVINITY CLASS, MADRAS, 1888.

THE DIVINITY CLASS, MADRAS.

ONE of the branches of the Society's work in India which has received but little prominence in the GLEANER is the Divinity School at Madras. It was begun in 1884 by the Rev. H. D. Goldsmith, brother to the Rev. G. M. Goldsmith, who is doing an important work among the Mohammedans in and around the same city. The object of the school—to train young Natives for ordination and future work among their countrymen—has been very successful, several good men having gone forth with high class honours. Mr. Goldsmith's motto has been, "Educated men for the Lord's work," and with this in view the training has been of the most solid kind, as a glance at the Society's last Annual Report (p. 141) will show. In the picture above we see the students who in May, 1888, were reading for ordination.

The following notes are supplied by Mr. Goldsmith, who is now in England:—

The group in the picture represents the C.M.S. Divinity School, Madras, as it was in May, 1888. The Principal occupies the centre. As we look at the picture, sitting to the right of the Principal (*i.e.*, on his left) is the Rev. George Herbert Asirvatham, who obtained a First Class in the Oxford and Cambridge Preliminary Theological Examination, and carried off the Bishop's highest Greek Testament Prize for the Presidency of Madras. He has gone to labour as a missionary among the Telugu people, having learnt their language, at a place hundreds of

miles away from his own native home in Tinnevely. To our right again sits the Rev. Simeon A. Daniel, dressed in white, the ordinary native costume, so suitable to the climate of South India. Both of these men were ordained last Christmas, 1888, the former by Bishop Gell in Madras, and the latter by Bishop Sargent in Palamcotta. S. A. Daniel is working in North Tinnevely, and has pastoral charge of two villages. Seated on the floor in front of them is the Rev. D. Anantam, B.A., for seventeen years a C.M.S. worker in connection with the Noble College, Masulipatam. He is a convert from Brahminism, and was ordained by the Bishop of Madras last March to work amongst his own Telugu people. On our extreme left is P. Gnana Jya Simeon, B.A., who gave up Government employment to join the Divinity School, and, after taking a First Class in the Preliminary Theological, is now ordained, and works with the Rev. T. Walker in the Tinnevely Itinerancy.

All the above have left the Class, and are engaged in different spheres of usefulness. The remaining three are still studying.

Of the two standing, the one on the right of the picture is John Saththianadhan, eldest son of the well-known pastor in Madras, Rev. W. T. Saththianadhan, B.D.; and the other is John Samuel Peter, B.A., who, like Simeon, gave up Government service prospects with a view to taking Holy Orders. Seated on the floor is Marumudi Devanandam, a Telugu sent by the Ellore Church Council. They are hoping to appear for the Preliminary Examination above referred to, in November, 1889, when their course will be finished. During the absence of the Principal of the Divinity School on furlough the Rev. T. Kember is superintending their training at Palamcotta. Will not the readers of the GLEANER pray that each of these young men may be "filled with the Spirit," and made a "polished shaft" in the Hand of the King.

H. D. GOLDSMITH.

DEVONPORT, August 5th, 1889.

THE MISSION FIELD.

WEST AFRICA.

It is with the deepest regret that we have received a telegram from Bishop Ingham announcing the death, on Nov. 2nd, of the Rev. F. Nevill, Principal of the Fourah Bay College. No particulars have reached us yet, but from the wording of the telegram it would seem that even to the very last the importance of his work was before his mind, and that he had begged the Bishop to telegraph for a new Principal. His death is a great loss to the Sierra Leone Mission.

EASTERN EQUATORIAL AFRICA.

AFTER our last number went to press, the letters arrived from East Africa which were anticipated by the telegrams we reported. They proved to be more important than was expected, as they contained news from the Victoria Nyanza. Letters had arrived at Mpwapwa in August from Mr. Mackay and Mr. Gordon at Usambiro, and from Mr. Walker and Mr. Deekes at Nasa; and they have since been brought to Zanzibar by the German commander, Capt. Wissmann, so they may arrive before this number appears.

At Mpwapwa itself the brethren were well; but the Rev. J. C. Price sends a detailed account of the destruction of the Mission station there by Bushiri, the Arab leader, who has been fighting the Germans. Bushiri attacked the German station in June, when one of the two Germans in charge was killed, and the other escaped with difficulty.

"During all this time," writes Mr. Price, "the chief and lots of the Wagogo kept coming to assure me that they would all help me if the Arabs came to attack us. They allowed that they did not care to help the Germans, as they could not forget how they killed several of their friends last year, but I was not to fear: 'You have always been our friend, and we will turn out day or night if any one comes to molest you.' I thanked them, but remembered the words, 'Cursed is the man that trusteth in man.' I told them I did not ask them to help me, but that if they really valued my presence among them it was simply to their own interest to stand by me; I was quite prepared to be killed or taken prisoner, but if they wanted me, I would like to live with them as long as God spared me—they knew why I lived amongst them."

Bushiri in due course came again, but sent messengers before him to say he was "only going to get the property of the Germans; the English were his brothers, and he did not want to touch them." But with Bushiri's men came a young Native Christian to warn Mr. Price:—

"A young man named Msomari, who used to live at Mpwapwa, and was baptized by me in 1885, but had left and gone to live with his friends in Usagara some months ago, came to see me in the night, having got away without the knowledge of his companions. 'If,' he said, 'I can hear anything that it will be useful to you to know, I will break away from the camp, and come to tell you, night or day.' The dear fellow had certainly put his life in danger to save me if possible. May God reward him!"

On July 5th, Bushiri arrived with 250 armed men. He came to the Mission-house and told Mr. Price he had nothing to fear; "the English were his friends," &c.; but he would allow no letters to go or come. A day or two passed quietly, but the chief of Mpwapwa advised Mr. Price and his people (a dozen men, women, and children) to leave the Mission-house at night and sleep on the top of the hill in a Native hut. On the night of the 8th, Msomari, the Christian before mentioned, came up the hill and warned them to get away at once, as Bushiri was plotting to seize Mr. Price. They went off by moonlight to Kisokwe, six miles off; and next morning Bushiri's men broke into the Mission-house:—

"They made short work of what it contained, and when they had cleared out all that was of any use to them, they set fire to the place, and the next morning took their departure with their booty.

"The people say that Bushiri told them when he left that he meant to sweep all the white men from the country, and that if he could not catch them, he would burn their houses, and drive them into the forest to eat grass! They burnt every building belonging to the Mission—church and all—except the house at Vyanje (which they possibly did not know of). Everything is gone. I saved nothing but some bedding and three small boxes containing clothing, some of my translations, and a few books, which I had put in a friend's tembe the day before we fled. Of course I have found a hospitable shelter with brother Cole for the present, until the Lord shows me what He would have me do.

I have been to Mpwapwa several times since, and the chief and the people whom I have seen express much sorrow for what has happened,

and the hope that I will not leave them. They say they will build me a tembe, and see that I don't starve, if I will only stay.

"I am quite happy, having learned to take with joyfulness the spoiling of 'our goods,' and, having given up all to the Lord long ago, it was no real loss—only the acceptance of the offering."

A *Times* telegram of Nov. 2nd states that the Rev. H. Cole and his wife and child had arrived safely at Zanzibar, having been brought down by the German commander, Captain Wissmann.

IN a letter dated Moschi, Sept. 10th, Mr. W. Morris writes, "I was much pleased to welcome Mr. Steggall last week as a companion. Mandara has been ill for some time now, and looks a thoroughly broken-down old man. Dr. Abbott, an American naturalist now here, says there is every sign of spinal disease. He (Mandara) has not yet fulfilled his promise to send up boys, but we intend to renew our application, although he informs me now that he can attend to nothing. Now there are two of us in residence here, I hope it will be possible for us to 'lengthen our cords and strengthen our stakes' by endeavouring to do something for Miliari or the people of Taveta (see *GLEANER*, February, 1889)."

EGYPT.

A LETTER from Dr. Harpur, who last spring was transferred from the Arabia to the Egypt Mission, describes his journey to the Bedouin of the Sinaitic Peninsula. Various places of importance were visited, from the people of which Dr. Harpur received the greatest hospitality. At one place he visited, called Feiran, where there was a powerful sheikh with some 1,500 followers, not one of whom could read. They listened quite simply to the Gospel, and were much interested in the suggestion that a teacher should live among them. As an instance of the ignorance of these people it may be mentioned that in order to draw up anything in the shape of a contract, or if a letter required to be read or written, a long journey had to be made to find a scribe. At a place called Kontira, Dr. Harpur found a strong desire for a school.

NORTH INDIA.

A VALUED Bengali clergyman died on September 7th—the Rev. Jacob K. Biswas. He was connected with the Mission all his life, and two years ago he was ordained by the Bishop of Calcutta. He was tutor in the C.M.S. Divinity School, where he did excellent service. He was distinguished for his literary work, especially for his Bengali translation of Dr. Pfander's famous *Mizan al Haqq* ("Balance of Truth," on the Mohammedan controversy), and for an original work on the same subject, *Islam Dorshan*. He had also a remarkable poetical gift, and no less than 231 hymns in the Bengali Church Hymnal are his, either original, or translations and adaptations.

SOUTH INDIA.

ON another page we give an account of the late Bishop Sargent's life and work in Tinnevely. Since that was put into type we have received a touching letter from the Rev. T. Kember, telling us about the Bishop's last hours, and giving an account of the funeral. Speaking of the few last days, Mr. Kember says:—

"He was conscious up to within a few hours of his decease. He was too exhausted at last to give any reply to questions asked of him, except by a movement of the head. The thought of earthly things during these last days seemed entirely banished. The last words he spoke to me were in answer to the question, 'Are you quite happy?' To which he replied immediately, 'Yes; happy in Jesus—blessed Jesus!' Almost the last thing he asked to be read to him was the hymn, 'Safe in the arms of Jesus,' the sentiments of which were a great comfort and joy to him. The Bishop breathed his last in the solemn stillness of the night of Friday, October 11th, an hour before midnight."

Of the funeral early next morning, Mr. Kember writes:—

"At half-past eight on Saturday morning the coffin was borne on the shoulders of the Mission Agents to the Tamil Church, which was filled to overflowing. It was placed on the stands near the Communion rails, and then three Native pastors read the first portion of the Burial Service in Tamil. During the reading of this service the Bishop's little dog, which had been his companion in his travels in the district for several years past, and had followed the coffin into the church, came and sat under the coffin, with its head hanging down, as if in the most abject grief. The procession then went to the English church-yard. Here the three ordained European missionaries in Palamcottah—Messrs. Harcourt and Schaffter and myself—shared the reading of the Burial Service at the grave. The whole European community came together for the funeral, and every Native Christian who could possibly get in time was there to testify by his presence his esteem and sorrow for the dear departed Bishop. Before leaving the Tamil Church the girls of the Boarding School sang the hymn, 'Shall we gather at the river?' in English; and at the grave, after the benediction, they sang, 'Safe in the arms of Jesus,' with peculiarly solemn effect. For more than an hour a continuous stream of people, entering the church-yard by one gate, came to take a last look into the grave, and then passed out of the gate on the opposite side. The Bishop's body is laid next to Mrs. Sargent."

GLEANERS' UNION.



In the Supplement we give a full account of our Anniversary on Nov. 1st, and therefore must not afford any more space this month. Letters, &c., must wait. But we give below the Answers to the Bible Questions which have appeared month by month this year, and which we propose to resume in January; and we have two announcements to make formally in these pages, which were made at Exeter Hall on Nov. 1st.

(1) We have had another "Gleaners' Own Missionary" to nominate. It seems soon to do this again; but Miss Tristram was for the G.U. year ending Oct. 31st, 1888, and the Rev. A. R. Steggall for the year ending Oct. 31st, 1889, and as we think it would now be well to select the new name at the beginning of each G.U. year, the time has come for a nomination for 1889-90. Taking a man and a woman alternately, it is now a woman's turn; and having had representatives of Japan and Africa, China or India now claims a place. We have therefore selected Miss Mary Louisa Ridley, who sailed on Nov. 3rd in the *Glenshiel* for Hong Kong. Miss Ridley has been an active promoter of the G.U. at Finchley, where she was secretary of the local branch; and we earnestly commend her to the prayerful remembrance of all Gleaners.

(2) We must announce the new Motto-Text for 1890. It is part of Ezra vi. 9: "THAT WHICH THEY HAVE NEED OF . . . LET IT BE GIVEN THEM DAY BY DAY WITHOUT FAIL." We shall make some remarks on it in the January number.

Answers to the Bible Questions.

The following are the answers to the Bible Questions taken from the Australian magazine edited by the Rev. H. B. Macartney, which have appeared in the *Gleaner* from January to October. We propose to resume the Questions in January.

Questions in January Number.

49. Hos. v. 12-14.
50. Dan. xii. 5, 6.
51. Gen. xli. 33.
52. Exod. i. 1-5, xv. 27, xxiv. 1-4; Luke ix. 1, x. 1.
53. Cant. vii. 7, 8; Jer. x. 5.
54. Acts xv. 13; Num. xv. 38; Rev. xviii. 17; John xx. 15.

In February Number.

55. John xx. 17.
56. Josh. iv. 19.
57. Luke iii. 21, vi. 12, ix. 18, 29, xi. 1, xii. 41.
58. John xviii. 18, xxi. 7-9.
59. Heb. ix. 22, xi. 6, xii. 14.
60. Rom. i. 3; Luke ii. 11; Rev. xii. 16, iii. 7; Luke i. 32.

In March Number.

61. Acts i. 3, xiv. 15; James v. 17.
62. Luke i. 4, xxii. 40, 46.
63. Luke xxii. 32.
64. 1 Chron. xxi. 27; John xviii. 11.
65. Ezek. xxi. 3.
66. Gen. xxiv. 17; John iv. 7.

In April Number.

67. John iii. 2; Acts xvi. 34.
68. Rev. i. 26.
69. John i. 18, iii. 13.
70. Ezek. xii. 18; Acts ii. 46.
71. John i. 41, vi. 8, 9, xii. 22.
72. Gen. xliii. 14.

In May Number.

73. Gen. xlix. 31.
74. Gen. i. 16, 17.
75. Gen. xiv. 22, 23; Dan. v. 17.
76. Matt. iv. 2, xxi. 18.
77. Gen. xlix. 6; Titus i. 7;
2 Pet. ii. 10.
78. John v. 30, vi. 38; Eph. i. 11;
Heb. ii. 4; James i. 18.

In June Number.

79. John xi. 35; 1 Thess. v. 16.
80. Col. iii. 16; 1 Tim. vi. 17.
81. Heb. xi. 28.
82. 1 Cor. vi. 20, vii. 23; 2 Pet. ii. 1; Acts xx. 28; Eph. i. 14.
83. Rom. vii. 14.
84. 2 Pet. i. 9.

In July Number.

85. Esther vi. 1; Dan. vi. 18.
86. 1 Sam. xv. 11; Luke vi. 12.
87. Heb. iii. 3, vii. 24, viii. 3, x. 12.
88. Luke vii. 39, xv. 2, xxiii. 18, xxiii. 4 and 41.
89. Luke xxii. 45, 50, 57, 58, 60.
90. Gen. xiii. 11, xiv. 12, xix. 16, 20, 30.

In August Number.

91. Exod. vii. 16, viii. 1, 20, ix. 1, 13, x. 3.
92. Gen. xxiii. 1.
93. Jer. xxxii. 41.
94. Eph. v. 2; Phil. iv. 18.
95. Hosea xiii. 3.
96. Lev. vi. 14, 15.

In September Number.

97. Num. iii. 39, iv. 48.
98. Gen. xxxiii. 9, 11.
99. Matt. x. 25; Mark xiv. 41; Luke xxii. 38.
100. Lev. vi. 10, xvi. 4.
101. Mark xv. 46, &c.
102. (a) 2 Chron. xxxii. 1; Phil. iii. 8; (b) Prov. xi. 30; (c) 1 Chron. xxvi. 27; Prov. xviii. 19; 1 Pet. iii. 1.

In October Number.

103. Num. xxxiii. 4.
104. Gen. vii. 11 and viii. 2; 2 Kings vii. 2, 19; Mal. iii. 10.
105. Matt. ii. 14, 15 and xxvii. 32.
106. Deut. iii. 24.
107. Acts. i. 1.
108. Gen. vi. 16 and 1 Kings vi. 4-8.

Local Branches of the Gleaners' Union.

BOURNEMOUTH.—The Bournemouth Gleaners, led by Miss Crichton-Stuart, have done important service by planning and admirably carrying out a Missionary Loan Exhibition, on Nov. 6th, at the Digby Institute. The large Havergal Hall was beautifully arranged, and filled with articles of missionary interest from all quarters; and it was thronged all day. In the afternoon Mr. Stock gave a lecture on the Niger Mission in the upper hall, which was densely crowded; and in the evening he and the Rev. R. P. Ashe spoke. They also addressed a juvenile meeting in the Shaftesbury Hall; and on the previous evening Mr. Stock gave a lecture on Japan at the Cairns House Y.M.C.A.

NOTTINGHAM.—A remarkably successful Anniversary of this Branch of the G.U. was held in the Mechanics' Institution, Nottingham, on Oct. 24th. The large room was full; all the leading clergy supporting C.M.S. were present; and Mr. H. E. Thornton, the local C.M.S. President, was in the chair. The Rev. W. R. Blackett presented the Report, showing that nearly 200 Gleaners, belonging to twelve different parishes, were actively at work in the town. Mr. Stock gave an address.

SHOOTERS' HILL.—At the monthly meeting on Oct. 10th Mrs. Percy Brown addressed the Gleaners on the Travancore Mission, and both general and special offerings in aid of the work were the result. The Vicar, the Hon. and Rev. W. T. Rice, presided.

AYLESBURY.—The first annual meeting of this Branch was held on Oct. 24th, when Mr. Ernest M. Anderson, of the C.M.S., spoke.

RAMSGATE.—A meeting of this Branch was held on Oct. 15th, when, after a tea and address, a lantern exhibition of Views in the Yoruba Country was given by the Rev. F. W. Carpenter.

Monthly Gleaner Examination.

Questions on the November Gleaner.

1. What was the early connection between Western India and Europe? What are the principal languages of Western India? Tell what you know of the Parais.
2. Describe the earliest efforts to introduce Christianity into Bombay. Mention two specially distinguished missionaries there (not C.M.S.).
3. Give an account of the Nasik Mission. What does a writer say of the character of a Native Christian brought up there?
4. Who are the Jains? What is their distinguishing feature?
5. How many missionaries were dismissed this year? Give specimens of some of their farewell words. What does an eye-witness of missionary labours say about their style of living?
6. State what you know of Miss Cornelia Sorabji.

HOME NOTES.

THE Rev. S. A. Selwyn, M.A., Vicar of St. James's, Hatcham, has offered to the Society for temporary missionary service, and sails immediately for West Africa for five months to conduct special Mission services for the Christian population of Sierra Leone, Lagos, &c.

WE are glad to announce the acceptance of the following as C.M.S. missionaries:—Mr. Charles F. Harford-Battersby, B.A., M.R.C.S., of Trinity College, Cambridge, son of the late Canon Battersby, of Keswick; the Rev. Arthur E. Dibben, B.A., of Corpus Christi College, Cambridge, Curate of St. John's, Chelsea; Miss Hester Campbell, of Edinburgh; and Mrs. and Miss Bywater, a widow lady and her daughter from Keswick, where the former has been an active Christian worker. Miss Bywater has been a Mildmay Deaconess.

WE are glad to say that the Missionary Exhibition arranged by C.M.S. friends in South London, and held at Brixton Hall, Acre Lane, on October 29th, 30th, and 31st, was in every way a thorough success. Each day the Hall and the smaller rooms were crowded, from the time of opening until the place closed, and it was evident that the Exhibition was attended by those for whom it was meant—those who knew little of missionary work or, if they knew, had evinced but little sympathy for it. Thanks to the labours of the Executive a choice collection of missionary curiosities had been brought together, and were objects of genuine interest each day. Lectures, with and without dissolving views, were given by the Society's missionaries and friends. Sacred concerts were given from time to time for those who required such stimulants; but it must be said that the missionary part of the proceedings appeared throughout to be the attraction. The ladies in charge of the stalls, too, had a busy time, and we should think that the financial results will equal, if not exceed, the hopes of the promoters. There was one drawback—the Hall was not nearly large enough.

THE Zenana Bible and Medical Mission (as the old "I.F.N.S." is now called) held its Valedictory Dismissal on October 30th. The following missionaries were taken leave of:—Miss Gault for Benares, Miss

Marston for Lucknow, Miss Harris for Faizabad, Miss Aitkin for Lahore, Miss Cameron for Jaunpur, Miss Jenkins (L.R.C.P. & S., Edinburgh) for Benares. Miss Mackinnon (also a qualified medical lady) had already sailed for Lucknow. All these places are C.M.S. stations.

WE ought before to have mentioned the great loss which the C.M.S. cause in Lincolnshire has sustained by the death of Mr. T. E. Smith, Treasurer of the Louth Association for twenty-four years, during which time he had remitted to the Society £5,854 from Trinity parish.

No doubt many of our readers use our old friend Miss Elliott's "Christmas Letters," which are now circulated all over the world. They are better and brighter than ever this year. Those who do not know them should write for a sample packet to Messrs. Hazell, Watson & Viney, 1, Creed Lane, E.C. Those who do know them need no reminder. Our only quarrel with Miss Elliott is on account of her use of the mystic initials, "G. U." They suggest to our readers "Gleaners' Union," but she only means "General Use"! However, she will plead that she had those initials first, and that we are the interlopers. Any way, we hope all her delightful letters will find themselves in *very* "general use"!

C.M.S. Publications.

WE want our friends kindly to keep our new publications in their minds. (1) Notes on China, 3d.; (2) Notes on Ceylon, 2d.; (3) Story of a Missionary Penny, 1d.; (4) Pocket Pook and Diary for 1890, 1s. 4d.; (5) Pocket Almanack and Kalendar without the Diary, 3d.; (6) Sheet Almanack for 1890, 1d. each, 8s. per 100 (Reduction to Clergy and friends); (7) Sunday School Letters on C.M.S. Missions, 6d. per dozen, 3s. per 100 post free, single copies 1s. per annum post free; (8) Service of Song on Dr. Krapf, Pioneer Missionary in East Africa, 6d. each, 4s. 6d. per dozen.

Also, suitable for school prizes and private gifts, *Gleaner Pictorial Album*, 3 vols., 5s. per vol., or the three in one, 12s. 6d. Reduction to members. *C.M. Gleaner Volume* for 1889, over 100 illustrations, 2s. 6d. and 1s. 6d. *C.M. Juvenile Instructor* volume for 1889, well illustrated, attractively bound, 1s. and 1s. 6d.

Topics for Thanksgiving and Prayer.

Thanksgiving for so successful a Gleaners' Union Anniversary. Prayer for the continued growth of the Union (pp. 177, 189).

Prayer for the Rev. S. A. Selwyn (p. 177); for the Niger Mission, that the Committee may be guided to right decisions (p. 177).

Thanksgiving for Mr. and Mrs. Cole's safety. Prayer for those left at their posts (pp. 177, 186).

Thanksgiving for the life and work of the late Rev. F. Nevill. Prayer for the bereaved; for his work (pp. 177, 186).

Thanksgiving for the long life and labour of Bishop Sargent. Prayer for his work; for a like-minded successor (pp. 181, 186).

Prayer for Fukuyama (p. 182); for all the C.M.S. work in Japan.

Prayer for Mr. Ost and his helpers, for the work in the Kwan-tung Province (p. 184); for the Divinity Class, Madras (p. 185).

Thanksgiving for new accessions to our ranks (p. 187).

Prayer that we may all enter upon the New Year with deeper feelings of our responsibilities as the Lord's chosen ones, with a more earnest longing for His kingdom to come.

Contributions Received by the Editor.

To November 9th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: From the Worth and Three Bridges Branch, 18s.; Miss F. E. Bosanquet, £2 2s.; Miss S. J. Barker, 5s.; Miss Sathianadhan, Collection Box, 16s. 3d.; Miss H. L. Hooper, £1 1s. 10d.; G.U. Anniversary Meeting, Sale of Tickets £16 10s., Collection £32 2s.; 75 sums under Five Shillings, £2 10s.	£36 5 1
For Our Own Missionary: A Gleaner's Offering, £50; Gleaners Nos. 2,614 and 2,615 Missionary Box, £1 0s. 6d.; Miss E. Rickatson, 10s.; Miss Morice, 10s.; Weston-super-Mare Gleaners, per Miss E. Hunt, £5; From the Clonmel Branch, £1 7s. 6d.; Miss Bush, £3; Gleaner No. 9,735, 5s.; Mrs. H. Hall, 5s.; Miss A. M. Twist, 5s.; A. and E. Rogers, 6s. 2d.; Brockley and St. John's Gleaners, Drawing Room Meeting, 16s. 9d.; 16 sums under Five Shillings, £1 8s. 4d.	64 16 3
For C.M.S.: Gleaners Nos. 2,614 and 2,615 Missionary Box, 6s.; Miss E. Rickatson, £10 10s.; A Bournemouth Gleaner in thankoffering for increase of labourers, 42s.; 4 sums under Five Shillings, 11s. 8d.	13 9 8
130 Renewal Fees	1 2 2
Membership and Examination Fees	5 0 11
Total in connection with Gleaners' Union	£140 14 1
<i>The Editor has also received—</i>	
For C.M.S.: Miss Nokes, 6s. 6d.; "From one who cannot count his mercies," £100; F. F., £5; Miss Bancroft, 7s. 6d.; "Aunt," for the Quetta Mission, £15; E. M. F., £1 0s. 2d.; "B" Thankoffering, £5; Miss Louisa Cox (quarterly instalment of £100 per year) £25; "G. S. and H. T. II.," for Mr. Knox's work in Fuh-Kien, 7s. 6d.; M. Mossman, 12s.	152 13 8
For the Hanington-Parker Memorial Church: Gleaners Nos. 2,614 and 2,615 Missionary Box, £1	1 0 0
Total	£294 7 9

Forthcoming Sales of Work.

Dublin: St. George's. Contributions to Miss Crosier, 9, Temple Street. Sale December.

Miss A. M. Robinson, 47, Queen's Road, N.W. Sale early in December.

Mrs. F. T. Cahill, Avenue House, Richmond, Surrey. Sale December 5th and 6th.

Rev. U. Davies, 3, Willow Bridge Road, Canonbury, N. Sale December 5th and 6th.

Mrs. Cox, Bircham-Newton Rectory, King's Lynn. Sale December 6th.

Mrs. Doherty, St. Matthew's Vicarage, Cotham Park, Bristol. Sale (Juvenile's) December 7th.

Ecclesall, near Sheffield. Sale December 12th. Contributions to Mrs. Sandford.

Hoddesdon: Mrs. P. Holland, The Vicarage, or Mrs. Dawson Campbell, Rose Hill. Sale December 12th.

Mrs. Marden, St. Peter's Rectory, Stamford. Sale December 12th.

East Acton, Middlesex: Mrs. Hayter, St. Dunstan's Vicarage. Sale December 12th and 13th.

Manchester: St. Saviour's, Chorlton-on-Medlock. Sale December 12th and 13th.

St. Albans: Mrs. Dudding, St. Peter's Vicarage; Miss Scott, Malborough Road (for Juvenile Association). Sale December 17th.

Mrs. Storrs, Sandown Vicarage, Isle of Wight. Sale December 17th.

Miss E. Holditch, 41, Railway Road, King's Lynn. Sale December 19th.

Mrs. Hewetson, Measham Vicarage, Atherstone. Sale and Tree last week in December.

Miss E. Longley, Norton House, Henfield. Sale and Tree early in January.

C.M.S. PUBLICATIONS.

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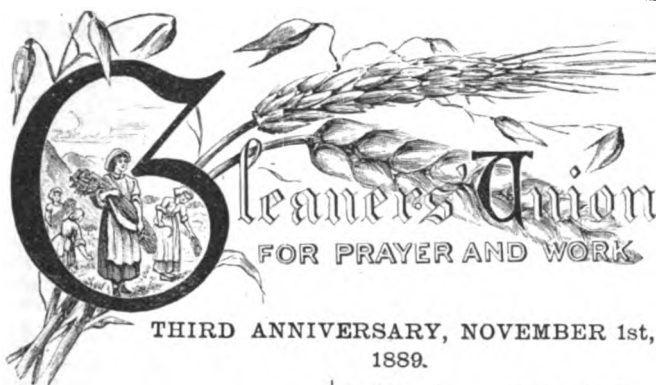
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Secretaries, (Rev. JAMES J. COHEN, Col. H. S. CLARKE, R.A.)

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

SUPPLEMENT TO THE CHURCH MISSIONARY GLEANER, DECEMBER, 1889.



NOW therefore, our God, we thank Thee, and praise Thy glorious name" (1 Chron. xxix. 13). Surely this should be the opening note of our report of this year's Anniversary. Thanks for so many blessings; for the fine, bright weather, which was denied us at our two previous Anniversaries; for the happy time of Conference in the afternoon; for the really magnificent gathering in the evening; and for the cheering, earnest, helpful words of the speakers. A steady rain in the morning must have made many fear that "The Gleaners' Union Day" was always to be associated with bad weather, but towards mid-day the clouds broke, the sun appeared, and the rest of the day was as bright as could be wished, doubtless permitting many to be present who could not have put in an appearance had it been wet. Of course, large as the attendance was, it was but a portion of the now large band of Gleaners; but that many, though absent in body were present with us in spirit we know from the letters received from many parts of the country, one Gleaner sending a visible token of her remembrance of the day in the shape of a bouquet for the Chairman's table.

A fresh item was added to this year's programme in the

AFTERNOON CONFERENCE,

held in the Lower Hall at Exeter Hall, which was well filled by a gathering numbering, we should say, nearly 500. The Chair was taken at three o'clock by the President of the Society, SIR JOHN KENNAWAY, M.P., who, with Lady Kennaway, had come up from Devonshire. After the singing of the hymn, "Stand up, and bless the Lord," the Rev. F. E. Wigram offered prayer, which was immediately followed by a devotional address from the Rev. S. A. SELWYN, of St. James', Hatcham, who, taking the words, "Every one unto his work" (Neh. iv. 15), said:—

You will remember the connection between the books of Ezra and Nehemiah, how in both

building is one of the chief works. In Ezra the building up of the Temple, the setting of the altar in its place, and the fire thereon; and in Nehemiah, the building of the wall around the Temple. That is a divinely inspired order. It points in our own Christian life to two very important matters. The first is the presenting of our spirit, body, and mind—every part of us—to the Lord Jesus Christ, to be His spiritual temple, and to see that the Holy One is, as it were, on the altar of our hearts, governing us, ruling over us, and controlling us all the day long. And then? Consecration: what next? Are we to consecrate ourselves to be happy, and do nothing for ever after? No; we are born again, or converted, and we consecrate ourselves, for a particular purpose! To do His will. And until we are born again, and until we have consecrated every gift and every talent we have to Him, are we in the proper condition for doing His will? I believe not. I believe if every gift and talent is not consecrated to God—and He claims these things—that we are robbing God, and God will trust His work to honest people, not to thieves. Are we keeping anything back from God? If we are, we are robbing Him. He claims our whole being. He died to redeem us, every part of us, and therefore there must be the conversion and the consecration.

But what for? To do His will. What did Nehemiah do? He looked after the walls of Jerusalem, and in the doing of this work of Nehemiah, we see something of the work just now being done, and which has to be done more and more by converted and consecrated people. Nehemiah had great difficulties in his building, and so have we. Let us look, and see something of these difficulties which Nehemiah had to encounter.

Just as Nehemiah had his wall to build—his wall of defence—so have we. We have here at home two great enemies, each having to do with Christ, and the cross. One enemy is the Rationalist, who speaks a great deal about Christ, but omits the cross. The other is the Romanist, who speaks a great deal about the cross, but there is not a Christ on it except in image. We have to be careful how we deal with these two enemies—Romanism and Rationalism.

But there are three words we all have to deal with; three words which every Christian ought to deal with in some way or other. The first is "Come." No one can be a Christian who has not come to Jesus. No one can be a Christian without having trusted the Lord Jesus as his or her Saviour, saving that one from the guilt and penalty of sin. And no one can be a real, useful Christian, unless he has got hold of another word. He must not only come, but "Yield." The Bible tells us, God tells us, we have to yield ourselves to Him. And in proportion as we do that, we shall be kept from moment to moment from the power and dominion of sin. But there is another very

important word which multitudes have forgotten—who have come, and do yield—it is "Go." "Go?" you say, "Where am I to go to?" I do not know, but the Lord knows. I will tell you one place you will have to go to: you will have to go home and live Christ there. "Go work to-day in My vineyard, and in My harvest field." Whether a home part of the field, or a foreign part, God knows. If you do not know, ask God, He will tell you. But to whatever place He sends you, you will have to go. Having come and yielded, then you must go.

And let us think of these difficulties. We have each the same experience as Nehemiah had, in our work, as Gleaners, and in all we do as workers for Christ. What are these difficulties? If you look in Nehemiah iv. 2 you will see one difficulty. "What do these feeble Jews?" was the question, when they were building their wall. Ridicule, my brethren, is one of the greatest difficulties that every Christian has to put up with. Before he becomes a Christian, the world, the flesh, and the devil surround him; afterwards there are friends amongst his own home circle, or outside it, who ridicule the idea of his being a consecrated Christian. But he says, "I must not only give God my heart, but my will also." Having got beyond that, there is ridicule again when he desires to take up some particular service for God, and offers himself to be called.

And it is so when we come to look at ourselves as a body of Christian workers. Just think of the few fishermen, in ages gone by, upsetting the whole world, as they have done, by the power which worked in them, and which has been working in their successors ever since. "What good thing can come out of Nazareth?" A great deal has come. The Holy Ghost and a great deal of His power has been shown in men's lives—taking them from the mud and mire of sin and raising them up again. Do you want any more evidence of the resurrection of Christ than this?—the way God the Holy Spirit has raised up men and sent them into His home and foreign mission fields. Ridicule! you know how to meet ridicule! Stand fast in the faith. Be strong.

Then there was another difficulty they had. The tenth verse will tell you what it was. "And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." Much rubbish! What sort of rubbish is there we have met with as workers? I dare say some of you will be able to tell us at this Conference some of the rubbish-heaps you have met with along the King's highway, and had to cart away. Perhaps it is not the Master's will that they should altogether disappear. But these are difficulties in our building. What sort of foundation will you build yourself, dear friends? Is there any rubbish-heap of worldliness that has not been cleared away? It will be like building on a sand-heap if you build upon a foundation of worldliness. See that you build upon the great Rock. Let nothing come between you and Him. Then there is the rubbish-heap of sin. Conscious sin permitted, or conscious neglect permitted in your life. You will have no safe building upon that. There must be nothing coming between us and the Rock of Ages on which we build if we would do useful and blessed service for the King.

Another difficulty which you will find mentioned in the eleventh and fourteenth verses is, "And our adversaries said, They shall not know, neither see till we come in the midst among them, and slay them, and cause the work to cease." And in the fourteenth verse we have the answer, "And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid

of them." What is the difficulty they had to deal with? Fear! And the answer came, "Be not afraid of them." But the answer would not be perfect unless we went on with the verse, "Be not afraid of them: remember the Lord which is great and terrible." Remember the Lord; remember whose work it is you are doing, and that the Lord can do without you if He likes. It is the Lord's work. He often removes His workers, but He carries on the work. Do not forget that little story, which some of you know, how once there was a General going through the ranks of his army on the eve of a great battle, and, after the bugle had sounded "Lights out," he saw in the distance a tent from which shone a little bit of light, and as the enemy were not so very many miles away, it was a very important matter that every light should be out. He therefore marched to this tent, and when he got close up against it he heard some of the young officers within saying they did not know what was going to happen, as the enemy was close up to them, and the artillery was not within reach, and the cavalry were not on the spot, and a whole lot of difficulties which they were turning over in their mind. The general just put his head in, and said, "Yes, what you say is all very well, but have you forgotten the general?" Oh, dear friends, have you forgotten the General? He has never lost a battle yet. So when you have this difficulty of fear of what may happen, and whether your work may be hindered by anything not yet come to pass, remember the Lord. Remember Him, who is the Captain of the Lord's Hosts in the greatest sense of that word, and who has never lost a battle yet. It is His work, His own.

Remember, then, these three difficulties Nehemiah had to do with, and we have to do with. How was the work done? In the sixth verse we find one reason why it was done in spite of all the difficulties, "For the people had a mind to work." Of course if they were only indolent people there, you could hardly have expected very much result from them. But you may say, perhaps, I am one of those naturally indolent and lazy people. Still, dear friend, nothing is too hard for the Lord, and though you may be naturally very indolent, and without any method in your work, if you will pour out your difficulties before Him, and expect Him to answer you and give you what you need, He will give you these things. If you will trust Him to remove those difficulties, He will; if not, He will probably let them be. But the worst of it will be, that not only you will suffer, but the multitudes of others whom He wants you to influence will suffer also. Oh, when you think of one soul lost, or being lost, will not that give you a mind to work? Why, if we knew anybody was now in fearful danger in the Strand, there would be a dozen or more gentlemen in this Hall rush out and do their utmost to save that poor person from destruction. It is so about the body. Yes; but what about the soul? Oh, how ten thousand times more enthusiastic and earnest ought we to be if we could save one soul from hell. Can you multiply that one by many millions? What a fearful burden there ought to be upon our minds and souls if we believe, as we do, in hell, and in heaven, and in the love of God. Is there nothing, dear friends, which will make you pour out your soul and consecrate your gifts and talents to the Lord? Is there nothing, when we think about souls rushing on in one mighty torrent to destruction? "The people had a mind to work." I hope some one will say to-day: "Oh, God, change my mind, and give me the mind to work, and the mental and spiritual power to work."

Then do you notice in the sixteenth verse

that they shared this work one with another. There were all sorts of bands of workers. They did not all set to work at one section. For instance, there were some who did the actual building, holding a weapon in one hand, and building with the other; and others, as you read in the sixteenth verse: "The half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah." So they shared the work, one with the other. Sharing the work! I do not know as well as I might do, and hope to do, all the various works now done by the Gleaners' Union. But I am sure there is a great deal of sharing in that work. There are some who collect money, others information, and others who will take bills and notices round about. Every village and city has its own definite work, wherever there is a Gleaners' Union, and you share it, but best of all who are you sharing it with? The Lord Jesus Christ counts you as His fellow-labourer. "Take My yoke upon you and learn of Me," but He carries the heaviest end of any yoke, and gives you the lightest part to bear, and tells you you will find rest to your soul. But there is another side: if you do not bear the yoke there is no rest to your soul. Ask Him, therefore, to enable you to-day to bear the yoke of His will faithfully, bravely, patiently, and gently, and you will always find rest to your soul.

And there is another important person mentioned in the eighteenth verse: "And he that sounded the trumpet was by me." One cannot help feeling there should be a great many more trumpeters. Why are not more willing to sound out the Gospel trumpet abroad? Because, I think, there are some who are constantly arguing it thus with themselves: "Why should I go?" The question ought to be, "Why should I not go?" If this little England were as big as the world, you might begin to talk about, Why should I? But considering it is only a wee patch of the great wide world which English people will have to go forth into and evangelise somehow or other much more really and definitely than they have done up till now, we must say, Why should I not go? And do you know the best way to sound that Gospel trumpet? We have a hint about how it can best be used here. The man that sounded the trumpet, Nehemiah said, "was by me." And if you want to sound the Gospel trumpet as it should be, you must always let Him be with you, and you be with Him. It is best sounded when you know He is present listening to every word you say, and when, in the midst of all the people staring at you, He is in your heart, and helping you. Is not the reason the Gospel trumpet at home and abroad very often gives out uncertain and inharmonious tones, because we do not recognise that we have to sound it about one blessed Person, the Lord Jesus Christ—crucified, risen, ascended, and coming again?

Dear friends, I hope now I have shown you what we have to do; and in the twentieth verse you will see how the work was done: "Our God shall fight for us." He is for you; who, then, can be against you? "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

After Mr. Selwyn's address another hymn was sung, "Jesus, I am resting" (No. 241 in *Hymns of Consecration and Faith*, and one of the favourite hymns sung at Christian gatherings such as Keswick), to which was added the fol-

lowing verse, specially written for the occasion:—

Fill me with Thine own compassion,
For the souls that know not Thee;
Send me to them with Thy message—
Yes, send even me.
Or, if only humbly gleaning
In the nearer fields at home,
Still, Lord Jesus, use me, bless me,
And—Thy kingdom come!
Then—to be for ever resting
In the joy of what Thou art;
Ever finding out the greatness
Of Thy loving heart.

The Chairman then said:

Ladies and Gentlemen,—I think it was well decided by those who are responsible for the conduct of this meeting, that it should begin with a devotional address, and that before entering on the outline of work and plans, which form the chief part of the Conference to take place to-day, we should have recalled to us that we should begin by remembering the Lord; that our beginning and ending of the work is all to be in Him, carried on in the spirit of the work done by those feeble Jews, so that like them we may be privileged to build the walls of the sacred city.

We are met here, I take it, to hear a full account of what has been done by the Gleaners' Union, which Mr. Stock will presently give us. But I, in a few words of introduction, would say we are met to take note of the corn that has been gathered in by ears and by handfuls by loving workers in many parts of the kingdom, and to consult as to the best modes of ingathering, so that the store may be increased by mutual interchange of thought and idea. We wish to get new ideas, and also to thank God that so many have gone forth into the field—that there has been so large a yield vouchsafed to us, and that more and more the Gleaners are coming in, and more and more stores of corn are being ingathered. We feel the importance of a Union like this, because it brings us together. We have to work on—in many cases alone. We know not—shall never know—all our fellow-workers, but—

They that strive one strife below,
Shall in one joy appear.

And we want to hold up each other's hands as much as we can, and to have the bond of union strengthened, so that we may have a real union of hearts in the work we are carrying forward. And it is therefore very appropriate that the 1st November has been selected for this annual meeting, for then it is that we rejoice in the thought of the Communion of Saints. We are encouraged and stimulated by the thought of the great cloud of witnesses who have themselves fought the good fight; who have toiled and laboured long, and have now entered into their rest, and are with their Lord, waiting for the time when He shall come and call us too. These are they who through faith subdued kingdoms, wrought righteousness, were destitute, afflicted, tormented, of whom the world was not worthy, but who now—

The noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light arrayed.

They climbed the steep ascent of heaven,
Through peril, toil, and pain;
Oh, God, to us may grace be given
To follow in their train.

Mr. Stock then gave the meeting the substance of the Report (see Report at end), and mentioned that Miss Mary L. Ridley, who had done good work at home, and had been accepted by the Society for work in China and appointed

to Hong Kong, and who was sailing the following day, had been chosen as the third Gleaners' Own Missionary, for the ensuing year. Miss Ridley was present, and had consented to say a few words. Miss RIDLEY's words, simple as they were, must have reached all hearts:—

She spoke of the great blessing the Union and the Gleaners' Mottoes had been to her in her home work, and of the blessing she felt it would be in her work abroad, adding that, although on the morrow she had to face the pain of parting from the dear ones to be left behind, yet she was borne up by the thought that her fellow-Gleaners were praying for her, and those prayers she begged might be continued when she had gone forth to her place in the foreign field.

It was then announced that the Conference was open. The first speaker was—

The Rev. E. A. STUART, Vicar of St. James', Holloway, who detailed the various gatherings for their branch of the Union proposed to be held during the coming year, specially mentioning four quarterly meetings, one on Intercession Day, a social gathering and service in church later in the winter, a communion service in May, and a garden meeting in the summer; of their hope of getting into many of the large houses of business in the north of London, where he knew from experience they would be heartily welcomed; and closed by giving an account of a juvenile branch of the Union he had just started in his parish, called the Little Sowers' Band.

Mrs. THWAITES, of Salisbury, was the next speaker, and spoke of the responsibility of those commanded "to tarry at home," mentioning that in their Branch meetings they sought to be practical in the addresses, and definite in the topics for prayer. She was glad to be able to report that although their Branch only started in the spring, one member was in training for foreign work, and another willing to go "if the Lord will."

The two preceding speakers having been representative of, respectively, a densely populated London parish and a quiet cathedral city, the next was rightly enough from a group of country villages and hamlets.

Mrs. PERCY BROWN, of New Chapel, who advocated the members of the Union laying this year more stress upon the gleanings (1) of the promises, commands, and privileges to be found in God's Holy Word in connection with Mission work, and (2) of information from the Society's magazines, missionary biographies, and travels in various parts of the world. She suggested (1) a marked missionary Bible, and (2) the utilisation twice a week of the half-hour's daily reading now getting so general with young ladies for the study of missionary literature, adding that if so much time were given to it it would soon be found to be *too little*.

Sir John Kennaway being at this point of the proceedings obliged to leave, his place in the Chair was taken by—

General HUTCHINSON, the late Lay Secretary of the Society, who, after a few words of congratulation, referred to a charge mentioned by Sir John as having been brought against the Union of indefiniteness in its aims, and said

that he felt the charge to be quite unfounded, as it had always seemed to him that the aims of a Gleaner were most definitely laid down. Taking the word "Miss" as his text, he showed how the aims appeared to be the gleanings of Messages of God, Information, Sympathy, Service.

The Rev. HENRY SUTTON, Vicar of Holy Trinity, Bordesley, and late Central Secretary of the C.M.S., said he expected the future strength of the Union would be found in its Branches, and strongly advocated the formation of a Branch in every parish, as, from what he had already seen in Birmingham, he was sure there was a great deal of home work to be done which would not be taken up unless a Branch of the Union was in existence. He advocated special care in the choice of the Secretary for the Branch.

Mr. FORGE, of Derby, who had come up that morning for the meetings, detailed the operations of the Branch at All Saints', Derby.

The Rev. E. D. STEAD, of Richmond, rose next to state his intention to speedily try to form a Branch as a means to promote sympathy and united and organised work among the Gleaners in his town, and as a nucleus of Church-workers.

Mr. L. CARROTT (Holloway) followed him to emphasise two points; (1) the need of pushing the cause among children (the future men and women), not only the children of our Sunday-schools, but those of upper class day-schools; and (2) the value of Services of Song as a means of bringing the subject before folks, and of rousing the dormant energies of Christians. He concluded by mentioning that three new Services of Song, to be published by the Society, would be shortly ready.

Miss LEAKEY, of Exeter, followed with a few words.

The hymn, "How blessed from the bonds of sin," having been sung to the tune "St. Matthew," the Rev. G. R. Thornton, Vicar of St. Barnabas, Kensington, offered prayer, and so closed a most enjoyable and, let us hope, profitable afternoon.

THE EVENING MEETING.

WAS it too bold a venture to have taken Exeter Hall for the Evening Gathering? True, the reserved seat tickets (for which one shilling each was charged) had sold well (330 in all were taken), but would the body of the hall have any occupants? When the large choir of ladies, members of the Ladies' Union, assisted by the choir boys from St. Augustine's, Highbury, under the conductorship of Mr. Charles Strong, began to sing at 6.30 P.M., it looked as if the answer would be a favourable one, and when the Chairman rose at seven o'clock it was to address an audience which filled the Great Hall. The praise be to God! The hymns sung by the choir previous to the meeting were—

"For all the saints who from their labours rest." (For All Saints' Day.) Sung to Tune 354 in *Hymnal Companion*.

"Who is on the Lord's side!" Tune in *Christian Choir*.

"Jesus, I am resting." Tune in *Hymns of Consecration and Faith*.

"Hear ye not the tramp of reapers?" Words and Tune both written for this Anniversary by Miss S. G. Stock.

"How blessed from the bonds of sin." Tune, 301, *Hymnal Companion*.

The meeting began with "Stand up, and bless the Lord," to Tune 505 in *Hymnal Companion*, after which prayer was offered by the Rev. W. Gray, one of the C.M.S. Secretaries.

Mr. Stock having made his report on the work and progress of the Union during the past year (see Report at end), the Chairman, the BISHOP OF BEDFORD (DR. BILLING), rose, and after offering an apology for having failed to keep his engagement to preside last year, said that he could not help feeling that there was an appropriateness in his being in the position he then occupied, first, because he had been brought up to love the C.M.S., he might say from his birth; secondly, because he remembered that his first speech in public (before his ordination) had been in support of the Society; and thirdly, because he was proud to be able to say he was the first clerical member of the Gleaners' Union. The Bishop went on to say—

I take a great interest in the two organisations which have been referred to to-night—the Church Missionary Society and the Gleaners' Union. I take a great interest in the Church Missionary Society because I know it to be God's chosen handmaid for proclaiming the name of the Lord Jesus Christ among the heathen. Those who are the supporters of the Church Missionary Society, for the most part we may say regard themselves as the lineal descendants of the fathers of the Reformation, and they profess allegiance to those truths which are generally known as evangelical. Now I think we may say that whatever may be said to the discredit of this party by some, it has certainly proved itself the best evangelistic body in the Church of England, and I would almost say in the world. We may glory in the fact that it has carried Christ's saving name among the Gentiles, and that in every land, we may almost say, through its instrumentality, the name of the Lord Jesus Christ is known and glorified, and this is something to be very thankful for.

Then, I think, in speaking of the Church Missionary Society, we should bear in mind what a wonderful advance has been made during the last few years. I go back to the time when the Society celebrated its jubilee: and it was a great Society then, a glorious Society then, not because of its members, but because of the great and glorious name it exalted. But look what the Society is now! How the numbers of agents ordained and unordained have been increased; and how largely the roll of converts and communicants has been enlarged! For all these things, with the increase of the Native ministry, we devoutly give thanks to Almighty God. And what has the Church Missionary Society done? Well, I should say it has done for the English speaking population of the world what the electric telegraph has done for the civilised world generally. The electric telegraph has created a great nerve power known everywhere. So with the hearts of all who believe. All the civilised world can be stirred almost at the same moment by sentiments of gratitude,

or admiration, or fear or of desire; and that is just what the Church Missionary Society has done for the English speaking members of the Church of the living God. Why, it is impossible that anything now of moment should happen in any part of the world of interest to Christians here, but through the Church Missionary Society it is presently known everywhere, and thanksgiving is rendered unto God, and prayer is made to God, thanks for the blessing bestowed, and prayer for the blessing that is desired.

Then, look at the Gleaners' Union. What has that done? It has extended this same work here at home. It is gathering together the hearts of Christian men throughout the kingdom, and not only joining them together in Associations for the purpose of preaching Christ's Gospel among the heathen, but joining them together, so that they may be helpful one to another here at home. I regard the Church Missionary Society as a great Evangelical Alliance within the Church of England; and I regard the Gleaners' Union as not only of immense benefit through the Church Missionary Society to the heathen abroad, but an immense amount of good to the Church at home.

The Hymn "Over there" (H. C. 443) having been sung, for All Saints' Day—the Rev. E. A. STUART, M.A. (Vicar of St. James', Holloway), said:

I want to speak upon a subject which I am afraid may be thought to be altogether inappropriate to such a gathering as the Gleaners' Union. In speaking to you as Gleaners, I ought, perhaps, rather to view Christian work under the figure of a harvest field. We have constant references to Christian work under that figure in God's Word, and at the first Gleaners' Union meeting we had a helpful and instructive address from a lady speaker under that aspect of Christian work. But I am reminded Christian work cannot be always looked upon under the beautiful aspect of gathering in the sheaves, nor is it always the sowing of seed upon furrowed lands. Christian work is oftentimes brought before us in God's Word, and our own experience corroborates the metaphor, under the figure of a warfare, a hard warfare. And when we think of the dark, stolid indifference, of the superstitions, the growth of many centuries, and the barbarism which eats out the heart of humanity; of the pride of caste and the licentious passions, and of the low example of Christians to be found in many heathen countries, we cannot help seeing that in carrying the Gospel of our Lord Jesus Christ into distant lands, we are engaged upon a fight, a sore fight, and a hard fight. And it is under that aspect I would say a few words to you this evening on Christian work.

There is one verse which is twice repeated in God's Word, and therefore, I suppose we may say, it must contain some very special truth. You have it in 2 Samuel xi. 1, and also as the opening verse of 1 Chronicles xx., in which you have this statement: That at the time when kings went forth to battle, David tarried behind in Jerusalem. It was a strange thing. David was not generally backward in the fray. Even as a boy, when the giant Goliath came stalking before the armies of Israel, he went forth though every other man was afraid. In later days it was he that led out and brought in Israel, and when he ascended the throne, by his prowess he redeemed the land of promise for God's people, and slaughtered all the enemies of the Israelites. Yet, strange to say, upon this occasion, at the time when kings went forth to battle, David tarried behind. It was still more remarkable in those days, when every man was a warrior. I always feel there is a solemn lesson for us Christians to be learned there.

Kings ought to go out to battle. Of course I speak not literally. But in a spiritual sense kings must go forth to battle. The Christian, so long as he is in this world, will have both defensive and offensive wars in which he must engage, and as a king he is bound to go forth to war. I would that the Church of God would assert its royalty in this respect.

Now there are certain times when kings ought to go forth to war, and I think one of such times is this—when they are attacked. Then every king considered it his bounden duty to go forth to war. And, dear friends, we have that time surely upon us now. The work of Christian Missions has been attacked—attacked on all sides. False religions have been puffed up, old methods have been derided, and those who have gone forth, leaving home and friends and gain, have been charged with gross extravagance and luxury. I need scarcely stay to refute such charges. Even while holding our peace such charges were refuted on every side. No sooner was Mohammedanism held up as the grand civilising power, than one of the leading papers in London began to publish week after week a story of a slave, and if anything would touch men's hearts, surely it would be that story published in the pages of the *Graphic* newspaper. So much for Mohammedanism as a civilising influence. Soon afterwards the Roman Catholics were set forth to the disparagement of the missionaries of the Church Missionary Society, and the hearts of men were rent by the way in which our own men were said to work amid luxury. Scarcely a word had been uttered in reply, when from every quarter of the mission field there came tidings that wrung our hearts, of trials and dangers through which our own missionaries have to pass. From Africa and India, and from far-off North-West America there came stories of privation that make us feel our missionaries are men that have to endure hardness for Jesus Christ. I hold here a letter in my hand from a young man in my own congregation who went to the mission field in North-West America scarcely more than twelve months ago—a young inexperienced man, not long having given his heart to the Lord Jesus Christ, but longing to push forward the work of God. He speaks in the letter of his work among the Blackfoot Indians; he gives an account of the fearful scenes he has witnessed, as men, women, and children are brought into him day after day suffering from a fearful species of scrofula, and he tries in a simple way to doctor them and bind up their wounds. And he tells of a little child that came in while he was writing the letter, and he knew not what to do, as his last stock of linen was all used up; but he could not see this little child suffer, and so he took his last night-shirt, rent it in pieces, and bound up the wounds of the little child that came in to be dressed. Such deeds as these are royal deeds, and men should crown them so. And then with regard to old missionary methods. Why, we had the joy of hearing from this platform some seven or eight months ago, that this old Missionary Society, now becoming effete in its old age, had received some £16,000 more than in the previous year. Let us thank God for that. And as we look abroad we see God's blessing is still with us. I say, therefore, here is a grand call for us to be up and doing and to go forth to the war. Men are bringing charges and setting themselves in opposition to missionary work, and this is the time when kings go forth to battle, when they are attacked. Let us then go forth to the battle, trusting in God, and we shall most assuredly win.

Another time when kings go forth to war is when captives are to be released. I myself, although a small boy at the time, was in the city of Calcutta at the time of the great

Indian Mutiny. The memory of that time will never pass away from me. I can remember the days and nights of suspense—every moment, almost, expecting to hear the rebels were marching upon Calcutta. I can remember the terror with which the inhabitants of the city used to drive out every night to the fort, to sleep, many of them, in their carriages within the circle of walls, for fear of the night. And I can remember the overwhelming enthusiasm with which Neill's brigade were saluted as they stepped off the *Himalaya* troop-ship, marched through the streets of Calcutta, and upwards to the north-west provinces, where they achieved, as we afterwards learned, the relief of Lucknow. Kings go forth to war when captives are to be released and prisoners are to be freed, and, my brethren, it is so in the spiritual world to-day. Few things have touched me more than this prayer, which I copied out of a book which I trust every Gleaner has read by this time. Although not the life of a missionary belonging to our own Society, we can follow what Mr. Stock has said, namely, show our interest and sympathy with all who are carrying the Gospel of Jesus Christ to distant lands. But in the life of John G. Paton, the missionary, there occurs this prayer—one uttered by a heathen convert himself. This young chief, having learnt Christianity in an adjacent country, came back to his own, and there found one missionary, Mr. Johnson, dead, his wife dying beside him, and Mr. Paton himself lying very ill. The poor converted heathen, as he knelt down beside the sick-bed of the English missionary, poured out his soul to God in these words: "Oh, Lord Jesus, Mr. Johnson is dead; Thou hast taken him away from this land. Mrs. Johnson, the woman, and Mr. Paton are very ill. I am sick, and Thy servants—the labourers—are all sick and dying. But, Lord, our Father in heaven, art Thou going to take away all Thy servants and Thy worship from this dark land? What meanest Thou to do, oh Lord? The people hate Thee and Thy worship and service, but surely, oh Lord, Thou wilt not forsake this dark land, and leave our people to die in darkness. Oh, make the hearts of the people soft to Thy word and sweet to Thy worship. Teach them to fear and love Jesus." Surely, friends, such a prayer as that, coming to us from a heathen land, and with the "Amen" sobbed out to it—groaned out to it from millions of our fellow-creatures—should constitute a time when kings go forth to war.

And once more, kings go forth to war because God is with them. You remember when David was in Keilah, he asked God, "Shall I go?" and He said, "Wait until thou hearest the noise in the tops of the mulberry trees." I think we hear the noise in the tops of the mulberry trees. I think we hear the rustling of angels' wings as it were, those chariots of fire and horses of fire sweeping round about us. When we look at what has been done—that Christian churches have taken the place of heathen temples, when we see men and women coming to the Lord Jesus Christ, and from among those who were heathen, men and women being raised up to carry the Gospel to other lands—surely we know that God is with us. Surely we are not fighting at our own charges. Surely you can hear the noise in the tops of the mulberry trees. Some fancy the time cannot be far off before the gates will be flung open, and then will visibly appear the sign of the Son of man in the heavens. We can hear now the whisperings of His providence, the promise of His help. These surely are times, then, when kings go forth to battle. The world challenges us, and heathen nations call to us, and God Himself is whispering in our ears, "Go forward!" Surely we should go forth to battle.

I cannot but draw your attention to the sequel. *David tarried behind.* Oh, if there is a day that David curses to-day it is that day he tarried behind in Jerusalem. You know what followed. Tarrying behind while his army went forth to battle, he fell into the sin which has blackened his character, and caused the enemies of God to blaspheme from that day to this. Oh, woe worth the day that David tarried at Jerusalem! And it is in an identically similar passage that that stern warning of God is repeated to the Church: "Be sure your sin will find you out." Shall your brethren go to war and you sit here? Shall they go and endure hardness and we tarry behind? Nay, nay. These are the times when kings go forth to battle, and I pray God not only that this Gleaners' Union may be a mighty engine by the grace of God for stirring up missionary enterprise, for holding aloft the banner of evangelical truth throughout the towns and villages of our land; but that out of the Gleaners' Union may go forth hundreds of men and women, who shall themselves carry the Gospel to the very ends of the earth.

The Rev. HENRY SUTTON, Vicar of Holy Trinity, Bordesley, was the next speaker, and, after alluding to what had been said at the Conference as to Bible Study, said:

With regard to the reading of God's Word with the same design as so many of our fellow-Christians, the missionary subject, if it is not to be crushed out, needs all the help that it can get on every side. What a marvellous thing it is that with so many precepts in the Word of God, that with not only precepts, but example in the Word of God with regard to the missionary work, that so many ages have passed by without the Church seeing its duty or putting it into practice, with regard to the heathen. Now, I take it that the Bible will become to us a much more interesting book if we read it in the light of what God has said in it with regard to missionary work; and not only reading the Bible, but if also we read the missionary publications and let them throw their light upon the Word of God. Sometimes when you are reading missionary publications, and you read of some distressing troubles that come upon mission stations—when you read that hopes have been disappointed and those who seemed as if they did run well are running well no longer, you begin to wonder. Look back at the Word of God, and read the Acts of the Apostles and the Epistles of St. Paul, and you will find everything told us in these days, with regard to missionary failure, paralleled in the apostolic ages of the Church. And thus we shall have a twofold benefit. If we have our missionary Bible, and read it with the view of understanding the missionary subject, we shall again and again find promises and precepts that we never expected to find there, and shall find that a great deal of what has distressed us, whilst, of course, it will make us sorrowful, will at any rate not cast us down altogether, because we shall remember that after all it is only just what is to be expected.

Another point I want to draw your attention to is this:—The age in which we live is remarkable in this respect: it is an age in which the whole world seems as if it were brought close together. The most distant parts of the world are comparatively near. We can flash our messages in an incredibly short space of time to far distant regions. A battle is fought in Africa, and then in a few hours we hear of it in England. The time has come when every part of the world is brought into communication with every other part, as never before; and in

these days it seems that Almighty God intends using us for the one great work of making known the name of the Lord Jesus Christ among the heathen. In years gone by, if you had desired it ever so much, it would have been impossible for you to do what you can now for this missionary work. I venture to say that a very few years ago it would have been impossible to fill Exeter Hall with such a meeting as to-night for such a purpose as that which draws us here. You might have filled it if there had been the expectation of hearing some wonderfully exciting speeches, but to fill Exeter Hall with a meeting of those who come together simply in order to promote the missionary cause—I believe that would have been impossible not so very many years ago.

Now, every one of us, by the very fact that we are members of the Gleaners' Union, are bound to pray to God—and to pray very definitely and constantly—for this missionary work. Are we doing it? If we are, then I have no doubt whatever about my last point—and that is about work. Dear friends, to read our Bible and see God has given us commands, if we do not do anything to carry out those commands,—to pray to God if we do nothing to show that we believe that God has work for us to do,—all this will be our condemnation. I daresay you may have heard—and sometimes heard people ridicule—the old cry of the Puritan soldiers, "Trust in God, and keep your powder dry." There is no reason to ridicule that statement. The man who does trust in God is the man who does keep his powder dry. That is to say, the man who believes God is with him, and the work he is doing is the work God has commanded him to do, that is the man who will not be satisfied with mere sentiment, but will follow up his prayers by energy in his work. And I take it that wherever there is real prayer we shall always be on the watch to see how it is possible for us to do the things that we feel our God has ordered us to carry out; and therefore we shall be ready for the small things as well as the great things. Now this missionary work may be done by a great variety of instrumentality. There is no person in this room to-night who may not be a great influence in the missionary work; an instrument in creating a missionary sentiment, an instrument in spreading missionary knowledge, an instrument in refuting the objections which are urged against missionary work, and an instrument in drawing out the sympathies of others, and a help to others.

Dear friends, do not let us be afraid of the humbler duties, do not let us be afraid of those things which cause many people to ridicule us, but let us remember that everything which is done for the glory of God, and for the good of immortal souls, is a royal deed. Let there be this said with regard to every one of us: "She, and he, have done what they could."

Selected verses from the 68th Psalm were now sung, during which a collection was made, which amounted to £32 2s. Dr. PRUEN (from East Africa) then said:

Will you allow me to call your attention to-night to the East African field, and its needs. The great enemy we have to contend with in East Africa is indifference. Not slavery itself is such a barrier to the Gospel as this; not even in any part of the country is Mohammedanism the obstacle indifference is. What is this Mohammedanism in Eastern Equatorial Africa? So far as I know, it is confined almost to Zanzibar and the adjacent coast towns. The Arabs are Mohammedans, but the Native populations are only nominal Mohammedans. They know little, and care less, about the religion they

represent and accept, unless they are actually in Zanzibar or one of the coast towns. I have never seen a Native perform any form of religion, or turn an animal towards Mecca before cutting its throat. These people are heathen, altered only by a semi-civilisation, because the civilisation is without Christianity, and this makes it so hard to work amongst them. Of course the people in the interior differ from one another, but the one thing they have so greatly in common is this extreme and utter indifference to the future, indifference which is brought about partly by the easy way in which they can obtain the necessities of life, so that two or three hours' work a day is quite sufficient; and partly by the system of domestic slavery almost universal throughout Africa, which, by giving a man into the hands of an absolute master, renders it unnecessary for him to think of the future, for his master must take care of him, or he knows his slave will run away. The people, then, are creatures of to-day, and it is this indifference which is the great barrier to the reception of Christ. Even when they have come to believe in Him at all, it is witchcraft that keeps them from trusting in Him, and keeps them from loving their neighbour as themselves; for you cannot love your neighbour if you believe he is a wizard and is bewitching you every day.

So much for their bad points. But they are affectionate, and not cowardly. Untruthfulness is one of the great curses of Africa, as it is of all Eastern nations, and a man in Africa always feels he has no one on whom he can depend, and so acts like a man who is neither a hero nor a coward when he feels he is quite alone. And they are affectionate; they are fond of their people, and when a Native learns about Christ he really does try to spread the news, and other missionaries besides myself have been surprised at the way in which Native converts, when first they have come to the knowledge of the Lord and begin to pray, begin to pray at once for relations who died long ago and never heard the truth, and who died in ignorance of it. Another point is their humility. Once brought to a knowledge of the Saviour, and once got to know what it is the Lord demands of them, they frankly and fully admit they are quite unable to fulfil it at all, and eagerly grasp at the idea of an indwelling Holy Spirit, who shall give them a power that they do not themselves possess. There is much, you see, to work upon in these people, but at the same time the slowness of the process, and the results so deferred, takes away anything like romance from the work, and prevents my appealing to you to go to Africa on the ground of the exceeding interest and attractive nature of the work. Go on these grounds, and the great chance is that the first attack of fever will send you home. Go out because millions of fellow-creatures have never heard of Christ; go out because He tells you to; and you will stay, and God will take care you are never sorry you have done so.

I want to appeal to-night to those who are Christian workers. Amongst this great army of Gleaners there must be great numbers actively working for Christ. And when a man commences work amongst others he naturally begins amongst those whom he knows best and loves. But the question is, Is God most likely to save those we love if we obey His orders or neglect them? If we go out into the mission field, is God willing, or is He not, to look after the work we have left behind us, and take care of those who are here while we are far away, and so not allow our work to suffer? A friend said to me the other day, "I do not feel any special call for the mission field; why should I go out?" Now he is one of those men who are doing good work in Eng-

land; but in face of the overwhelming, undeniable need in the mission world, surely the first question we should ask is not, Have I any special call to go out? but, Have I any special call to remain in England? If you go, my brother, God can and will raise up others to do your work, workers who, but for your departure, will remain unknown and undeveloped. It is said, "So-and-so ought not to go out into the mission field. He is needed at home, and is so useful too, and besides, he has not the qualifications for a missionary." Useful at home! Those are the men who are needed. Those who have made English parishes need them are the men needed in Africa. The man who does not get on at home and goes out to find a more congenial field will come back disgusted, or eat the bread of useless idleness.

And those of you who cannot go out into the mission field, you still can help us by your prayers and sympathy, and by writing to us too. One thing that cheers us so much out in the mission field is to know how the Gleaners' Union is doing a grand work amongst those at home. For wherever a man's lot may be cast in the mission field, and he loves his work, his heart will come back every now and then to all the friends at home.

Mr. GRAHAM WILMOT-BROOKE, who had just arrived from the Niger, said:

I have just come back from the darkest of the dark places of the earth, and I find how very hard it is to the most advanced sympathisers with missions to picture the awful misery and woe of the heathen lands. As an instance, how much can you picture of such circumstances as these? A large town in the mangrove swamps of the Niger Delta, where, only a few months ago, 250 people were eaten in one day, and where, after I had been there for three days, six cannibal kings met together and passed a law, announced by sound of drum throughout the town, that any person who attended a Christian place of worship would have to pay £500 for the Native worship. Yet the next morning forty of these people met together and set to work to build a church, and two and three times a week the communicants, about sixty, used to meet in the classes.

Another picture. A country higher up the Niger, inhabited by intelligent and partly civilised races, on whom the awful scourge of Mohammedan marauders has fallen. At the town where I was for some time, one portion of the population I came in contact with were nearly all traders, staying for five or six months in the town, come from the great distance of 400 miles. They were not exposed to fierce fanaticism there. So little fanaticism was there, that I have preached at the door of the mosque to the Mohammedan teachers of the town, and they have listened readily to all the points of the Gospel again and again. But there was just this difficulty; if those people believed and were baptized, and went back to their own towns, there was every probability of their being assassinated at once. Those connected with Gospel work at home will realise what a difficulty that is. What effect would it have on Gospel work at home if the people, aroused to a sense of sin, knew that any acknowledgment of it in their own homes might lead to their assassination by their own relatives? Well, now, I am hoping to return with several others, in a few weeks, to that same place. We often hear of, and perhaps, too, sneer at, Turkish officers who tell their soldiers to go on while they remain behind. Are we to go to these people and say, "We are quite safe; we are not in any danger; if we are threatened by Mohammedans we can appeal to the English and get all right, but *you* should

value your souls, and come out for Jesus at any risk"? That would be a hard-hearted thing. The true shepherds and pastors go *before* their sheep. We shall have to give up a great many advantages of our position. I was very much struck a few days ago with those words of St. Paul in the Epistle to the Colossians and the first chapter: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Jesus had ascended, and gone up on high. He was no longer able to show forth in His own life the irreconcilable enmity between absolute obedience to God and the comforts and pleasures of this world. We all know that the enjoyment of this world is inconsistent with absolute obedience to God. Christ had gone up to heaven, but Paul remained, and the other apostles, and they did not shrink from showing forth in their lives that absolute obedience to God is incompatible with the enjoyment of this world. One great advantage of foreign missions at the present is that European missionaries can help in their own flesh to fill up the afflictions of Christ, and so lead on the Native Christians to do the same. We are going back, several of us, I hope, in a few weeks to these lands. We have got to tell these Mohammedans that it is a choice between Christ and the devil—a question of losing one's life in this world and saving it in the life to come. Now, will you pray for us that we may have the wisdom and the readiness to take our part beside them, and be willing to go in to the same dangers as themselves, and know how to do it, for it is not an easy thing to do. We want you to pray for us, and then we want you to pray for yourselves, that all that is meant in this verse may be opened to your own souls, for I think that if all here could feel only one thing as the apostle felt—that the enjoyment of ease in this world is incompatible with absolute sympathy with Christ—that a great many cables would be cut, and many would be preparing to carry the Gospel to the dark places of the earth!

After prayer by the Rev. W. Allan, and the hymn, "Saviour, Thy dying love," the Hon. and Rev. TALBOT RICE (Vicar of All Saints, Woolwich), said:

The words I want to address to you to-night are words which will, I trust, be useful to you whether you are going out to the foreign field, or thinking about it, or not. I want to give you just two sentences, one which, whether you have learnt it or not, is a fact about us all, and the other may be. St. Paul in writing to the Romans says, "I am a debtor." That is a fact for us all. In almost the next sentence he says, "I am ready." And I do not think I shall be wrong in saying that is not the fact for all of us. Possibly if we understood what it means, it would be a fact for very few.

"I am a debtor." I do not want you to think this moment of your debt to the Church Missionary Society, or of your debt to the Gleaners' Union, or of your debt to the noble men who have gone out and paved the way, or of the intelligent persons who have made the way easy by various wonderful inventions; but rather of your debt to God. I owe a debt to God, first of all, because He has given for me His Son—His best. I owe a debt, secondly, because He has given to me His Holy Spirit—His best. I owe a debt to God because with these two great gifts He has given me all things; and again I owe a debt to Him not only because they have been given but because by His grace—may I say it of all of us?—they have been received. We have opened our hearts, we have received Jesus as our Saviour,

we love Him, His love has been revealed to our souls, and His Spirit is our Guide and Teacher, our Helper and Friend. We owe a debt to God because of these gifts. And, thirdly, we owe a debt to God because He has not left us merely where we were a year ago, but because He is continually opening to our souls and hearts and minds visions of Himself and His truth, fresher and deeper than ever before. These gifts which God has given to us constitute us debtors to God Himself. What can I do to pay the debt? It is impossible. I have no power to pay the debt that God demands. He does not expect it. He knows I cannot. But He has given me certain things which can never be given back as redemption, but which can go back—a heart to love; a mind to think with and discover what is truth and apply it to my own heart and needs and wants and those of my fellow-creatures; eyes to see with, ears to hear with, hands and feet, He has given me these. What shall I do with them? Brethren and sisters, I ask you as honest men and women to do for Him what you would do for your tradesmen—pay your debt. Give to Him all you have, as we sang just now. I do not say you can give all now. I do not believe you know what "all" means. Very few people know what it is. "All" is discovered only as years roll on. But we can give to God, and God asks of us to-night, just all we know. It does not follow He will take away from you everything, but you have to put it into His hands, and say, "Lord, I am a debtor. I have kept back this and that and the other thing from Thee because I did not think it was needed. I never thought of giving all. To-night I will put into Thy hands all I have, as a result of the fact that I see I am a debtor. And I put these things into Thy hands, Lord, for Thee to take and do what Thou wilt with, and make use of wherever Thou wilt. I have got these things: this heart and mind to love with, these hands to minister to other people, I have got them from Thee as Thy gifts, and I want them to be used by Thee for Thy purpose in saving man."

Now, my brethren and sisters, look at the other sentence, "I am ready." One of the interesting passages in God's Word about readiness has been referred to—where the people of the tribe of Reuben and Manasseh, and half of the tribe of Gad said: "We are ready to go armed before the Lord to fight." Paul says, in another place, "I am ready not only to be bound, but also to die for the name of the Lord Jesus Christ." Some of us, perhaps, would find it easy to die, but we find it very hard to be ready to live for the Lord Jesus Christ. If our devotion to Him could, as it were, be focussed into one act of self-sacrifice at one particular moment, we could stir our hearts up to that amount of enthusiasm to do that one act, but when it comes to the daily matter of being ready, that is where the difficulty comes. Are we ready daily, as we sang, to take up the cross and follow the Lord Jesus Christ? "I am ready." And if we are, can we say we are ready, as St. Paul speaks of the Corinthians being ready, or rather of his longing that they should be ready? In 2 Cor. ix. 5 he gives us a beautiful thought about this readiness, where he speaks of them as being ready as a matter of bounty—not a stingy readiness, but as a matter of bounty; just because we love with all our hearts the Lord who has loved us with all His heart.

There is only one other thing I will say before sitting down, and that is to remind all of us of one danger about this thought, readiness. There was one of old who said, "Lord, I am ready to go with Thee to prison and to death." We are apt to say, "Lord, I am ready to go to the mission field," when we cannot go. But we are not ready to go and confess

the Lord in our homes; we are not ready to give away a tinct in a railway carriage, and to speak a word for God to our tradespeople when we meet them, and they us; we are not willing to let our light shine before men; and we say we are ready for the higher work when we are not ready to do the lower. And so we should take that word of warning home, and go to God, and ask Him to teach us what that readiness means; and the best preparation for any one here to-night who thinks that God is likely to call them—and possibly by their youth and attainments and circumstances they might be called—is, that they should day by day understand that God wants them to be ready for the service at home; ready to work for Him at

home, and live for Him at home, and bear His reproach at home; ready to deny themselves at home; or else they will never be in true readiness for the higher and more difficult, and sometimes more dangerous work that God may call them to do. Lord, I am ready! We want to be ready, first of all, to learn His will, and a great many people never get as far as that, because they are afraid. Lord, I am ready to learn Thy will. Are we? Lord, I am ready to receive Thy grace to enable me to do that thing which I do not like doing. Are we? Lord, I am ready to obey Thy calls, wherever those calls may lead me; I am ready to go; I am ready to stay. Lord, I am ready. Thou knowest all things—Thou knowest that I am

ready. Can we say that to-night? And, mark you, Peter said the right thing, and he had learnt the secret of the readiness, though he had not learnt his own weakness, and his own failures and powerlessness, but he had learnt the secret, Lord, I am ready to go with Thee. God grant that all of us may have ready hearts to see where Jesus would go with us, and then to go with Him there.

Prayer was then offered by General Touch, and after the singing of "All hail the power of Jesus' Name," the Chairman pronounced the Benediction.

REPORT OF THE GLEANERS' UNION

For the Year ending October 31st, 1889.

DURING the twelve months, 5,575 new members have been enrolled, making 18,894 from the first.

A large proportion of the new names in the past year have come through Local Branches. Their formation has been the special feature of the year. The original plan of the UNION did not include local organisation at all; but in many places the clergy and other friends have come spontaneously to the conclusion that a Branch of the GLEANERS' UNION would do much to promote missionary interest in their parishes. Many have been the inquiries for Rules for Local Branches, but none have been issued, as it has been desired that the growth of the UNION, and the plans for its real development, should be free and unfettered.

There are now at least 170 organised Branches, each with its recognised Secretary, and in the great majority of cases with regular Meetings of its members, either for study, or work, or prayer, or conference, or for all combined. A List is appended.

Among new Branches should be specially mentioned those at Amritsar and Karachi in India, and at Rome. The two former are designed to combine in fellowship and prayer not only missionaries, but English military men and civilians, and English-speaking Native Christians.

A List is also appended of the numbers of members in the several Postal Districts of London, Counties of England, other parts of the United Kingdom, and abroad. It will be seen that London can still boast of nearly one-fourth of the whole number, viz., 4,455; and that, of these, one-fourth are in N. and one-fourth in S.W. Of the Counties, Lancashire again stands first with 1,248; then Kent, with 906; Yorkshire, with 746; Sussex, with 736; Gloucestershire, with 716; Hants, with 678; Surrey, with 677. But it should be noted that both Kent and Surrey suffer by a large number of their members being included in London. The Midland Counties (excepting for Birmingham) are much behind; and the number for so great a county as Yorkshire must be considered as relatively small. Ireland is good, with 680, and Scotland, with 172. There are 604 abroad, of whom 228 are in India, 75 in Ceylon, 85 in Africa, 69 in Australasia.

The contributions, &c., received in the year have been as follows:—

	£	s.	d.
Membership and Examination Fees	138	17	5
Gifts for Union Expenses	237	19	2
" " Our Own Missionary Fund	286	18	10
" " C.M.S.	520	11	3
	£1,184	6	8

The contributions to "Our Own Missionary" are designed to meet the first year's expenses (or more) of one new missionary each year. The first missionary nominated as being thus provided for was Miss Katharine Tristram, who sailed for Japan in October, 1888. The second is the Rev. Albert R. Steggall, M.A., late Curate of St. Thomas', Islington, who sailed for East Africa in July, 1889. The contributions up to October 31st, 1889, are regarded as applicable to him. Sums received from Nov. 1st, for the next twelve months, will be acknowledged as applicable to a third missionary. It is again the turn for a lady to be designated, and this time we select China as the field, and appoint Miss Mary Louisa Ridley, who has just sailed for Hong-Kong, as the third Gleaners' "Own Missionary."

The expenses of the UNION for the year have amounted to £339 4s. 10d. This includes clerk's stipend, printing, postage, &c. The greater part of the office work is still done by voluntary helpers—ladies who come on certain days for three or four hours' work.

Some modifications have been made this year in the regulations of the UNION. The Entrance Fee is now 2d., on receipt of which is sent the Card of Membership, the Motto Card for the year, the Members' Manual,

the Cycle of Prayer, &c. The Annual Subscription is also 2d., which is payable on receipt of the New Year's Motto Card. The Manual is not now sent a second time except on application, and is then charged for. The 2d. fees of course do not meet the Society's expenses, but they are sufficiently supplemented by the free-will offerings of members sent up with them.

The Motto Text for 1889 (Deut. xii. 14) has been very highly valued. Many letters have been received expressing deep gratitude for it. The text for 1890 is taken from Ezra vi. 9: "That which they have need of . . . let it be given them day by day without fail."

LOCAL BRANCHES OF THE GLEANERS' UNION.

(A Branch is recognised where there is a regular Secretary, and, in most cases, meetings of members, periodical or occasional. In many other places there are groups of Gleaners with a correspondent acting for them, but no organised Branch.)

LONDON AND SUBURBS.

BALHAM	Miss Goodhart, 70, Endlesham Road.
BERMONDSEY, St. James'	Rev. H. E. Hetherington, 6, Jamaica Road.
BRIXTON	Mr. Skipper, 2, Barrington Road.
BROCKLEY AND ST. JOHN'S	Miss E. Snelling, Glensdale Road.
CLAPHAM—	
St. James'	Miss G. Hole, 58, Kimberley Road.
St. Paul's	Miss Tyler, 5, Larkhall Rise.
CANONBURY, St. Paul's	Mr. McCluer, 6, Balfour Road.
FINCHLEY	Miss Tuckwell, Hillside, Cyprus Road.
" EAST	Mrs. Page, 18, Baronsmere Road.
GREENWICH, St. Peter's	Miss Dyke, Hyde Cliff, Croom's Hill.
HAMPSTEAD	Miss K. O. Wright, Avening House, Arkwright Road.
HIGHBURY VALE, St. John's	Mrs. H. Bickersteth, 21, Church Road.
HIGHGATE HILL, St. Peter's	Mr. G. W. Taylor, 12, Hamilton Road, N.
HOLLOWAY, St. James'	Miss M. J. Whiting, 30, Salisbury Road.
" UPPER, St. John's	Mr. E. Swainson, 21, Stock Orchard Crescent, N.
ISLINGTON, St. Thomas'	Miss Adela Coryton, Selwood, Hornsey Lane, N.
St. Andrew's	Mr. Caesar, 22, Penton Street.
KENNINGTON, St. Mark's	Mrs. Bridgman, 6, Mountford Terrace.
KENSAL GREEN, St. Jude's	Mr. Taylor, 238, Milkwood Road.
KENSINGTON—	Rev. S. M. Young, 50, St. Quintin Avenue, Notting Hill.
St. Barnabas	Miss Allison, 10, Napier Road.
St. Paul's, Onslow Square	Mr. T. G. Smith, 5, Fawcett Road, S.W.
MAIDA HILL, Emmanuel	Rev. J. D. Mullins, 12, Northwick Terrace, N.W.
MARYLEBONE—	Miss C. E. Cooke, 45, Hamilton Terrace, N.W.
St. Saviour's, Fitzroy Square	Miss E. Smith, 61, Warren Street.
MILE END—	
St. Benet's	Miss E. Richardson, The Vicarage.
All Saints'	Mr. William Jeffkins, 31, Underwood Street.
NEWINGTON, St. Andrew's	Rev. J. S. Gray, 24, Merrick Square.
PADDINGTON—	
St. Peter's	Mr. W. J. Hughes, 71, Warlock Road, St. Peter's Park
Holy Trinity	Miss Taylor, 13, Sheldon Street.
PENTONVILLE, St. James'	Mr. Gardner, 4, Percy Circus, W.O.
ROTHERHITHE, Christ Church	Rev. H. O. Mitchinson.
SOUTH LAMBETH, All Saints'	Miss Ives, 58, Lansdowne Road.
STEPNEY, St. Thomas'	Miss Cribb, Arbour Square.
STREATHAM COMMON, Emmanuel	Rev. W. Latham, 1, Hamboro' Road.
WANDSWORTH, St. Michael's	Mr. T. S. Wilson, 15, Smeaton Road.
WHITECHAPEL	Mrs. Robinson, The Rectory.
WIMBLEDON	Mr. B. W. Girling, The Cedars.
WOOLWICH AND PLUMSTEAD	Miss C. S. Riley, 91, Powis Street, Woolwich.
" Shooters' Hill, All Saints'	Mr. F. Starling, 2, Viewlands, Up. Egbert Road.

PROVINCES.

ALLITHWAITE	Rev. J. Hammaraley, Allithwaite Rectory, Carnforth.
ALRESFORD, Hants	Rev. D. M. Wilson, Bishop's Sutton.
AMBLESIDE	Mrs. Fleming, Belle Vue.
ASTON, SALOP	Miss Emily Smith, Aston House, Newport.
ATLESBURY, WALTON	Mr. Miller, New Road.
BARNLEY, St. John's	Rev. O. Bennett.
BAKENDEN, ACCRINGTON	Rev. J. Downham, Vicarage.
BECCLES	Mr. F. J. Peachey, London Road.
BEDFORD	Miss H. A. James, Speeton, De Pary's Avenue.
BIRMINGHAM—	
Christ Church	
Holy Trinity, Bordesley	Miss A. B. Johnson, 16, Whitmore Rd., Small Heath
St. Paul's	Rev. F. Gibbons, 20, Ellen Park.
St. Silas, Losells	Mr. A. Clegg, Handsworth.
St. Matthew's, Handsworth	Rev. W. Hewetson, 3, Claremont Road.
Immanuel Church, Edgbaston	Mr. A. M. Lermitt, 39, Beaufort Road.
Saltley	Rev. J. Longley.
Small Heath	Miss Cornall, 249, Coventry Road.

BOLTON	Rev. J. Hadfield Welfenden, 78, Hampden Street.
BOSTON	Rev. W. E. Sealey.
BOURNEMOUTH	Miss Orlinton-Stuart, Danholme. (With 2 local Secretaries.)
BRADEBURY	Mrs. F. Keeling, Grammar School.
BRIGHTON, St. Margaret's	Miss Averill, 33, Norton Road.
BURTON, WESTMORELAND	Miss Elizabeth Boyd, West View.
BRISTOL AND CLIFTON	Miss K. Nisbet, 10, Victoria Square.
" St. Andrew's	Mrs. Long, 257, Hotwell Road.
" Keynsham	Miss Maud Edgcombe.
BROADWAY, WORCESTERSHIRE	Miss M. A. Williams, West End.
BRIDGWATER	Miss M. E. Parthing, Northfield.
CANTERBURY	Miss A. M. Fremantle, The Precincts.
CANWICK, LINCOLNSHIRE	Rev. J. Watney, Vicarage.
CARLISLE	Miss A. H. Thurnam, Hartington Place. (With 7 local Parochial Secretaries.)
CHELTEMHAM	Miss C. E. Bubb, 5, Hatherley Place.
" St. John's	Miss Stevenson, 2, Berkeley Street.
CHESTER AND HOOK	Miss Walker, 12, Liverpool Road.
CHESTERFIELD, Holy Trinity	Miss B. Field, Rectory.
CHESTERFIELD, St. Pancras	Miss Cavill, Rectory.
CHIDDESTON, Holy Trinity	Miss M. L. Denny.
CHIDDESTON, Holy Trinity	Rev. R. Haythornthwaite, St. John's Vicarage.
COMPTON GREENFIELDS	Miss S. Smith, Compton Greenfields Rectory.
COTSWOLD, All Saints	Mr. Jordan, 19, Vere Street.
COTSWOLD, CRAWLEY	Mrs. Winfield Cooper.
CROYDON	Miss Gedge, 3, Bedford Place.
DEAL	Rev. Dr. Bruce Payne, St. George's Vicarage.
DEAL	Miss A. Knight, Vicarage.
DEAL, All Saints' Christ Church	Rev. C. Dunlop Smith, The Rectory.
DIDSBURY	Rev. A. G. Lockett, Cliftonville.
DORKING	Miss Austin, 4, Priory Gate Terrace.
DOVER, Christ Church	Miss Annie Tristram, The College.
DURHAM	Mrs. Burchett.
" Training College	Rev. J. Agg Large, 1, Palace Gate.
EXETER	Miss S. E. Lovegrove, 7, Wood Lane.
FALMOUTH	Rev. W. E. Light.
FLEET, HANTS	Miss L. J. Bosson, Sycamores, Drybrook, Mitcheldean.
FOREST OF DEAM, Holy Trinity	Mr. W. C. D. Fadden, 3, Woodbine Place.
GATHEAD, Christ Church	Mr. J. J. Stubbs, Rock Cottage.
HANHAM, BRISTOL	Miss J. C. Matty, Sandfield House.
HASTINGTON, CREWE	Mrs. Tredennick, 1, Penrhyn Terrace.
HASTINGS	Miss G. E. Baker, Lennox House.
" ORE	Mr. W. H. Dearden, 50, Spring Street.
HULL, St. Luke's	Miss M. A. Cowell, Colne House. (With 4 local Parochial Secretaries.)
IPSWICH	Miss H. Pattinson, 2, Eskin Place.
KEWICK	Miss E. Sherringham, Black Friars Rd., King's Lynn.
KING'S LYNN	Miss Phipps, 10, Milverton Terrace.
LEAMINGTON, St. Paul's	Mr. E. A. Crabtree, 7, Providence Row, Claypit Lane.
LEEDS	Rev. H. A. Bull, 106, St. George's Road.
LESTON	Miss L. Masterman, Knott's Green.
LEICESTER, Hoby	Miss O. Beresford, Hoby Rectory.
LIVERPOOL, WALTON	Mr. J. A. Bally, Belmont, Victoria Park.
" WAVEBURY	Rev. C. W. Ridley, St. Mary's Rectory.
LOUTH	Rev. H. B. Stratfield, Holy Trinity Vicarage.
LOWESTOFT	Miss E. Randall, 32, Queen's Road.
MACCLESFIELD, Christ Ch., Upton	Mrs. M. Lees, Sunnybrook.
MARCHESTER, St. Paul's, Kersal	Miss Richardson.
" St. James' Broughton	Mrs. J. H. Birch, 18, Peru Street.
" St. Mark's, W. Gorton	Miss O. Connell, St. Mark's Rectory.
" St. Luke's, Cheetham	Miss A. Keeling, 33, Cheetham Hill Road.
MARGATE	Rev. H. W. Windle Cooper, Wentworth Ho., Dalby Sq.
MORLEY, LEEDS	Miss Bosanquet, Church Street.
NEWARK, Christ Church	Miss L. Simpson, 53, Castle Gate.
NEWCASTLE-ON-TYNE	Miss M. G. Davies, 1, Higham Place.
NEW CHAPEL AND BLINDLEY HEATH	Mrs. Percy Brown, East Park, New Chapel.
NORTHAMPTON	Miss Ethel Euston, 43, Abington Street.
NOTTINGHAM	Miss Enfield, 6, Park Valley.
OLD HILL, STAFFS	Mr. W. H. Palmer.
OLD RADFORD	Mr. J. H. Baker, 60, Boulevard Works.
PORTSEA	Rev. J. S. Phillips, Strode Road, Stanshaw.
RAMSBOURNE	Mr. L. Lancaster, Vale House, West Cliff Road.
READING	Mr. James H. Redman, Abbey Hall.
REDHILL	Miss Mary Gedge, The Elms.
ROFWANT, SUSSEX	Mrs. Locker-Lampson.
ROTHERHAM, YORKS	Miss Neill, Eastwood House.
ST. HELEN'S, LANC	Mr. Jno. E. Woodward, Hill House.
SALISBURY	Mrs. Thwaites, Fisherton Rectory.
SANDWICH, I.W.	Miss E. F. Coopland, Vicarage.
SHEFFIELD, St. Mary's	Miss D. Sorby, 51, Osborne Road, Sharrow.
" St. Paul's	Rev. T. McClelland, 28, Wilkinson Street.
SLOUGH	Miss Conway, 6, Oxford Terrace.
SOUTHERN	Miss E. P. Bluett, 2, Armada Villas.
SOUTHPORT, St. Paul's	Mr. H. E. Elkins, 98, Shakespeare Street.
SOUTHSEA, St. Simon's	Rev. F. Baldey, The Vicarage.
STADHAMPTON	Miss Grace Pennell.
STALYBRIDGE	Miss Sykes, Acres House.
STAMFORD	Mrs. Marsden, St. Peter's Rectory.
STARBROOK	Miss Alice Tate, The Vicarage.
SUNDERLAND, BISHOPWEARMOUTH	Mr. W. W. Moses, 19, Asalea Terrace South.
" HENDON	Mr. J. A. Blackwood, 9, Park Street, W. Sunderland.
TIVERTON	Miss Jukes, 14, Paul Street.
TORQUAY	Rev. W. E. Rowlands, Vansittart.
TUNBRIDGE WELLS, St. Peter's	Mr. J. Maslin, 44, Grosvenor Road.
WALLEY, ESSEX	Rev. F. T. Colson, Christ Church.
WESTON-SUPER-MARE	Miss Hunt, 34, South Road.
WYMOUTH	Lieut.-Col. Cotton, Fifield, Grosvenor Road.
WICKEN SOHAM, CAMBS	Rev. T. W. Thomas, Vicarage.
WINCHESTER	Miss E. Cornwall, 3, The Crescent.
WOLVERHAMPTON, St. Mark's	Mrs. Bridges, 101, Tettenhall Road.
WORTH AND THREE BRIDGES	Mrs. Percy Brown, East Park, New Chapel.
WRECCLESAM	Miss C. Julius, The Grange.
YARMOUTH, GREAT	Miss H. S. Sells, 9, Camperdown.
EDINBURGH	SCOTLAND. Mrs. E. C. Dawson, 3, Ramsay Gardens.

IRELAND.

ABBETTSLEIGH	Miss F. Leigh.
BALLYTORE, CO. KILDARE	Miss E. G. Wall, Grangeton, Co. Wicklow.
BELFAST	Rev. R. H. S. Cooper, 7, Botanic Avenue.
CARRIS	Rev. E. A. Wright, Wellington Street.
CARLINGFORD	Miss G. Rutherford, The Ghan, Carlingford, Co. Louth.
CLONMEL	Miss E. V. Morton, Little Island, Clonmel.
CLONTAR, CO. DUBLIN	Miss Healey, Hughenden.
DERRIAGBY, DUNMURRY, CO. ANTRIM	Mrs. Moore, Derriagby Rectory.

CONTINENT.

ROME	Miss Grace Filder, 27, Via Sistina, Rome.
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COLONIES.

IPSWICH, QUEENSLAND	Rev. J. Southey, The Rectory.
HOBART, TASMANIA	Mrs. Fagg, 2, Lord's Place, Elizabeth Place.

INDIA.

PALAMCOTTA, Sarah Tucker Institution	Rev. V. W. Harcourt.
MALEGAON	Rev. F. G. Macartney.
CALCUTTA (Schools)	Misses Sampson.
AMRITSAR	Miss Wauton.
KARACHI, SINDU	Rev. J. Bambridge.

MEMBERS OF THE GLEANERS' UNION TO SEPTEMBER 30th, 1889.

Towns, Parishes, &c., with 30 Members and upwards are named.

LONDON.

E. Whitechapel, 36; Stepney, 44; St. Benet's, Mile End Road, 54; All Saints, Mile End, 96	362
E.C.	64
W.C.	35
N.—Finchley, 56; Highbury, St. John's Hall, 36; St. John's, Highbury Vale, 67; St. James', Holloway, 270; St. Andrew's, Islington, 36; St. Thomas', Islington, 56; St. Peter's, Highgate Hill, 49; St. Paul's, Canonbury, 150; St. James', Pentonville, 53; Mildmay, 42; The Willows, Stoke Newington, 41	1,196
N.W.—Emmanuel, Maida Hill, 70; Hampstead, 150	361
S.E.—All Saints', Shooters' Hill, 65; St. Andrew's, Newington, 90; St. James', Bermondsey, 90; St. Peter's, Greenwich, 52	649
S.W.—All Saints', South Lambeth, 44; Balham, 36; Emmanuel, Streatham Common, 103; St. James', Clapham, 111; St. Paul's, Clapham, 76; St. Paul's, Onslow Square, 488	1,128
W.—Holy Trinity, Paddington, 62; St. Saviour's, Fitzroy Square, 46; St. John's, Paddington, 39; St. Jude's, Kensal Green, 40	667
London total, 4,455.	

PROVINCES.

Bedfordshire—Bedford, 94; Turvey, 31	159
Berkshire—Reading, 46; Wallingford, 30	133
Buckinghamshire—Aylesbury, 40; Slough, 33	114
Cambridgeshire—Cambridge, 159	157
Cheshire—Birkenhead, 35; Chester, 193; Crewe, 31; Macclesfield, 101	411
Cornwall—Par-Station, 67	109
Cumberland—Carlisle, 176; Cleator Moor, 41; Keswick, 55	313
Derbyshire—Chesterfield, 44; Derby, 58	139
Devonshire—Exeter, 42; Torquay, 93	260
Dorsetshire—Blandford, 42; Weymouth, 128	264
Durham—Durham, 87; Gateshead, 53; Hendon, 51; Sunderland, 44	278
Essex—Leyton, 35	203
Gloucestershire—Bristol and Clifton, 242; Cheltenham, 168; Ilanham, 52; Forest of Dean, 95	716
Hampshire—Bournemouth, 177; Newport (I.W.), 33; Sandown (I.W.), 33; Southampton, 50; Southsea, 143; Winchester, 49	678
Hertfordshire—Watford, 37	162
Huntingdonshire—(not including London Suburbs) —Canterbury, 88; Dover, 56; Margate, 57; Ramsgate, 82; Rochester, 37; Tunbridge Wells, 164; Wingham, 47; Woolwich and Plumstead, 60	906
Lancashire—Baldernstone, 50; Barrow-in-Furness, 41; Baxenden, 65; Blackpool, 50; Bolton, 127; Didsbury, 57; Liverpool, 138; Man-	
chester, 225; St. Helen's, 153; Southport, 49; Walton, 39; Walmsley, 32	1,248
Leicestershire	71
Lincolnshire—Boston, 86	189
Middlesex (outside London)	70
Monmouthshire	23
Norfolk—Baconthorpe, 32; Cromer, 37; King's Lynn, 32; Norwich, 74	317
Northamptonshire—Northampton, 77; Peterborough, 30	119
Northumberland—Newcastle-on-Tyne, 51	67
Nottinghamshire—Nottingham, 152	214
Oxfordshire	66
Rutlandshire	5
Shropshire	85
Somersetshire—Bath, 110; Keynsham, 41; Taunton, 31; Weston-super-Mare, 89	333
Staffordshire—Old Hill, 87; Wolverhampton, 109	328
Suffolk—Ipswich, 170; Lowestoft, 43; Stradbroke, 39	370
Surrey (not including London Suburbs)—Croydon, 111; Dorking, 64; Farnham, 82; Itchell, 35; Richmond, 52; Surbiton, 38; Wimbledon, 81	577
Sussex—Brighton, 130; Eastbourne, 60; Hastings and St. Leonards, 193; Lewes, 41; Crawley, &c., 100; Worthing, 64	736
Warwickshire—Birmingham, 300; Coventry, 37; Leamington, 100	482
Westmoreland—Ambleside, 92	151
Wiltshire—Salisbury, 76	158
Worcestershire—Worcester, 47	107
Yorkshire—Bradford, 60; Hull, 43; Hunslet, 81; Morley, 41; Leeds, 101; Rotherham, 72; Sheffield, 121; York, 130	746
Wales	53
Isle of Man	15
Channel Isles	14
Scotland—Edinburgh, 102	172
Ireland—Dublin, 163; Belfast, 88; Clonmel, 61	680
EUROPE—France, 6; Belgium, 2; Germany, 10; Switzerland, 12; Italy, 9; Russia, 1	34
ASIA—	
India: Calcutta, 62; Punjab, Amritsar, 57; Sind, 36; Tinnevely, 36; Travancore, 37	228
Ceylon—Kandy, 42; Colombo, 33	75
China	33
Japan	11
Persia	15
Syria	6
Palestine	11
AFRICA—East, 21; West, 49; Seychelles, 4; Mauritius, 11	85
AMERICA—Canada, 22; United States, 1; West Indies, 3; North-West, 11	37
AUSTRALASIA—Queensland, 17; New South Wales, 3; Victoria, 2; Tasmania, 39; New Zealand, 6	69